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THE

CHRISTIAN ADVOCATE.

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—— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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JANUARY, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLV.

The sanctification of the Sabbath is to be the subject of the ensuing lecture. On this important topick our Catechism instructs us, that "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the publick and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." And beside this positive statement of the manner in which the Sabbath ought to be observed, we are taught, negatively, that "The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations."

As we can devote but a single lecture to the duties and prohibitions of the command before us, we shall take them in connexion; and even when thus taken, I shall be obliged to make the discussion concise and summary. With a view to this, I will endeavour—

I. To state the duties which precede, and are preparatory to, a right observance of the Sabbath.

II. The positive duties, and explicit prohibitions, which must be carefully regarded on the Sabbath, by those who would obey the command to keep it holy.

III. To specify those "works of necessity and mercy," which may lawfully be performed on the day of sacred rest.

A few short remarks, not properly falling under these heads, may be added, in closing the lecture.

I am persuaded, my young friends, that the Sabbath is profaned by many, through a disregard to the duties which ought to precede, and be preparatory to its observance. "Six days shalt thou labour and do all thy work," is as really an injunction of the fourth command, as is that which requires the keeping holy of the seventh day: and a disregard of this part of the precept leads, in many instances, to a violation of the other part. In consequence of idleness, inactivity, and a careless neglect of worldly affairs, during secular time, men too often find themselves tempted to attend to some pressing worldly avocation, which would never have occurred, if it had not been occasioned by the want of forecast, diligence, and exertion on the days proper for servile labour. Did men plan their business with due reference to the Sab-

bath, and prepare for it assiduously, by doing ALL their labour on six days of the week, we should not so often see the seventh improperly spent—We should not hear so many pleas of *a necessary attention* to some urgent secular concern, nor would worldly thoughts and cares so often intrude on the minds of those who feel the obligation of hallowing the Lord's day. It is criminal neglect in preparing for the Sabbath, which occasions much of this lamentable evil. How often, for example, might a trading vessel, without loss or inconvenience, avoid leaving her port on the Sabbath, if the owner, or master, were as careful as he ought to be, not to trespass on holy time.

Some commentators I know there are, who maintain that the part of the fourth commandment which says "six days shalt thou labour and do all thy work," was intended merely to express an *allowance*, and not to deliver an *injunction*. This, it appears to me, is entirely without warrant, and in opposition to the plain import of the words. The form of expression which requires us to "do all our work" on six secular days, is precisely the same as that which directs us to rest on the seventh, except that in the former case it is positive, and in the latter negative. The language is *imperative*, and equally so, in both instances; and the one injunction seems to be intended as the exact opposite of the other. We ought therefore to consider this part of the precept as expressly enjoining diligence in our worldly business, in its proper season; as laying this duty upon us by divine authority, as really and truly as the duty of keeping holy the Sabbath day: and among other reasons for diligence, an important one is that which has already been stated—that we may be well prepared for the holy rest of the Sabbath, by having all our secular affairs so ordered, that there may then be as little occasion, and as little temptation as possible, to act, or think, in reference to any worldly concern.

It is, indeed, not only to be admitted, but carefully kept in mind, that the worship of God in secret, and in the family, is a sacred duty to be performed, ordinarily, on every day; that special seasons for thanksgiving, and for fasting and prayer, ought likewise, as heretofore shown, to be occasionally taken from our secular time; and on the other hand, that there are some occasions, on which servile labour may and ought to be done, on the Sabbath. But all this is perfectly consistent with the construction I have given, to that part of the precept now under consideration. The requisition to rest and keep holy the Sabbath, is, you will observe, laid down without any qualification, yet it confessedly admits of some exceptions. Then surely the requisition to "do all our work" on the six days which precede the Sabbath, may, in the same manner, admit of the exceptions which have been mentioned. The truth is, that every precept of the decalogue was intended to be as summary as possible, and to receive the necessary explanations and qualifications from other parts of the revealed will of God. When, therefore, it is said, "six days shalt thou labour and do all thy work," the meaning plainly is—thou shalt not fail to do ALL the work which is *proper and practicable*, to be done on those days. Thus doing, therefore, we shall obey that law of our Creator which requires us to be "diligent in business;" and at the same time, we shall remove a temptation and hindrance to the keeping holy of the Sabbath: and if, in addition to this, we devote, as I have heretofore recommended, the evening which precedes the morning of the Lord's day, to serious meditation and devout exercises, we shall make a preparation for the right observance of that sacred day, which we may reasonably hope will be attend-

ed by the divine blessing—enabling us to spend our holy time in a manner truly pleasant and profitable to ourselves, and most pleasing and acceptable to "the Lord of the Sabbath."

II. Let us now consider the positive duties, and explicit prohibitions, which must be carefully regarded on the Sabbath, by those who would obey the command to keep it holy. Here let us take the clauses of the Catechism in order—

1. "The Sabbath is to be sanctified by a holy resting all that day." *Holy rest* is a cessation from worldly cares and occupations, for the sole purpose of employing all our faculties in sacred exercises. If, when we cease from servile labour, we should be engaged in no spiritual exercises, you plainly perceive it would not be a *holy* rest that we should enjoy, but one that is merely animal or worldly. Hence our Catechism teaches us, that this commandment forbids "the profaning the day by idleness"—justly inculcating the idea, that idleness on the Sabbath is a real profanation of holy time.

We do not deny, my young friends, but explicitly maintain and inculcate that, in requiring us to suspend servile labour for a seventh part of our time, it was *among* the benevolent purposes of our Creator, to consult the bodily health and comfort both of man and beast: and experience shows that animal nature requires this, and that those who keep closely to the revealed rule, will, in the end, gain much, and lose nothing, by the observance. Both they and their cattle will, in the course even of a year, effect more than will be done by those who labour on the Sabbath, and thereby diminish their health and strength, and even shorten their lives. He who made man and beast, knew what was the portion of animal rest that was most conducive to the well being of both; and if, without revelation, physiologists and physicians could ever have ascertained this point, which is very questionable, it would have required much time and observation for the purpose. It was therefore a most cruel, as well as impious attempt, that was made by the French philosophers and legislators, a fewyears since, to establish their *decades*, in place of the Sabbath,—allowing less time for bodily rest than God has appointed: and they, in our own country, who, at the present time, employ the Sabbath in servile labour, are chargeable with a practical approbation and imitation of the atheistick project which was adopted in France, and which, in words, many of them loudly condemn—Nay, they go farther than the French did, for they provide for no cessation whatever, from those bodily exertions which wear out the animal frame. God has unquestionably determined what is the most proper period for relaxation from servile labour, and secular care; and it is both foolish and wicked to attempt to improve on his appointment—to take more, or less, than he has ordained.

But I return from this digression, to remind you again, that *rest* is not *idleness*. In our waking hours the mind, at least, never is or can be idle. And even a weary body, when in health, is most relieved by moderate action, and not by torpid stillness. The proper duties of the Sabbath, therefore, which are performed in the domestick abode, and in going to and attending on publick worship, are, in every view, most admirably calculated to benefit both our bodies and our souls. In the case of those whose occupations *occasionally* call them to lose a portion of their sleep, or to weary themselves beyond their strength, more bodily rest on the Sabbath may be proper, than in the case of others. There is, however, much sin committed——very much——by those who, without any special necessity, sleep longer on the morning of the Sabbath, than on any other

day of the week; and by many more, who saunter away, in a kind of listless apathy, many, if not the whole, of those precious hours, which should be diligently occupied, in preparing for the eternal Sabbath of heaven.

2. The next clause of the first answer before us affirms, that on the Sabbath we are to abstain "even from such worldly employments and recreations as are lawful on other days;" and the second answer more particularly specifies, that the commandment forbids, not only idleness, but "the doing of that which is in itself sinful, with all unnecessary thoughts, words, or works, about our worldly employments and recreations." Much of what might properly be introduced here, has been unavoidably anticipated; but without repetition, much might be added. As however I must be brief, let me first request you particularly to notice, that the doing of that which is in itself sinful, is *more* sinful, if done on the Sabbath, than if it had been done on any other day of the week. The reason is most obvious—two commands of God are violated by one wicked act. Never let it be forgotten, therefore, that he who commits a known sin on the Sabbath, is responsible to God for the inherent guilt of that sin, aggravated awfully by the violation of his holy day.

As to those worldly employments, or works, which are lawful on other days, but unlawful on the Sabbath, it is neither practicable nor necessary to attempt to specify them minutely. They comprehend every kind, and every act, of the common business of life, not provided for in those acts of necessity and mercy, which we are afterward to consider. Few indeed there are, who extend the rule as far, and observe it as strictly, as they ought. The greater part, even of professing Christians, allow themselves in some things, which it would be hard for them to show, that either necessity or mercy demands. But I cannot pass from this part of the subject, without calling you to deplore with me, the open and awful profanation of the Lord's day, which is even enjoined by the laws of our country, in requiring the transportation of the national mail, and the opening of the Post offices, on this holy day—and thus setting the law of the land in direct opposition to the law of God. Let us pray that he who hath the hearts of all men in his hands, may dispose our legislators and rulers to remove this dreadful evil, so reproachful to us as a people, and so directly calculated to bring down the judgments of Almighty God on our country.

But not only servile labour, but recreations which are lawful on other days, are to be forborne on the Sabbath. In popish countries generally, a large part of holy time is openly and avowedly devoted to recreations, many of which are not lawful—if the law of God be the rule—at any time whatever. Theatres, dances, bull-baitings, gambling, and indeed publick spectacles, sports, and amusements, of all descriptions, are not only tolerated, but legalized and countenanced, by the highest authorities both in church and state. Do such practices consist with remembering the Sabbath day to keep it holy? Is it not next to an absurdity to ask the question? Surely those who do these things can be Christians only *in name.* In deed and in truth, they are the disciples of Antichrist. But, alas! in Protestant, as well as in Popish countries, our own not excepted, the Sabbath is shamefully and openly profaned, by the *tolerance* at least of recreations, which, if lawful on other days, are utterly inconsistent with keeping holy the Sabbath. The running of steamboats and stages, unnecessary travelling, and all parties of pleasure, dining parties, tea parties, and visiting of all kinds, except visiting the sick and the poor—all the noisy

and boisterous sports and plays, in which the children and youth of our towns and cities so freely indulge, these, and things like these, many of which cannot be specified, are the unlawful practices to which I refer. Against taking any part, in any of these recreations, my dear youth, I caution you solemnly. However general and fashionable they may be, they certainly are a dreadful profanation of the Lord's day. Think for yourselves, and you will be convinced, that they do and must dissipate all serious thought. Go from the most solemn and affecting exercises of the house of God, and indulge in any of these recreations, and you will find that every good impression will commonly vanish in an hour. I really know of nothing that can be properly called *recreations*, that are proper for the Sabbath, beyond taking a walk in some retired place, either solitarily for devout meditation, or with a Christian friend, for religious conversation. The appropriate exercises of the Sabbath are so many, and with those especially who are favoured with a number of pious books, may be so diversified, that if there be only the right temper of mind, the Sabbath will never become tedious, for the want of variety in its duties. Those who think it must be *a weariness*, if the forbidden recreations I have mentioned be altogether excluded, can never be satisfied, unless the very spirit of the command be given up; and they will of course think it a great extreme, when I add—

3. That many words and thoughts, which are not only lawful, but proper and necessary on other days, are unlawful on the Sabbath—These words and thoughts are such as relate to those worldly employments and recreations, which I have already shown to be prohibited. It is in this particular, that the real practical Christian finds his chief difficulty, in keeping holy the Sabbath day. It is commonly not difficult for him—it even, in most cases, requires no self-denial —to forbear servile labour and vain recreations. But suitably to "keep the door of his lips," and to prevent "vain thoughts from lodging within him," on the Lord's day, often gives him serious trouble, and demands from him much vigilance. Here it is that he has frequent occasion to say with the apostle, "when I would do good, evil is present with me." Yet, whatever be the obstacles, he will steadily aim at obedience, and will truly mourn over his defects. In order to avoid improper conversation, as well as for other reasons, I am deliberately of opinion, that we ought to spend as much of our time as practicable on the Sabbath, and when not occupied in social worship, entirely by ourselves. When company is promiscuous, it is extremely difficult entirely to avoid improper conversation; and even when the company consists only of pious people, or of the family circle, we too often insensibly slide into discourse, or at least speak occasionally on subjects, which, on reflection, we must condemn as improper. Solitude is also most favourable to the exclusion of improper thoughts. Thoughts are unavoidably suggested to our minds, though they may not be cherished, by what we see and hear. We can best command them when we are alone, and can best indulge and pursue meditations that are serious and edifying. To prevent the intrusion of such as are improper or unprofitable, I know of nothing better, than to fix on some topick, or text of scripture, on the evening preceding the Sabbath, for the subject of meditation, as soon as we shall awake in the morning, and to fill up the day with a diligent and close attention to its proper duties, private as well as publick. This leads us to consider

4. That our whole time, on the Sabbath, is to be spent in "the pub-

lick and private exercises of God's worship," with no other exceptions, than those which we are afterwards to notice.

"God's worship," you will observe, includes in it, not only acts of prayer and praise, in which it immediately and more especially consists, but also every thing calculated to dispose us to those acts, and enable us to perform them with enlightened and holy ardour; and indeed, whatever has a tendency to promote the honour and glory of God.

The exercises suitable for the Sabbath are so many, that I can do little more than name them, and furnish you with some hints, on which you must enlarge for yourselves.

1. *Meditation.*—This is a duty too little practised, or thought of, by Christians generally. The Psalmist says—"My meditation of thee shall be sweet, I will be glad in the Lord." Meditation, intermingled with devout ejaculations and aspirations of soul, is exemplified in many of the Psalms, and should form a part of a Christian's exercises on every Lord's day. The subjects of meditation are the works, the government, and the providence of God—his providence in relation to our own lot in life particularly—and more than all, the glorious plan of redemption, as a whole, and in its various parts and aspects.

2. *Self-examination.*—This is a duty which no Christian should neglect on the Lord's day. He should, if I may so speak, settle his spiritual account with himself, on the regular return of this day. He should examine, generally, whether he is in a gracious state—consider whether he is gaining or losing in religion; and should particularly go over the past week, to mark his defects, to observe the temper he has been in, the example he has set, to repent of what was wrong, and to form good resolutions for the future.

3. *Secret prayer and praise.*—Although no real Christian can neglect secret prayer, habitually, on any day of the week, yet he should perform this duty more frequently, particularly, and extensively, on the Sabbath, than he ordinarily can on other days—unless they be days specially set apart for the purpose of prayer. It is in secret prayer and praise, that the soul of the believer holds converse and communion with God; and what so proper as this, on the day which he claims as his own: and when this converse and communion is very sensible, no exercise so fully antedates heaven, the sabbatical "rest which remaineth for the people of God."

4. *Reading the Holy Scriptures, and other books of devotion.*—This, although it should be, to some extent, and as circumstances favour, an employment of a portion of our time on other days, yet it demands a special attention on the Sabbath. As far as practicable, method should be adopted in this, as in every other important concern. Let me advise you, my young friends, to confine yourselves principally, if not wholly, to reading, studying, and meditating, on the word of God, in the former part of his day; to read some sound, doctrinal and practical writer, in the latter part; and to leave sacred poetry (except psalms and hymns), with religious periodicals, to the evening. By pursuing this course, you will avoid the danger, which seems to be real and imminent at the present time, that the numerous publications of a periodical kind, will exclude almost every other sort of religious reading—Should this unhappily be realized, the rising generation, whatever zeal they may possess, will be greatly deficient in that sound doctrinal knowledge, which is the only sure basis of consistent, stable and exemplary piety.

5. Family devotion and catechetical instruction.—Family devotion, you are aware, consists of prayer and praise, connected with the reading of the holy scriptures. These exercises should, ordinarily, be somewhat more extended on the Sabbath than on secular days; and the reading of some pious commentator, such as Henry, Burkitt, or Scott, on a portion of the divine word, will also be profitable. By catechetical instruction, I mean especially a due attention to the Shorter Catechism of our church, which every member of the family should be able accurately to repeat without book, and which the younger members should recite, and hear a portion of it explained by the head of the family. It will be well, if they can add the scripture proofs, and better still, if they can add to both the Larger Catechism—These were once common attainments, in pious families of our church; and I am persuaded that whatever has taken their place, is not for the better, but the worse. But in catechetical instruction, I also include a questioning of the children of the family, on a previously prescribed portion of the Bible; requiring an account of what other books they have read; and examining them, as to what they can remember of the discourses they may have heard in publick. It is this family instruction—which must, in most cases, be principally communicated and acquired on the Lord's day—that more than any thing—I had almost said, more than every thing beside—contributes to raise up a generation of well informed and stedfast Christians. It was this which long distinguished the best reformed churches, and for it, I am persuaded, no adequate substitute ever has been, or will be found.

Publick worship.—This is an important and essential part of the exercises of the Sabbath, to all who can avail themselves of it. Alas! that there are so many parts of our country, in which the privileges of the sanctuary cannot be enjoyed. But great is the criminality of those who neglect these privileges, when placed within their power. The command to such is explicit, "Forsake not the assembling of yourselves together, as the manner of some is;" and the pretence too often made, that the Sabbath may as well be employed without going to the sanctuary, as by attending there, is utterly vain and inexcusable. Nothing but the want of health and opportunity, can justify the omission. In religion, the blessing of God is every thing, and he will not confer it on those who disobey his command. Nor is it a formal attendance, but one truly devout, that God requires. We should, in ordinary circumstances, always make special prayer for a blessing to ourselves and others from the services of the sanctuary, immediately before going to them, if this be practicable; and for a blessing on what we have heard, immediately on our return to our retirements. But although I thus inculcate the duty of publick worship, I cannot forbear to say, that I think there are some Christians, who greatly err, in endeavouring to spend almost the whole of the Sabbath in publick. Much of it should be spent in private, in those exercises which I have already specified. Two attendances on publick worship are, as a habit, as many as will be profitable, to those who seek to employ their holy time in the most advantageous manner.

Religious conversation is the last exercise, that I shall mention as proper for the Lord's day. This should take place when Christian friends are together on this day, and whenever we go to, or return from, the house of God in company, unless we pass the time in silence. Conversation on news, or politicks, or other secular subjects, though mournfully common, is a real profanation of the day, in any part of

it, and peculiarly so, immediately before, or after, the services of the sanctuary. By this evil practice, all serious thought and good impressions are often prevented; or banished or effaced after they have been received. The conversation of Christian families, while taking their meals together, ought also to be on religious subjects—Often a profitable topick may be furnished by the sermons they have heard—not however if they be subjected to severe criticism, but when so treated as to impress the sacred truths which have been heard in publick.

III. I will now, in a few words, specify those "works of necessity and mercy," which may lawfully be performed on the day of sacred rest.

By works of necessity, you will be careful to observe, we mean *only* those which could not be foreseen and provided against before the Sabbath; or those which, without the most serious injury, cannot be delayed till the Sabbath is past. Some of the most common of these are, flying from, and defending ourselves against an enemy; the extinguishing of fire, that has broken out and is destroying property; working a ship at sea; doing what is necessary for the burial of the dead, when delay would endanger the life or health of the living; stopping the progress of an inundation, or securing property which it threatens to destroy. Such are some of the works of necessity, and there may be others of a similar character. It is, however, of importance to observe, that we have no right to provide against risks which can happen only in the ordinary course of providence; and which it is very possible may never occur at all. In Exod. xxxiv. 21, we have this injunction, "Six days thou shalt work, but on the seventh thou shalt rest: in earing time, and in harvest thou shalt rest." Here is an explicit command, to forbear servile labour in seed time and harvest, as well as at other times; because men might be tempted to think that they might consider such labour, at these times, as a work of necessity. But it is not—All the risk there is of unfavourable weather, is in the ordinary course of Providence: the evil feared may never happen, and the apprehension of it, is not a sufficient reason for violating the rest of the Sabbath. The same may be said of sending a vessel to sea, for fear of a hindrance by the delay of a single day. Observation, I am persuaded, will prove, that all descriptions of men, who strictly observe the divine precept in regard to the Sabbath, will, in the long run, consult their temporal interest, as well as their Christian duty. Defensive war is lawful, but it does not warrant all kinds of military operations on the day of sacred rest. My observation convinces me fully, that the frowns of the God of armies have often, and remarkably, been manifested toward those chieftains and their troops, who have voluntarily chosen to bring on a decisive battle on the Sabbath of the Lord. We ought always to keep in mind, that we shall not be free from guilt if, by neglect or choice, we *make* the necessity which we plead. This is often done, in small matters, as well as in those of magnitude. It is clearly proper to satisfy our hunger, and to make a decent appearance in the house of God, on the Sabbath. But much servile labour is often employed for these purposes on that holy day, which foresight and diligence might entirely prevent. The necessary food for a family may be so far prepared, and all that pertains to dress, and to personal decency and comfort, may be so ordered, that very little shall remain to demand labour, or occupy time or thought, on the Lord's day.

Acts of mercy are such as are performed in visiting and relieving the sick and the poor; preparing food for a temperate repast for our-

selves; feeding and taking care of cattle, and relieving them when their lives are endangered; making collections for the poor, and for the propagation of the gospel; and doing all that could not previously be done, to render ourselves comfortable in our habitations, so that we may attend to sacred duties with satisfaction and full effect—These are the principal acts of mercy; but it is scarcely practicable, either in this particular or in that which immediately precedes it, to make the specification complete. Nor is it necessary—A truly conscientious person will be a law to himself, in regard to these things. He will, in cases novel and extraordinary, judge by analogy; and will always be more solicitous to have a conscience entirely void of offence, by keeping within the questionable limit, than to subject himself to doubt and apprehension by going beyond it.

I am now to close this protracted lecture, by making a few short remarks, which could not be so properly introduced in the previous discussion.

1. It is deserving of notice, that the fourth commandment begins in a manner different from all the rest. It is introduced with the emphatick word REMEMBER. For this there was doubtless a special reason, and I know not how it can be better stated, than in the words of our larger Catechism. That Catechism says—

"The word *remember* is set in the beginning of the fourth commandment, partly because of the great benefit of remembering it, we being thereby helped in our preparation to keep it; and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion: and partly because we are ready to forget it, for that there is less light of nature for it, and yet it restraineth our natural liberty in things at other times lawful; that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety."

Every clause of this pregnant answer, deserves to be distinctly meditated on, and kept in mind.

2. It is farther worthy of remark, that this precept is directed to those who have the charge of others—to parents, and to superiors generally. The reason of this also, shall be given from the larger Catechism—

"The charge of keeping the Sabbath is more specially directed to governors of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone ofttimes to hinder them, by employments of their own."

I will just add to this, that magistrates, who are set to execute the laws, and are sworn to do so with fidelity, have a dreadful responsibility, when they suffer the enactments of the state against Sabbath profanation, to be grossly and flagrantly violated in their very presence, and permit the whole to pass without notice—What then shall be said, if they themselves are among the chief transgressors, and thus not only sin themselves, but encourage others by their impious example!

3. Finally—We are taught to expect that those who truly obey this precept, have reason to hope for peculiar spiritual communications on the Sabbath; and for the blessing of God on the whole of their labours through the ensuing week. "I was in the spirit on the

Lord's day," is the declaration of the apostle John, in describing at what time, and in what circumstances, he received his revelations; and we have heretofore had occasion to remark, that the blessings of Pentecost were conferred on the Sabbath; and that in every age, the people of God have found this day the season of their sweetest communion with their God and Saviour; as well as that on which the blessings of redemption are most commonly and largely extended to perishing sinners. These surely are considerations, which should induce those who regard the salvation of the soul as the most important of all concerns, and the light of God's countenance as the supreme happiness of life, to keep holy the Sabbath day, with all the vigilance and strictness that has been recommended.

Worldly prosperity too, which always ultimately depends on the blessing of God and the favourable order of his providence, is, we have every reason to believe, connected with hallowing the day of God, both by nations and by individuals. We need seek no farther for the ultimate cause of the many calamities which afflict nations denominated Christian, than their notorious profanation of the Sabbath of the Lord; and in these calamities our own nation has to expect a large share, if it shall follow, as there is too much reason to fear it will, the bad example which so generally prevails in European Christendom.

In relation to individuals, I will only state the solemn declaration of Sir Matthew Hale, one of the most distinguished chief justices that England has ever produced—It is to this effect—that his worldly concerns were prosperous, or otherwise, throughout the week, just in proportion to his right observance of the previous Sabbath: And he declares that he says this, not lightly, but as the result of long and careful observation. Let infidels and profligates sneer at this, as they will; but do you, my young friends, regard it as the testimony of a man distinguished equally for strength of mind, for deep and various learning, and for eminent evangelical piety. "The secret of the Lord is with them that fear him; and he will show them his covenant."

FOR THE CHRISTIAN ADVOCATE.

ON THE CALLING OF ABRAHAM.

Among all the distinguished personages whose names are mentioned in the sacred word, there is not one whose history deserves a more serious consideration, than that of the patriarch Abraham. His attainments in holiness were of the very highest kind: he is held up to the whole church as a pattern of faith and obedience, and he is distinguished by the two illustrious titles of "the Father of all them that believe," Rom. iv. 11, and "the Friend of God." Jas. ii. 23.

It is not our intention, however, at present, to consider the whole history of his life, but only that portion of it, which more immediately relates to his first calling of God.

Abraham was of the family of Shem, and the ninth in descent from him. He was born only two years after the death of Noah, 352 years after the flood, and 2008 years after the creation of the world. We know but little of the early history of his life, except that he was born among idolaters in the land of Chaldea, and that his parents, and probably himself, had fallen into the idolatrous practices of his countrymen.

When he had arrived at the age of seventy-five years, the Lord appeared to him, and called him to forsake his country, and his kindred, and his father's house, and to go to a land that he would show

him; assuring him, at the same time, that he would bless him, and make of him a great nation, and make his name great. In what manner God made himself known to Abraham, the sacred penman does not inform us, but we may certainly conclude that he did it in such a way, as to banish all doubt from Abraham's mind that it was indeed God who was addressing him, and with such an influence on his mind as effectually disposed him to comply with the divine command.—Acts vii. 2.

No sooner was the divine will made known, than it was obeyed. "So Abraham departed as the Lord had spoken to him, and Lot went with him, and Abram was seventy and five years old when he departed out of Haran; and Abram took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan, and into the land of Canaan they came."

That an individual should thus be selected by God—that this individual should be commanded to leave his home and his kindred, and wander in a foreign land, without any settled abode—and that God should select him and his posterity, and promise to bless them above all others—are circumstances calculated to fill us with surprise. We ask, Why was this? and as all the ways of the Lord are wise and good, we feel certain that a transaction so singular, must have been designed for the most important purposes. The situation of the world at the time when it occurred, the condition of Abram, and the purposes of God in relation to mankind, will aid us in endeavouring to ascertain this design—and a serious inquiry after it, will richly repay our labour.

1. A consideration of the state of the world at large at the time of this call, will greatly assist us in our inquiries into its design. Mankind were rapidly apostatizing into idolatry: the pious traditions of Noah, the progenitor of the postdiluvian world, were passing into oblivion, or becoming mixed and debased with foolish additions, and the knowledge of the true God was perishing from among men. To arrest this torrent of iniquity and irreligion, God mercifully called Abraham out of his country, that in his posterity the knowledge and worship of himself might be preserved.

One of the strongest proofs of the corruption of our nature, and of our apostacy from God, is the fact, that mankind have been universally prone to the worship of idols. The apostle dwells on this crime with peculiar force, in asserting our universal depravity and guilt. Men "professing to be wise became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." The true sources of idolatry are to be found in the vanity, pride, and ignorance of men; their folly, and fondness for licentious gratifications; and their aversion to the self denial and holiness imposed on them by the law of God. "They liked not to retain God in their minds, and therefore they worshipped and served the creature more than the Creator."

It is impossible to ascertain the precise time when idolatry began, or who were the first to introduce it. Whether it did, or did not, exist before the flood, is a question on which there are different opinions. It is not improbable, that as having false gods was the great crime of men after the flood, so having no god was the great crime before it; for Atheism and superstition are the two extremes into which men are continually running, when they once forsake the only true and living God.

That it commenced at a very

early period after the deluge, is unquestionable, and it is equally unquestionable that Abraham's forefathers were guilty of it. When Joshua had gathered all the tribes of Israel at Shechem, he reminded them of this fact, and charged them against imitating it. Joshua said unto all the people, "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor, and they served other gods." Joshua, xxiv. 2. The vestiges of the awful judgment which God had sent on the whole human family were still visible in every direction —the ark was yet resting on Ararat—the earth was bleached with the bones of the unhappy victims of divine wrath,—Noah, the venerable patriarch who had witnessed the terrifick effects of divine vengeance in the flood, still survived to remonstrate with his ungodly descendants, and to remind them of the folly and guilt of departing from God—but all in vain—With the most fearful monuments of divine justice before them, with the clearest proofs of the folly of irreligion and wickedness, they erect their altars, and impiously worship their false divinities; they forsake, and proceed afresh to affront and insult the Lord of Hosts,—they are bent on their idols, and after them will they go. Alas! what evidences have we in every age, of the depravity of the human heart, and of the folly and perverseness of men in the concerns of religion. No judgments of heaven, no instructions, no warnings, not even proofs clear as the light of the meridian sun, of the folly and awful consequences of sin, can restrain them from persisting in that which displeases God, and will plunge their own souls into perdition.

The first objects of idolatrous worship were, probably, the heavenly hosts—the sun, moon, and stars —their beauty and their usefulness leading men to ascribe to them divine excellencies and honours. The worship of fire, too, as the symbol of the sun, which is the dispenser of light and heat, began very early, and prevailed very extensively in the East. It has been frequently observed, that from the name of Abraham's native city, which, in Chaldee, signifies the *city* of fire, it is highly probable that it was distinguished for this idolatry, and that this name was given to it because of the fire that was worshipped there. (See Park. Heb. Lex. Sub. אֵשׁ, § 3. p. 38, and Calmet's Dictionary.)

In mercy to Abraham, and in mercy to our sinful race, the Lord called him out from his country and kindred, in order that in his family the true religion might be preserved. Had he left mankind to themselves, all true religion would have become extinct—a flood of wickedness, more dreadful than the flood of waters, would have swept over the world——profound ignorance, absurd polytheism, and awful corruption of manners, would have universally prevailed, as in fact, during a very long period, they did very generally prevail. The torrent however was arrested in Abraham and his family. For a long time, the knowledge and worship of one only living and true God, was confined to the land of Judea, while the people of every other land were idolaters, and looked on the Jews with hatred and contempt, because they refused to worship their idols. That we now have the knowledge of the one true God, and worship him only—that we are not bowing down to stocks and stones, or worshipping the hosts of heaven, is owing to the goodness of God in calling Abraham out from his countrymen, and choosing him and his posterity as the depositaries and guardians of the truth. Philosophy and science alone, never delivered a people from a corrupt religion. The renowned philosophers of antiquity were themselves, either po-

lytheists or atheists. Nor were their sentiments concerning the Deity, and our obligations to him, with all their boasted science, a whit more rational than the belief of the vulgar. It is not from Greece or Rome that we have received our religion. The God whom we worship is Abraham's God, and the inspired records committed to Abraham's posterity, are the sources whence we derive our knowledge.

(*To be continued.*)

EVENING TIME.

BY JAMES MONTGOMERY, ESQ.

Zech. xiv. 7.

I.

At evening time let there be light:
Life's little day draws near its close;
Around me fall the shades of night,
The night of death, the grave's repose:
To crown my joys to end my woes,
At evening time let there be light.

II.

At evening time let there be light:
Stormy and dark hath been my day;
Yet rose the morn divinely bright,
Dews, birds, and blossoms cheered the way:
O for one sweet, one parting ray!
At evening time let there be light.

III.

At evening time there *shall* be light;
For God hath spoken;—it must be:
Fear, doubt, and anguish take their flight,
His glory now is risen on me;
Mine eyes shall his salvation see:
—'Tis evening time, and there *is* light!

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

MEMOIR OF THE REV. WILLIAM ASHMEAD.

Departed this life, in the city of Philadelphia, on the morning of the 2d of December last, the Rev. William Ashmead, A.M. in the 32d year of his age, and the 10th of his ministry. The friend whose death, in the midst of his days and his usefulness, it is our painful duty to record, was a native of this city. Of his ancestry little more is known to the writer, than that he was the grandson of the late Captain Ashmead, who was, for many years, a worthy and respectable citizen of Philadelphia. His mother was one of the excellent of the earth, and the deceased cherished the most tender recollections of her to the close of life. But a day or two before he died, he spoke of her with the deepest feelings of filial affection. Doubtless the prayers and instructions of this pious mother were greatly blessed to him, as he appeared to have early possessed great tenderness of conscience, and to have been preserved from many of the follies and sins of youth.

In his nineteenth year, he was admitted to the communion of the First Presbyterian Church of this city, under the pastoral care of his distinguished friend, the Rev. Dr. J. P. Wilson. Whilst quite a boy, he gave evident indications of superior natural abilities. It was a manifest fondness for literary pursuits, which attracted the attention of the friend and pastor just mentioned; under whose private instructions he was prepared to enter college, and by whose generous aid he was enabled to defray the expenses of a collegiate course. It is however but justice to state, that in less than two years after he entered the ministry, he refunded the money thus expended, which he had regarded only as a loan. Yet he was far from considering his obligations as cancelled, by returning what he had received, but always

retained the most grateful and devoted attachment to his early patron.

In 1815, he was admitted to the University of Pennsylvania, and passed through the several classes of that institution, with a good reputation both for conduct and attainments. He graduated in 1818. Shortly after, he engaged in teaching, and at the same time commenced, under the direction of his friend and pastor, the studies preparatory to entering the ministry.

In the spring of 1820, he was licensed to preach the gospel; and he soon acquired—what acknowledged talents and attainments in so young a man justly merited—considerable popularity as a preacher. In the winter of 1820, he received from the Presbyterian church in the city of Lancaster, Pa. a unanimous call to become their pastor. He accepted the call, and was shortly after ordained to the pastoral office, and at the same time installed. In his introductory sermon, he declared his determination to "know nothing among them but Jesus Christ and him crucified." To this resolution he adhered, and to promote the spiritual interests of his congregation he devoted the best energies of his powerful mind. Many a heart will bear witness that his labours were not in vain, and many a soul, we trust, among the people whom he loved, will prove jewels in his crown of rejoicing, in "the day of the Lord Jesus." But whilst labouring with growing popularity and usefulness, both at home and abroad, his devotion to study, and his sedentary habits, were making sure, though secret inroads, on a constitution not naturally the most robust.

In the years 1827 and 28, he had repeated attacks of hemorrhage of the lungs; by which, and the necessary medical treatment for his complaint, his health became so impaired, as to render rest and relaxation from the labours of his charge absolutely indispensable. With the advice of medical and other friends, and the cordial concurrence of his congregation, he sailed, in the autumn of 1828, for Charleston, South Carolina—in hope that a more genial climate might facilitate his recovery. Finding his health considerably improved while there, he occasionally preached in several of the churches, at the solicitation of his brethren, and once only, just before he left that city, in the then vacant church of which he afterwards became the pastor. He returned, early in the spring, to his family; and immediately after his return, received a call to the Second Presbyterian Church in Charleston—a call which it is right to state, was unsolicited and unexpected. After serious and solemn deliberation, he concluded to accept it, believing that a new sphere of labour, and perhaps a change of climate, had become necessary to his existence on earth. He felt the more at liberty to do this, because he had proved his attachment to the congregation at Lancaster, by rejecting, a few years previously, a most pressing call to the pastoral charge of the church at New Brunswick, in New Jersey. He now thought that duty to himself and his family, as well as to the church, warranted his removal; and he accordingly obtained a dismission from his congregation, in April last, and repaired to Charleston, where he was installed pastor of the Second Presbyterian Church of that city. He remained there till late in June; but his health beginning again to decline, he left his new charge sooner than he had contemplated, and hastened to his family. But scarcely had he arrived, when he was attacked with a bilious fever, which confined him to his bed for several weeks. As soon as he was able to go abroad, though still very weak, he made the necessary arrangements for proceeding with his family to the

south. He reached Philadelphia, and had taken passage for Charleston, when he was again confined by a second attack of fever, which his enfeebled system was unable to sustain, and which, in less than six weeks, terminated his labours and his life.

In this mysterious Providence, the Presbyterian church has lost one of her most gifted, eloquent, and promising sons. God had blest him with a mind of a high order, and he had improved it in the best manner—his acquirements being uncommon for one of his age. With such talents and his habits of application, health and years were only wanting, to have made him one of the first scholars and most profound divines of the age. In connexion with a discriminating and solid judgment, he possessed a fine imagination, and the most correct taste. Of him it may be said with perfect truth—"Seldom have any been endowed with a more just discernment of what is beautiful in composition and discourse, or with a more accurate sensibility to what is becoming in manner."

As a publick speaker, he was second to few. His voice, though not powerful, was full of sweetness and melody, and its tones were modulated with the happiest success. His manner was serious and impressive, and at the same time graceful, animated and engaging. His eloquence was of that insinuating, persuasive kind, which never failed to awaken the attention, and interest the feelings of his audience. In doctrine he was decidedly Calvinistick; though he learned his religious opinions from the Bible, and not from the systems of fallible men. To the doctrines of grace he was warmly attached. On these his own hopes of salvation were exclusively founded, and these he explained and enforced, with great clearness and effect in his preaching, and earnestly endeavoured to impress on the minds of his fellow sinners. A great degree of originality characterized all his sermons. In his hands, passages of scripture which, from frequent use, were quite familiar, would originate discourses new, and highly interesting and impressive; and while his general acquaintance with literature, philosophy, history and the sciences, enabled him to give a rich variety to his discourses, the plain and simple truths of the gospel, were ever enforced with the most affectionate earnestness. His style was energetick, chaste, and classical. His early compositions abounded, too much perhaps, in figures; but for several years he had almost entirely rejected the aid of ornament, and frequently said, "I wish only to feel and understand my subject, and to make my hearers do so likewise. It is the matter, more than the manner, which is important." In delivery, although sometimes rapid and impassioned, he was remarkably distinct. In prayer, he was solemn, impressive, appropriate and copious; and in reading the word of God, and the sacred poetry of the church, his manner was peculiarly happy, and could scarcely fail to awaken the devotional feelings of the most thoughtless hearer.

On the subject of the religious charities of the day, his feelings were always alive. In his sermon to his church in Charleston, on assuming the pastoral charge, he says, speaking of Sunday schools, Bible societies, missionary societies, tract societies, and other similar institutions of enlightened and pious benevolence—"Brethren, these institutions are all dear to my heart, and I shall seek by every practicable means to foster and expand among you, the spirit by which they shall be duly estimated and zealously supported. I shall tell you, again and again, that you have not done enough, when you have secured your own personal salvation;—that you can never discharge your obligations to Him 'who loved

you and gave himself for you;' that you are unworthy the Christian name, if you can look without concern on perishing sinners, in your streets, throughout your state, and over your country; and if you are reluctant to perform something like your part, towards extending the light of divine truth over the whole earth, and planting the institutions of the gospel in every land."

As a man, in all the walks of private life, he was peculiarly amiable; exhibiting, in a high degree, those virtues which cannot fail to endear the subject of them, to all with whom he may have intercourse. To a remarkable delicacy of feeling and high sense of propriety, he united that genuine politeness, which is the result of Christian sentiment and principle: those who were intimate with him, ever found him an interesting and pleasant companion: and what is no slight commendation of him, those who knew him best, esteemed and loved him most.

He had a heart eminently formed for friendship—alive to its sympathies, faithful to its claims, and attentive to its duties. As a husband and a father, he was the most kind, tender and affectionate—His highest earthly enjoyment he sought and found in the bosom of his family, and his life was an uniform display of conjugal affection and paternal kindness. His end was such as might have been expected that the end of such a man, and such a minister would be. During his long, painful, and trying illness, rendered more trying by his peculiar circumstances, no murmur, no complaint, escaped his lips. He was indeed, at first, greatly disappointed, when he found himself unable to proceed to his beloved charge, and expressed a wish to live, for the sake of his wife and children; but even this was in entire resignation to the will of his heavenly Father. When, a few days before his death, his friends had flattered themselves and him that he was better, he desired a friend who was with him, to engage in prayer with him and his wife, and return thanks to God for any hope there might be of his recovery, and to ask that he might be raised up again—but he immediately added with much emphasis, "I desire it with entire submission to the Divine will." His sickness, as he himself frequently declared, appeared greatly blessed to him. He seemed daily to grow in meekness, humility, resignation, and every Christian grace;—to feel more and more of the power and consolation of religion, of the preciousness of the Saviour, and to renounce afresh every ground of reliance, but the merits and righteousness of his Lord and Saviour Jesus Christ. His views of his own attainments as a Christian, were unaffectedly humble. When, on one occasion, he had, in conversation, spoken of himself as a Christian, he quickly added—"No, I did not mean that—the words of the publican become me better: I desire to die with his prayer, 'God be merciful to me a sinner,' upon my lips." Yet at the same time that his views of himself were so lowly, he was unusually free from all distressing doubts and apprehensions, and his hopes, founded on the great and glorious promises of the gospel, and the fulness and all sufficiency of his Redeemer, were bright and supporting. He was perhaps constitutionally afraid of death, and when attacked by bleeding of the lungs, discovered great alarm. But the fear of death, as well as its sting, was taken away; and he expressly declared, on the last day of his life, to her who rarely left his side—"I am dying—but I am not afraid to die; my trust is in the Saviour of sinners:" And on the Sabbath evening previous to his departure, he said, "I am a sinner; but a sinner hoping for heaven, through the merits of the Lord Jesus Christ: and

now I am resigned to go, and feel as if I should delight to join the glorified and happy beings that are there." He enjoyed the exercise of his reason, with only one or two interruptions of delirium, to his latest breath;—spoke to his wife the moment before he departed, and then gently fell asleep, without a struggle or a groan. "Blessed are the dead who die in the Lord—they rest from their labours, and their works do follow them."

We cannot close this brief tribute to his memory, without adding a few sentences from the letter of one of his flock, to his bereaved wife—"And can it be possible! that I shall never again hear that pleasing voice, which imparted so much instruction, and which so affectionately guided my erring feet, in the narrow path which conducts to eternal life! Yes, it is too true, it is hushed in death; but it yet speaketh in emphatick language, 'be ye also ready.'—Dear pastor! his short, but laborious course, has terminated in a better world; but his luminous track still shines on the sight, and animates the efforts of all who knew him, and marshals them the way to heavenly glory."

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page 549.*)

Sunday, June 15.—Having received an invitation from our friends, Mr. R. and family, to pass the day, and go to church with them, I was set down at the meeting house door, just after service commenced, by one of the hackney coaches, which pass almost hourly from London to Camberwell, where the family of Mr. R. reside. I heard a good, plain, sensible discourse from the clergyman, and after service went home with Mr. R. We visited, together, the same church in the afternoon, and in the evening they accompanied me to the chapel of Dr. Collyer, where I heard him deliver a kind of farewell sermon to his people, on account of a contemplated absence occasioned by ill health. He did not come up, by any means, to my expectations of him as a preacher. Though the occasion seemed to admit of it, there was nothing striking or interesting, either in his matter or manner. But I was, upon the whole, better satisfied with this Sabbath, than with any I have passed since leaving home.

Monday, June 16.—After spending the night and part of this morning with Mr. R.'s family, I left them with regret, but with the hope of seeing them again. I can with truth say, I have felt here more as if at home, than in almost any other place I have ever seen. The regular family devotions, the amiable deportment of every individual to the other, the family respect to every religious object, were all delightful. I walked with two of Mr. R.'s sons to the Elephant and Castle, an inn about half way between Camberwell and London. Here I stepped into one of the numerous hacks which were in waiting. I think I am within bounds when I say that seven hundred hacks and other carriages stop here *daily*. The very high rent of this house, is paid, I understand, by the *booking* of parcels, daily sent from it to all the neighbouring places. The price of booking is two pence for each parcel. On arriving in town, I went to the house of the British and Foreign Bible Society, located in a dirty lane called Earl street, near Blackfriar's bridge. The house, outside, has a very common appearance—this is perhaps as it should be—the inside, you know, contains a choice collection of curious editions of the sacred scriptures, and a vast amount of Bibles printed by the Society, in almost every important language. I felt a peculiar

glow of enthusiasm, on examining the different ware-rooms, in which thousands of Bibles in the different languages of the earth, were stored, and which were destined to cheer and enlighten many a heart, by their holy influence. I was particularly pleased with the copy of the Persian Testament, translated by Henry Martyn. After spending some time with the obliging librarian, and purchasing a copy of one of the Testaments, as a specimen for you to look at, I was introduced by Mr. R. into the committee room, where there was a meeting on some business. Lord Teignmouth was in the chair: he is a man of very venerable and amiable appearance, and presided without stiffness or much formality. There were a number of letters read from the agents of this vast religious charity, from various parts of the world, and some short speeches were uttered, all of which were very gratifying. After dining at a chop-house, I went to Newgate prison and to Smithfield, where poor John Rogers was burnt. This last is a large area, surrounded by houses, and is now used as a market for selling live cattle—I saw many hundreds while there. The heavy rustic walls and grated windows of Newgate, threw a chill over my mind, as I looked at them. Among the female convicts here, the benevolent efforts of Mrs. Fry have produced, you know, wonderful effects.

Tuesday, June 17.—I spent the morning with my friend Mr. Gray, at the British Museum, in the examination of certain animals from America, with which I was familiar. In the afternoon, at half past six, I dined with Mr. Children, and met at the table several eminent scientifick men. A French gentleman, a botanist, with whom I fell in company last summer, in the western wilds of the state of New York, had just come to London, and was here. We were both highly surprised and gratified to meet each other again, in another quarter of the globe. He is on his way to India—and asked me if we should meet again in Calcutta. The dinner at Mr. C.'s was in a peculiarly handsome style, and the party highly agreeable and instructive. From the table we adjourned to a meeting of the Linnæan Society, where I was introduced to Lord Stanley, the president, who is mild and conciliating in his manners, and is actively and zealously engaged in the cause of natural science. I saw here a number of eminent persons—Menzies, who accompanied Vancouver round the globe—Kirby, the interesting biographer of insects—and Dr. Prout, distinguished as a chemical annalist. Dr. P. was exceedingly kind, and showed me much civility. The society meets in the house formerly occupied by Sir Joseph Banks. The rooms were crowded with gentlemen, who had distinguished themselves in the various departments of literature and science. Before the society was organized, I was introduced to so many celebrated men, and we said a few words on so many different subjects, that I can now recollect little else than the general gratification which this evening afforded.

Wednesday, June 18.—This is the anniversary of the Battle of Waterloo, and there is to be a grand *breakfast at 4 o'clock*, P. M., on the Thames, in commemoration of it. A barge, dressed out in the flags taken at Waterloo, was anchored at some little distance from the shore, in which the breakfast was to be eaten, and the eaters were rowed out to it, from the stairs at Somerset house. The crowd on Waterloo Bridge, from which the affair could be witnessed to advantage, was immense. To me the scene presented was strikingly incongruous—the beggars in rags, and the ladies in silks, were not more in contrast, than the coal

boats—with which this part of this muddy river was filled—with the gilded barges of the breakfasters; and then there were the dutchesses, dukes, and other noblesse, in a crowd with coal carriers, fishwomen, and other commoners. At 3 o'clock, an hour before breakfast, there was a rowing match, which was about as interesting as a horse race.

In the evening I got into a boat with an American friend, and was rowed, by one of the watermen of the Thames, up the river to Vauxhall gardens, where the battle of Waterloo was to be fought over, in miniature. As the night was dark and tranquil, it was favourable to the design. The gardens were splendidly illuminated, indeed; on first entering them, the number and brilliancy of the lamps, which are of many colours, is almost overwhelming. The fire-works of powder were the most beautiful and ingenious efforts of pyrotechnick skill; yet revolving wheels of fire, the fantastick flights of rockets, and showers of particoloured stars, were far less interesting, than the natural coruscations of the phosphorescent ocean. A genuine Congreve rocket was also exhibited; the noise it produced was terrible. The plays, which were performed, the dancing, and the musick—all could not prevent my feeling a tedium, or a void, which I am glad such things can never fill. Vauxhall gardens are no doubt the most distinguished place of the kind in the world. The gay, the dissipated, and the abandoned, of this great metropolis, are constantly found, during the warm season, sauntering along its gravel walks—feasting under its piazzas and pavillions—listening to the varied musick of its orchestras, or gazing on its scenick exhibitions and brilliant fire-works. Though this place did not so captivate me by its beauty, as to bring to my memory the fairy scenes and Elysian fields of the writers of romance—yet it is certainly calculated to excite the admiration of the young and inexperienced, and admirably fitted to seize and carry away the senses—It is therefore no doubt a most successful school of corruption and misery.

Thursday, June 19th.—I wandered in different parts of the town. The *new* parts of London are very fine; the large open squares give a beautiful and airy appearance to the dwellings around them—in some of the old parts of the city at the west end, these open spaces are also to be found. I noticed today what I had observed before, large square pieces of board, painted with coats of arms, surrounded with a black border—these are fastened between the second and third stories, and are intended to signify that the family or the house is in mourning. They remain attached to the house for 12 months. I could not help repeating over to myself, as I passed some 6 or 8 of them,

"Grieve for an *hour* perhaps—then mourn a year."

In the evening I was invited to the Royal Institution, to hear a lecture by Mr. Faraday. The large lecture room was crowded with ladies and gentlemen, who listened for more than an hour with the utmost attention, while the lecturer, in a plain, perspicuous, and sometimes eloquent style, gave us an account of the past, present, and future prospects of the Thames tunnel. As Mr. Faraday described the first irruption of the river into the tunnel, while the men were at work—the rushing in and noise of the water—the cries and confusion of the men, and the crashing and whirling about of the machinery through the narrow passages, by the force of the current, a breathless silence was produced. A more perfect picture of such an occurrence could not have been drawn—a complete

ideal presence of the scene was before the mind of every auditor, and the effect it produced on us all was thrilling. The whole lecture was illustrated by numerous diagrams and models, so as to make the operation of tunnelling perfectly intelligible to every one. Such recreations and amusements as we had this evening, are eminently calculated to improve the state of society—and a portion of the Londoners at least seem as much disposed to encourage literary and scientifick institutions, as the abominations of Covent Garden and Drury Lane Theatres, or those of Vauxhall.

Friday, June 20th.—I spent a considerable part of this day with Mr. G. at the museum. It would require months to examine half the novelties of this place. I think I have not mentioned before, that on the stairs near the Cameleopards, there is an immense polar bear, brought by Captain Ross from the North Seas. Upon leaving the Museum, I examined several publick edifices. My object on this occasion, and on others of a similar kind, was to obtain some general idea of the publick buildings here—but I have found that it will take up more toil and time, than I can afford for such a purpose. The churches, hospitals, prisons, schools, and various other institutions, are so numerous and so widely separated, that it would require years, rather than months, for their inspection. As my object is not to describe every thing seen, I will say nothing more of this day's *labour*.

Saturday, June 21st.—After making some little purchases of books, and objects of natural history, I rode to Blackheath, about six miles from London. The road, a considerable part of the way, is built up with houses; but here and there a highly cultivated field is to be seen. My friend Mr. Gray resides here, in a lovely situation, and I came to dine with him. Blackheath, though generally a broad elevated plain, commands some fine prospects. There are many pleasant villas on this heath, remarkable for the rural taste and beauty, so common in this country. Some traces of an encampment made here by the Danes in 1011, are said yet to be visible. There is also a cavern, in its vast chalk beds, which was occupied by banditti in Cromwell's time. I found quite a party, both of ladies and gentlemen, assembled at Mr. G's. Every thing was in a neat and very pretty style; and if it had been otherwise, the hospitality and urbanity of our host and his family, would have satisfied us all. After a most agreeable visit, I returned to town about 11 o'clock, with my friend Mr. Children and his lady, in their coach.

Sunday, June 22d.—I went to worship this morning in the celebrated Mr. Irving's chapel. I expected to hear the Rev. Andrew Thompson, of Edinburgh, but found a young Scotchman in his place. Mr. Irving has been in Scotland for some time. The chapel is large and elegant—a Scotch thistle is painted on the glass of every other window, and something like a rose, on the intermediate one. The clergyman did not seem to me to be very Presbyterian, on some points of doctrine; he was occasionally very vehement in his manner, and upon the whole an unpleasant speaker. In the afternoon, I heard a sermon from one of the establishment. It was interesting—but seemed to be written by some one 50 years ago, and by one who was not very well acquainted with practical piety. I spent the evening with my good friends at Camberwell. Mr. R. and his eldest daughter were making a short tour on the continent.

Monday, June 23d.—This has been a very busy day. The immense breweries of London have always been to me objects of great

curiosity. An Englishman and good porter, seem almost identified in my mind—and since my arrival in the kingdom, I have drank scarcely any thing else but *beer*, in some shape or other—from brown stout down to *swipes* and *two-penny*. The brewhouses which are the most celebrated, are those of Whitbread and Co., and of Mr. Meux. Having an *order*, which I found necessary, I went into Meux's establishment, which, though not quite so extensive, is more interesting than the other. It was here, that two or three years since a vast vat, or immense tub, containing many thousands of barrels of beer, burst, broke away the walls of the brewery, deluged the houses in the neighbourhood, and drowned six persons. A vat, precisely like it in every respect, stood alongside of it, and still remains. I was curious in examining its vast hoops and staves, and its enormous capacity. I forget the depth and width, but a coach and four might drive round, and 200 persons have dined, in it. The enormous size of this vessel, and the multitude of smaller ones by which it is surrounded, demonstrate the extent of the demand, for the salubrious and invigorating liquor which they contain. The whole of this brewhouse is conducted in the most neat and lucrative manner—and the beer, I believe, is as popular as that from Whitbread's, Barclay's, or any other establishment. Some 60 or 70 huge dray horses are employed constantly, in carrying it to customers. Most of the machinery of this brewhouse is worked by steam. The person who conducted me over the buildings, explained with great patience all the different processes of malting, infusing, mashing, boiling, and cooling, to my perfect satisfaction. In the vaults and near the great vat, we drank together a tumbler of the best porter, which the art of man can manufacture. The Thames water, so far from contributing to the superior quality of London malt liquor, as some suppose, would, I should think, give it a peculiar taste and flavour, by no means agreeable—its excellence arises, no doubt, from the large quantity which is fermented and brewed at one time. Most of the water used, is wisely obtained from other sources than the Thames. Every one knows that the English excel in a species of low wit called *caricaturing*—and I may here state, that they have a *caricature* representing a person examining the Thames water by means of a solar microscope, magnifying 8,000,000 times. What ingredients a tumbler of this water is supposed to contain, and which are thus rendered visible, I leave for your fancy.

From the brewhouse I went to see Mr. Soane's private museum. This gentleman has collected a great variety of Egyptian, Grecian, and Roman antiquities, and other curiosities. His house is in Lincoln's Inn Fields, which is perhaps the most extensive square in the metropolis. My principal object was to examine the celebrated alabaster Sarcophagus, brought by the late enterprising traveller, Belzoni, from Thebes—and for which Mr. Soane gave 2000 guineas. It is indeed a magnificent relick of Egyptian sculpture. The stone of which it is formed is so translucent, that when the housekeeper placed a candle behind one of the sides, I could see the light. According to the analysis of Dr. Wollaston, it is composed of anagonite. Mr. S. is a very great oddity, and I could write much concerning him, and his costly curious mansion.

From Mr. Soane's, in company with Mr. Gray, I set out for the Thames tunnel, which is some three miles off. On our way, we called to see Thomas Bell, Esq., who has an excellent private museum of natural curiosities. I was

introduced, some time before, to Mr. B., at the Linnean Society. He is one of the editors of the Zoological Journal, and has furnished it with some good papers. His collection of Chelonian reptiles is perhaps the most perfect in the world. Leaving Mr. B. we passed through Rag fair. Here the Jew ragmen, who collect old clothes about the town during the day, dispose of their truck every evening. I had often heard of this great resort for vending old clothes. Among the little *picture books* which amused my infant hours, there was one called "The Cries of London," adorned with marvellously fine painted prints—representing fish women, orange women, sweeps, and many such like personages, all in a gaudy, though tattered apparel. None of these made so deep an impression as the Jewish ragmen crying "old clothes—any old clothes," a cry which I now hear in almost every street: you may therefore suppose I was interested in seeing this great emporium, in which my old acquaintances appeared to the best advantage. There was a wonderful display of half-worn finery; and I have no doubt that many a dandy, that figures away in Hyde Park on foot, purchases here the same apparel that some noble dandy figured in at the same place, on horseback, before him. Who had the best right to the clothes the salesman can tell.

We stepped into a wherry boat at Wapping, near St. Catherine's Docks, one of the most extensive works of the kind known. More than 3000 men are now employed in completing them. As we passed down the river, I found the ships from different quarters of the world so numerous, as literally to present "a forest of masts." They occupied, near the London docks, both sides of the river, and a large portion of the *centre*, so that our boat, and a multitude of others like it, could hardly squeeze along. We were put on shore at Rotherhithe, and walked along the town about half a mile to the tunnel. This wonderful enterprise is placed thus far down the river, to secure a passage across it without interrupting the navigation. The lecture I heard from Mr. Faraday some days before, prepared me to understand and appreciate this great undertaking. You first descend by a kind of immense *well*, sunk at some distance from the shore, to the level of the passage under the river. The well contains the working part of a steam engine, used to remove the water and rubbish. It is a fine piece of machinery, peculiarly and ingeniously modified to answer this particular purpose. When you get to the bottom of this well, which is 30 or 40 feet in diameter, you see before you a long arched passage, of plain but finished masonry, splendidly illuminated with gas lights. There is also a passage, similar and parallel to this, in which the workmen are at their labour. Here there is a railway for the cars which remove the dirt, and which are dragged along by the steam engine. This operation occasionally produces a terrible noise, which, till you know the cause, makes you think that an irruption of the river into the tunnel is about to take place. I was about 150 feet under the bed of the Thames—the excavation has proceeded almost twice that distance, but the visiters are not admitted beyond the place where I was stopped. I was as much gratified with my visit to this magnificent work, as I have been by any thing since I left home.

(*To be continued.*)

A PRACTICAL COMMENT ON MISS F. WRIGHT'S LECTURES.

In the following statement of facts—for let it be noted that they

are facts and not imaginings—there is so much that is important and *seasonable*, that we have determined to give the paper a place in our pages. "Bad people, for whom good books are written, are the very people who never read them"—said once, a shrewd reviewing critick: and we fear that our Miscellany is never looked into by any of the Owenites and Wrightites. But it may be that some of our readers, who do not need the warning contained in this paper for themselves, may have access to an individual that does; and if so, we request them, in Christian charity, to read this piece to such an individual—It may possibly "save a soul from death, and hide a multitude of sins."

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From the New York Gazette.

"Of late, my friend Lang, a good deal has been said about Miss Wright and her Temple of Reason. I think the plain, simple, but true history of myself and William, affords as good a practical comment on the effects of infidel principles, as any thing I have met with. If you think it worth publishing, it is at your service.

"In a short time it will be forty winters since I first landed in New York. I was then in my twentieth year, without a face that I knew, or friend to counsel or direct. On the first Sabbath morning after we landed, three young men of our passengers called, and inquired where I was going to-day. I said, to church; they answered, we have been near ten weeks confined to the ship, let us now walk out and see the country; our health requires exercise, and we can go to church another day. I said, as long as I can remember, I had gone to church with my father, every Sabbath of my life, and when we parted, his last words were "*Remember the Sabbath day.*" They went to the country; I went to church; they spent a few shillings of their wages; I put two one penny corporation bills in the plate. Some of them were good mechanicks, and got from $8 to $10 per week; my branch was poor, and it was only by close application I earned $5 per week. They continued going in the country, found loose company, spent most of their week's wages, came home half drunk, sometimes caught by a thunder storm, spoiled their fine clothes and hats; rose late on Monday morning, bones and head aching, but could work but little all that day. I went to church, saved my wages, rose early on Monday morning, my bones rested, my head sound, and started on the labours of the week, with a light heart and quiet conscience. At the end of the year, they could show fine clothes, and powdered heads on Sunday; but, I could show $100 piled in the corner of my chest. They have all been gone long ago; having lived fast, they died early; while I, as one consequence of regular living, have not been confined by sickness for one day, in all that period. Now, Mr. Deist and Mrs. Deist, you who purpose to reform the world by destroying the Bible and abolishing the Sabbath, I would ask you—who lived the most comfortable life, they or I? Who were the most useful members of society? They died and left their wives and children beggars. If I die to-night, my family have the tools and hands to make themselves independent of the world.*

About three months after I landed, there came from England into the shop where I wrought, a man by the name of William. He had a fine little woman for a wife, and one or two young children. He was an excellent mechanick, and the first, I believe, who manufactured

* One of the young men of whom I speak was a baker; in a fit of intemperance, while working dough in a trough, alone, he lost his balance, tumbled in with his head buried in the dough, and in this situation was found dead. The fact is known to scores of his countrymen, now in this city.

coach springs in New York. He was by religious profession a Baptist, and went to the church in Gold street: Dr. Foster, I believe, was then the pastor. He continued a consistent professor, and attended church regularly with his wife and children. But William was a warm politician—a democrat, as red hot as the iron he hammered.

He was soon found out by the radicals of that day. About this time there came to the city a man by the name of Palmer, who was either born blind, or had lost his sight by disease. The blind leader of the blind used to lecture on deism, in what was then called the assembly room, in William street. William was led by some of his new associates into this dungeon of despair, and drank deep in their dark and cheerless doctrine. In a short time he came out a flaming deist, and instead of going with his wife and children to church, he led them to Long Island, or the fields in Jersey, or he went by himself to a low tavern, and harangued on Tom Paine's Age of Reason, to any set of blockheads who would hear him. His children, as they grew up, being left to wander where they pleased, soon associated with bad company, and turned out worse than good for nothing. He had commenced business for himself, and for some time was in a very thriving way, but now every thing was forgot, in his zeal for professing his new principles. You might find him in every street and corner, pouring out his new light; and so vulgar and brutish was the language, in which he blasphemed every thing which society in general holds sacred, that moderate men of any principle got disgusted, shunned his company and shop, and his worldly circumstances began to fall into decay. As old shopmates, he and I ever have been, and now are, on the most friendly terms, when we meet; and, from the beginning, have I expostulated and warned him of the ruin he was bringing on himself and family in this world, laying the next aside. Though he could not deny the truth of what I said, yet he seemed like one who had gone so far, that he was ashamed to recede. One morning, about ten o'clock, a few weeks ago, he called on me, and asked for something to buy his breakfast, as he had not tasted any thing that day. I looked on him with sorrow, almost to crying—says I, William, has it really come to this with you? He said he had not a cent, a friend, or a child, to help him in the world. I asked for his sons and daughters by name. They had all gone to ruin, or were dead. The few old friends of the William street *Illuminati*, now that he was poor, knew him not. I gave him a small sum, and told him to call on me in his extremity. Says I, William, there are my sons and daughters; they are an honour to their parents, being all useful members of society. Your children and mine were brought up neighbours to one another—what should make them to differ? He was silent. Says I, I told you 34 years ago, your mad principles would beggar yourself, and ruin your family. While you carried your children to the fields, or left them to wander in the road to destruction, I carried mine to the church, where they were not exposed to bad company, and now they walk in the ways of wisdom, which are pleasantness and peace. I added, you must now be convinced that religion is the best thing for this world, and in the next they who profess it will be as well off as you. But if the Bible is true, you may say with the miser, I was starved in this, and damned in that which is to come. He confessed I had the best of the argument, and said he might have been a rich man, if he had stuck to the principles he brought with him from England. He said he thought of going into the Alms-House—it was a good last retreat; and for this, says Wil-

liam, I have to thank Christianity; for, where the Bible is not known, they have neither alms-house nor hospital. I have only to add that this story is no fiction, nor combination of characters that may have existed, but it is literally true. My friend William now lives (you know him)—he is a man of truth, (though a deist) and will vouch for what I have said, were he asked. If any one doubts, you may give them my name. I will point them to some of the men, still alive, of whom I speak. Yours,

CARDUUS."

THE NEGLECTED CHILD.

BY THOMAS H. BAYLY, ESQ.

I never was a favourite—
My mother never smiled
On me, with half the tenderness
That blessed her fairer child:
I've seen her kiss my sister's cheek,
While fondled on her knee;
I've turned away to hide my tears,—
There was no kiss for me!

And yet I strove to please, with all
My little store of sense;
I *strove* to please, and infancy
Can rarely give offence:
But when my artless efforts met
A cold, ungentle check,
I did not dare to throw myself,
In tears upon her neck.

How blessed are the beautiful!
Love watches o'er their birth;
Oh beauty! in my nursery
I learned to know thy worth;—
For even *there*, I often felt
Forsaken and forlorn;
And wished—for others wished it too—
I never had been born!

I'm sure I was affectionate,—
But in my sister's face,
There was a look of love that claimed
A smile or an embrace.
But when *I* raised my lip, to meet
The pressure children prize,
None knew the feelings of my heart,—
They spoke not in my eyes.

But oh! that heart too keenly felt
The anguish of neglect;
I saw my sister's lovely form
With gems and roses decked;
I did not covet *them;* but oft,
When wantonly reproved,
I envied her the privilege
Of being so beloved.

But soon a time of triumph came—
A time of sorrow too,—
For sickness, o'er my sister's form
Her venom'd mantle threw:
The features, once so beautiful,
Now wore the hue of death;
And former friends shrank fearfully
From her infectious breath.

'Twas then, unwearied, day and night
I watched beside her bed,
And fearlessly upon my breast
I pillowed her poor head.
She lived!—she loved me for my care!—
My grief was at an end;
I was a lonely being once,
But now I *have* a friend!

Review.

The following article is extracted from the last October number of the Eclectic Review—a periodical of great literary merit, always friendly to orthodox religion, yet but little read in our country.—The *Memoirs* which are the subject of the Review, relate to one of the most extraordinary men that ever lived; and of whom we have long wished to introduce some notice into our work. But the accounts we have seen of him, the best of which is in the Archives du Christianisme, are too extended for our pages; and we have not yet found time to abridge them. We can only say at present, that by the blessing of God on his talents, industry, self-denial, perseverance and devoted piety, the whole aspect, natural and moral, of one of the most unpromising tracts of country in Europe was wonderfully and entirely changed—changed from rudeness, stupidity, ignorance, and irreligion, into "a garden of the Lord." Some traits of his extraordinary

character will be seen in the following article; and the remarks of the Reviewer, prevent the necessity, which we should otherwise feel, of saying something of Oberlin's obedience to *impressions*, and his use of the Lot. The whole article will, we think, prove highly interesting, to our pious readers.

We cannot permit the present opportunity to pass, without expressing the deep and painful regret we have felt, on reading, in two or three religious journals, certain alleged extracts from the works of the late president Jefferson, recently published by his grandson. We do not like to take at second hand any thing so injurious, as are the extracts in question, to the character of one who has sustained the first office of dignity and power in the gift of our country. We have sought for the work itself, which is said to contain the paragraphs to which we have alluded, but were told, when we made inquiry, that no copies had then reached this city. It is our intention to review these volumes as soon as we can obtain them; and no considerations shall prevent our endeavours to sustain the character, and perform the duties, of a *Christian Advocate.*

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MEMOIRS OF JOHN FREDERICK OBERLIN, *Pastor of Waldbach, in the Ban de la Roche. Compiled from authentick Sources, chiefly in French and German.* 8*vo. pp.* xx. 352. *Plates. Price* 10*s.* 6*d. London.* 1829.

The readers of our Journal are already well acquainted with the venerable Oberlin; and there are few of them, we imagine, to whom a more extended memoir will not be a most acceptable and interesting present. In addition to the publications to which we had access, in drawing up our memoir of this admirable man, the editor of the present volume has been fortunate in obtaining the use of a variety of unpublished documents, including some autograph sermons and other papers of Oberlin's; and the volume, we are told, has undergone revision by an individual "whose personal acquaintance with Oberlin, and the knowledge he possessed of his character, both as a benefactor, and an eminent servant of God, peculiarly qualified him for the task." The interest of the publication is not a little enhanced by a *silhouette* of the Pastor of Waldbach, a portrait of his faithful attendant, Louisa Schepler, and Views of the Parsonage at Waldbach, Foudai Church, and M. Le Grand's Residence at Foudai, supplied by the pencil of an accomplished friend. When we add, that the translation of the French and German documents has been executed with singular spirit and felicity, that the volume is got up in all respects with great taste, and that a delightful spirit of kindred piety pervades the work, we have said al that is necessary, to ensure for it the utmost benefit that can be derived from our cordial recommendation. All that remains is, to make a few citations from the additional matter, and to offer a desultory remark or two, upon some peculiarities in Oberlin's mode of thinking, which are in the present work brought forward into more distinct prominence.

The following extract from the Journal of a French Clergyman, who visited the Ban de la Roche in 1793, presents a lively picture of the domestick happiness which reigned under the good Pastor's roof.

"During the space of nearly thirty years, in which M. Oberlin has been Christian pastor of this canton, he has completely changed it. The language is, from an unintelligible *patois*, altered into pure French; the manners of the people, without degenerating, are civilized; and ignorance is banished without injuring the simplicity of their character. Many of the women belonging to his parishes, trained for the purpose under his paternal care and instruction, (and called *conductrices*,) assist him in his occupations.

They teach reading, writing, and the elements of geography, in the different villages where they reside; and through their medium, the children are instructed in many necessary things, but, above all, have the seeds of religion and morality sown in their hearts. The excellence of these schools is so well established and appreciated, that girls of the middle ranks are sent to him from distant parts, and the title of a scholar of Pastor Oberlin, is no less than a testimonial of piety, cleverness, and gentle manners. His countenance is open, affectionate, and friendly, and bears a strong impress of benevolence. His conversation is easy, flowing, and full of imagination, yet always adapted to the capacity of those to whom he is speaking. In the evening we accompanied him a league on his way back to Waldbach. We had a wooded hill to ascend; the sun was just setting, and it was a beautiful evening. 'What sweet thoughts and pious sentiments you have uttered, during this interesting walk,' said M. Oberlin, in a tone of confidence; for he considered us as friends to religion, and servants to God. Our hearts were indeed in unison; and he related to us the circumstances of his past life, and spoke of his views and ideas, and the fear and love of God, in a most touching manner. Sometimes we stood still to admire the beauties of nature, and at others to listen with earnest attention to his impressive discourse. One moment was particularly affecting; when, stopping about half way up the hill, he answered in the softest tone to our question—'Ja ich bin glucklich,' ('yes, I *am* happy.') These words are seldom uttered by an inhabitant of this world, and they were so delightful from the mouth of one who is a stranger to all the favours of fortune—to all the allurements of luxury—and who knows no other joys than those which religion and benevolence impart, that we longed to live like him, that we might also participate in the same happiness.

"The moon rose in all her majesty, and night drew on, before we recollected that the time to return was approaching; when Pastor Oberlin exclaimed, 'If five years are necessary to bring a ray of light from Sirius to this world, though travelling at the rate of twelve millions of miles in a minute, how much swifter must the communications of spirits be! (Dan. ix. 21.) What is so swift as thought?' and he then imaged to us the facility with which he apprehended we should approach one another in a future state."—pp. 128, 130.

"It is surprising to witness the sound sense, refinement, and superiority of mind, evinced by these simple peasants; the very servants are well educated, and are clothed with that child-like spirit, which is one of the truest tests of real religion. One of them, who is a widow, made many good remarks to us on the duties of married life. 'In order to introduce and preserve domestick peace,' said she, 'let us turn to Him who is peace.'

"I am writing this at his table, whilst he is busy preparing leather gloves for his peasant children. His family are around him, engaged in their different avocations; his eldest son, Frederick, is giving a lesson to some of the little ones, in which amusement and instruction are judiciously blended; and the *cher Papa*, without desisting from his employment, frequently puts in a word. He took me this morning into his work-shop, where there is a turner's lathe, a press, a complete set of carpenter's tools, also a printing-press, and one for book-binding. I assisted him in colouring a quire of paper, which is intended for covers of school-books. He gives scarcely any thing to his people but what has been, in some measure, prepared by his own or his children's hands.

"He will never leave this place. A much better living was once offered to him—'No,' said he, 'I have been ten years learning every head in my parish, and obtaining an inventory of their moral, intellectual, and domestick wants; I have laid my plan. I must have ten years to carry it into execution, and the ten following to correct their faults and vices.'

"Pastor Oberlin is too modest and generous not to bear testimony to the worth of his predecessor, who had begun to clear this wilderness, and to raise the superstructure, which he has so beautifully completed.

"Yesterday, I found him encircled by four or five families who had been burnt out of their houses; he was dividing amongst them articles of clothing, meat, assignats, books, knives, thimbles, and coloured pictures for the children, whom he placed in a row according to their ages, and then left them to take what they preferred. The most perfect equality reigns in his house;—children, servants, boarders,—are all treated alike; their places at table change, that each in turn may sit next to him, with the exception of Louisa, his housekeeper, who of course presides, and his two maids, who sit at the bottom of the table. As it is his custom to salute every member of his family, night and morning, these two little maids come very respectfully curtseying to him, and he always gives them his hand, and inquires after their health, or wishes them good-night. All are happy, and appear to owe much

of their happiness to him. They seem to be ready to sacrifice their lives to save his. The following reply was made by one of his domestics, on his questioning her about her downcast looks, during some trivial indisposition: 'I fear, dear papa, there will be no servants in heaven, and that I shall lose the happiness of waiting upon you.'

"Oberlin appears to be looking forwards to his eternal home, with holy confidence and joyful hope."—p. 132—135.

In the course of the year 1784, Oberlin drew up the following paper, and had it printed in French and German, to be placed in a conspicuous situation in every cottage throughout his extensive parish. It proves, the editor remarks, "at how early a period the subject of missions occupied his mind, and led him to form those monthly prayer-meetings to promote this object, which are now carried forward by most of the denominations of Christians throughout the world."

"Our Lord Jesus Christ desires his followers to espouse his interests; to aid him in his great work; and to pray in his name. To conduce to this end, he has himself furnished them with one common prayer.

"For the satisfaction and assistance of some individuals amongst us, a sort of spiritual association was established a few years ago; and by means of printed sheets, the following articles were agreed upon, and circulated:—

"First. Every member of this society shall pray, on the first Monday of every month, that the missionaries employed in the conversion of savage and idolatrous nations, in all parts of the world, may be supported and sustained, 'against the wiles of the devil.'

"Secondly. Besides habitual 'watching unto prayer,' every individual, if he be able, shall prostrate himself in mind and body, every Sunday and Wednesday, at five o'clock in the evening, to ask of God, in the name of Jesus Christ—

"1st. That every member of this society may be saved, with all his household, and belong to the Lord Jesus Christ.

"2d. Every member shall add to the list, all the friends of God of his acquaintance, and pray for them.

"3d. Every member shall include in his prayer all the children of God, in general, upon all the earth, of whatever religion they may be, supplicating that they may be united more and more in Christ Jesus.

"4th. Every member shall pray that the kingdom of Satan may be at length destroyed, and that the kingdom of God, and of our Lord Jesus Christ, may be fully and generally established among the innumerable Pagans, Turks, Jews, and nominal Christians.

"5th. Every member shall pray for schoolmasters, superiors, and pious magistrates, of whatever name or rank they may be.

"6th. For faithful pastors, and male and female labourers in the vineyard of the Lord Jesus, who, being themselves devoted to his service, desire, above all things, to bring many other souls to him.

"7th. For the youth, that God may preserve them from the seducing influence of bad example, and lead them to the knowledge of our gracious Redeemer.

"Thirdly. Every Saturday evening all the members shall ask God to bless the preaching of his holy word on the morrow."—p. 114—116.

In the brief memoir of Oberlin inserted in the former series of our Journal, it was hinted, that some of the venerable pastor's opinions were tinctured with what is usually considered as enthusiasm; that, upon a few points of little practical importance, he indulged some favourite reveries; and that, towards the close of his life, he was led to adopt ideas which he had formerly regarded as fantastick. We can scarcely class among errors, that "dependence upon his heavenly Father," which "made him order all the events of his life, in which he felt any difficulty, by lot," although no part of his conduct, perhaps, will be thought to savour more of weakness. For this purpose, we are told, he always carried about with him two little tickets, inscribed *oui* and *non;* and these, after prayer for Divine direction, he was continually in the habit of using to determine his actions. From early youth, it had been a principle with him, "to wait for some intimation from Providence, whenever his reason proved an insufficient guide;" a principle which can neither be imputed to

any infirmity of mind, nor be chargeable with any practical evil. But the method which he sometimes took to ascertain such intimations, will appear not a little singular. Previously to his settlement in the Ban de la Roche, his mother had anxiously pressed him to marry; and with characteristick simplicity, Oberlin had agreed to accede to her wishes, provided she could select a suitable companion for him. He was accordingly persuaded to "try his fortune" in a personal visit to the daughter of a rich brewer's widow; but, having earnestly prayed that God would be pleased to reveal his will in this important step, "by the manner in which the mother should receive him," he resolved, if she should herself make the proposition, to regard it as a sign of providential approbation; but, if not, to consider it as his duty to abstain from mentioning the subject. To English readers, it may appear to have been so unlikely, that the mother would originate the proposal, that Oberlin's conduct may seem on this ground unreasonable. But it is obvious, that the chance or probability upon which he calculated, would depend altogether upon the customs of society, and the character of the individual. The subject was *not* introduced, and Oberlin took his departure without betraying the object of his singular visit. His choice was at length determined by that most equivocal of all means of practical determination—a strong impression upon the mind. Oberlin was accompanied to Waldbach by his good mother, who, disappointed of seeing him married, readily assisted in arranging his domestick establishment, the care of which devolved upon his younger sister.

"About a year after his settlement there, Miss Witter, who was a friend and relation of the family, came to pay a visit in the Steinthal, and stopped some weeks at the parsonage. She had lost her father, who was a professor in the University of Strasbourg, at a very early age, and her mother died shortly afterwards; but although deprived of the benefit of parental instruction, she possessed a sound understanding, and a highly cultivated mind, deeply imbued with religious principles.

"She was, however, at this time, more expensive and worldly in her habits than her cousin Frederick, and their dispositions did not entirely harmonize.

"The time of her departure at length drew near. Only two days before the period fixed upon for her return to Strasbourg, Oberlin felt as though a secret voice within, whispered, 'Take her for thy partner!' He, however, resisted the call. 'It is impossible,' said he, almost aloud,—'our dispositions do not agree.' 'Take her for thy partner!' the voice still continued. He spent a sleepless night, and, in his prayers the next morning, solemnly declared to God, that if he would give him a sign, by the readiness with which Madelaine should accede to the proposition, that the union was in accordance with his will, he would cheerfully submit to it, and consider the voice he had heard as a leading of Providence."—pp. 56, 57.

His offer was accepted with a frankness answering to that with which it was made: and Oberlin never had occasion to regret his decision. Madelaine became his attached wife, notwithstanding her previous determination not to be allied to a minister, and an invaluable assistant to her husband in all his philanthropick labours; "tempering his zeal with her prudence, and forwarding his benevolent plans by her judicious arrangements."

The happy issue of this proceeding, if it may be held to prove that Oberlin's reliance upon the guidance of Providence was rewarded, will not render his conduct a safe or commendable precedent. The subject is one of extreme delicacy; and we could almost wish that the anecdote had been suppressed, were it not so thoroughly characteristick, and so entirely in unison with his conduct upon other occasions. On the one hand, it is impossible to dispute, that Oberlin had the feeling or impression which determined his conduct,—a sudden thought,

which, by its vividness and apparent want of relation to his previous views and intentions, seemed to himself to originate externally to his mind,—to be involuntary. That his imagination was concerned in this impression, is unquestionable, for it was the subject or seat of the feeling described; but, if we should say, that it originated purely in his own fancy, we should only be saying in other words, that the thought caused itself; whereas thoughts, like all other apparent accidents, must have their causes, how inscrutable soever by us. The fact, then, that this impression was made upon his mind, is not explained by our resolving it into an enthusiastick weakness, or self-delusion. Unaccountable,—not worth accounting for,—it may be deemed by those whose morbid dread of enthusiasm leads them to the confines of a Sadducean scepticism; but every person accustomed to reflect upon the phenomena of consciousness, must be aware of having had thoughts presented to him, that had all the force of external suggestions, and which, fortuitous as they seemed, led to very material results. Not unfrequently, such thoughts may, upon reflection, be traced to their origin, and be explained by the common laws of association which govern the succession of our ideas. But there are other cases, in which we are unable to account for either their occurrence, or the strength of the impression. In spite of ourselves, they recur unbidden, and determine our actions by an almost overruling force. Or, at other times, the thought shall be of a nature abhorrent to our principles, and which we are sensible of a strenuous effort in resisting and dismissing from our minds. We are not responsible for the origin of our thoughts, which lies alike beyond our knowledge and our control; but, in the government of our thoughts, a very principal branch of moral discipline consists; and strong impressions of the nature we are speaking of, instead of releasing us from the duty of recurring to right principles, only afford an occasion,—an occasion not less real than any outward occurrence, —for the trial of our principles. And the impossibility of determining in all cases, whether our thoughts are the mere reflex acts of our inclination, or considerations suggested by any foreign impulse, only proves the necessity of having recourse on all occasions to the fixed rules of duty and prudence. No one but a disbeliever in a particular Providence will deny, that such impressions *may be* occasionally the means by which the purposes of God are accomplished; and prayer is no longer a rational exercise, than as it is connected with the belief, that our minds lie open to Him who framed their complex mechanism, and who has immediate and constant access to all the springs of emotion and the inmost recesses of our nature. So far as our thoughts are occasioned by unknown causes, they must be regarded as among the accidents, "the hidden and inexhaustible mine of chances,"—from which "the Governor of the world draws the materials of his dispensations towards each individual of mankind."

Whether Oberlin took a legitimate method of determining the propriety of yielding to the suggestion, is a different question, involving the consideration, how far a Christian is warranted in soliciting and expecting "a sign" of the divine will, in any given case, for his practical guidance. What are called "leadings of Providence," we well know to be so often nothing more than the promptings of inclination,—and there is so much danger of overlooking the ordinary calculations of prudence, in watching for imaginary intimations of this nature; there is, moreover, so much

truth in the remark, that "thwarted enthusiasm naturally generates impious petulance," and unwarranted expectations are succeeded by unreasonable murmurs; that the conduct of Oberlin cannot be safely recommended to general imitation. It seems to us, however, that neither the judgment nor the piety of the individual could be justly impeached, who should resolve to be guided by those "chances which Providence obey," in humble dependence upon an over-ruling Disposer of minutest events, provided, first, that the case should be one in which he is absolutely free to act as he chose, and secondly, that he is honestly prepared to abide the issue. A man who should refer to the decision of the lot, whether he should act right or wrong—commit or not commit an imprudent or doubtful action, would be guilty of something worse than fanatical weakness. But, in a man of prudence, firmness, and simplicity of purpose, like Oberlin, who never shrunk from duties the most arduous or perilous, this practice of submitting his *choice* to a decision beyond his control,—of making a perpetual sacrifice and abnegation of his own will,—if it was a weakness, was the weakness of a strong mind, an heroical extravagance; and we fear to stigmatise as enthusiasm, that which proceeded from so elevated a faith, and which was so conducive to his own serenity and happiness. We may smile at the mention of his *Oui* and *Non* tickets; but the state of ready acquiescence in the Divine will, in the commands of his Heavenly Master, of which they were the faithful symbols, is one of high and rare attainment.

With regard to "the use of *the Lot*," the practice of Oberlin will be divested at least of its singularity, when it is recollected, that among the United Brethren, it forms a leading feature of their ecclesiastical system, to make use of this mode of appeal to Divine Providence. In a "Concise Account" of their Constitution, sold at all the Brethren's Chapels, we find the following statement of their tenets on this point:—

"§ 16. The Holy Scriptures, which as observed in § 7, are received by the United Brethren as the only rule of faith and practice, form also the chief ground upon which all decisions at the synods of the Brethren are founded. In deliberations that relate to Church-government and to the concerns of the Congregations of the Brethren and their members, the establishment of new Missions, and the like: the Brethren do not venture to act according to their own discernment only; but have agreed to spread before the Lord all matters of importance, the consequences of which they deem themselves incapable of foreseeing, imploring Him to make known unto them His Will, by the use of the *Lot*. Before this is used, all circumstances belonging to the subject under consideration, are carefully weighed. Moreover, it is a fundamental principle with the United Brethren, that the Lot is never to be used, in order to constrain any one against his own conviction in any thing; for instance, to undertake an office, a journey, a voyage, &c. Hence it appears clearly, that the use of the Lot in the Unity of the Brethren—which is not confined to Synods only, but takes place also in the consultations of the Elders' conferences of Congregations and Missions—is grounded, partly upon the acknowledgment of human insufficiency, even with the best intention, and partly on a filial confidence in the gracious condescension of our Lord Jesus Christ, in the leading of his people, combined with that fervent desire that *His will* only may be done."

No words could more exactly describe the principles by which the conduct of Oberlin was regulated; no happier exemplification of those principles could be exhibited, than in his spirit and character. His favourite maxim, expressive of his meek dependence upon the Divine aid, was, "*Rien sans Dieu;*" [Nothing without God] while the moving principle of his exertions was indicated by his constant motto, "*Tout au Sauveur.*" [All to the Saviour.] "Nothing is difficult," he said to a minister who visited him a short time before his last illness, "when we do it for *Him.*"

Literary and Philosophical Intelligence, etc.

Steam Conveyance.—A gentleman from India states, that a steamboat will leave Bombay for Suez about the middle of the present month, and it is expected that, by this conveyance, letters and passengers will reach England in eight weeks.

As it is one of the objects of the Christian Advocate to repress *all extravagance*, we publish the following lines, intended to ridicule the notions entertained by many with regard to wonderful improvements contemplated, in the speed and convenience of steam carriages—An *exquisite* in London, just about to take dinner, is supposed to give the following orders to his servant—

Tell John to set the kettle on,
I mean to take a drive;
I only want to go to Rome,
And shall be back by five.

Tell cook to dress those humming-birds,
I shot in Mexico;
They've now been killed at least two days,
They'll be *un peu trop haut*.

I'll try that wine, too, *a la rose*,
Just brought from Ispahan;
How could those Goths of other times
Endure that vile Champaigne?

The trip I took the other day,
To breakfast in the moon,
Thanks to that awkward Lord Bellaire,
Has spoiled my new balloon.

For, steering through the Milky Way,
He ran against a star,
And turning round again too soon,
Came jolt against my car.

Such fellows ought to keep below,
And never venture there,
Or if so clumsy, he should go
By no way but the Bear.

My steam is surely up by now—
Put the high pressure on;
Give me the "breath bag" for the way,—
All right—hey—whizz—I'm gone.

[*London Lit. Gaz.*

Utility of Insects.—The honey of the bee, the dye of the cochineal, and the web of the silk worm, the advantages of which are obvious, may well be balanced against the destructive propensities of insects which are offensive to man. But a philosophical study of natural history will teach us, that the direct benefits which insects confer upon us are even less important than their general uses in maintaining the economy of the world. The mischiefs resulting to us from the rapid increase and activity of insects, are merely results of the very principle by which they confer upon us numberless indirect advantages. Forests are swept away by minute flies; but the same agencies relieve us from that extreme abundance of vegetable matter, which would render the earth uninhabitable, were this excess not periodically destroyed. In hot countries, the great business of removing corrupt animal matter, which the vulture and hyena imperfectly perform, is effected with certainty and speed, by the myriads of insects that spring from the eggs deposited in every carcass, by some fly seeking therein the means of life for her progeny. Destruction and reproduction, the great laws of nature, are carried on very greatly through the instrumentality of insects; and the same principle regulates even the increase of particular species of insects themselves.

Freezing Quicksilver.—It is stated by Professor Hudsteen, that, during his tour to Siberia, in the month of January last, finding the mercury in the two thermometers becoming stiff, he determined to expose a quantity of it to the full effect of the air. Accordingly, at night, he poured 3 lbs. into a basin, and set it out. The next morning, before 7½ o'clock, it was frozen into a compact hard mass, which he could not loosen with his knife from the bottom of his basin! He cut it like lead; and, at first, as the knife came out of a warm room, the mercury was still rather fluid where it was cut!

It is certainly no slight testimony to the enthusiasm with which in these days scientifick results are pursued, to state that in an atmosphere where mercury was thus frozen solid, the professor daily passed the hour after sunrise, in making observations and experiments in the open air. All the brass screws, however, of his instruments were covered with leather, as the mere touch of the finger to the naked metal scorched like a red hot iron, and invariably left a blister behind.

Amongst other extraordinary effects, it is calculated that the construction of railways, on all the principal roads of the kingdom, would enable this country to dispense with the use of a million of horses, thereby to save their food, which, being converted into corn, would supply three millions of men! Foreign supplies would, of course, then be unnecessary, at

least for some years, perhaps for ages to come.—*Leeds Mercury.*

M. Flourens, a French Savant, having made many experiments on the influence which *cold* exercises on animals, has drawn from them the conclusion that *exposure to prolonged cold is the most powerful of the causes which may induce pulmonary consumption;* and that, on the contrary, living in a warm place, is so powerful a remedy against that disease, that it is of itself sufficient to cure it, in all cases where the evil has not reached its highest degree.

Cultivation of Maize.—It is stated in the annals of the Horticultural Society of Paris, that the white maize of China, although it produces a smaller grain than the maize of Pennsylvania, which has been hitherto much cultivated in France, yields more abundantly, and gives a much finer flour. Some Chinese maize sown in the south of France, during the present year, is stated to have turned out very well, notwithstanding the badness of the season.

M. Vauquelin, Deputy for the department of Calvados, Member of the Institute, Professor at the Garden of Plants, and one of the most distinguished chemists in France, died in November, at the age of 67 years. Thus the four most celebrated chemists in Europe, namely, Dr. Wollaston, Sir Humphrey Davy, M. Proust, and M. Vauquelin, have, within less than a year, been consigned to the tomb.

It is stated in the newspapers, that an officer in the U. S. Army at the Saulte de St. Marie, has translated the greater portion of the Bible into the language of the Indians (Chippeways). The narrations in Genesis are said to have excited great interest among the Indians, from their striking accordance, in many particulars, with their own cherished traditions.

Religious Intelligence.

FOREIGN.

In selecting foreign intelligence of a religious kind, it will be our object, commonly, to communicate that which, while it is interesting or important in itself, is not as generally circulated as some other, in the religious periodicals of our country—The first two articles which follow are from the October number of the Christian Observer, and the other from the November number of the London Evangelical Magazine. The religious state of Ireland is one, which we know makes an appeal to the feelings of many of our readers. The language of the native Irish, preventing all possibility of addressing them advantageously in English, has heretofore almost wholly excluded them from communication with Protestants, on the subject of religion. But the Bible in their own tongue has recently, in spite of their popish priests, been distributed among them; and it appears that they are also likely, before long, to have protestant preaching in their vernacular language. The Christian Observer says—"The advantages to be derived from preaching to a people in their mother tongue, may be inferred from the following interesting particulars, related in a letter from an Irish clergyman in the county of Cork"—

"I have merely given a brief and rapid sketch of my tour, which, although it presents much interesting matter, cannot convey any thing like an idea of the many causes for which I have reason to bless and praise God. I said that I am sure the poor Roman Catholick Irish are prepared to receive the truth as it is in Jesus; and to the former grounds upon which my persuasion was founded, I last night added the most delightful and convincing proof. I preached in Irish at N——'s church, in Bandon, to nearly one thousand people—so crowded an audience I never saw, and never addressed: the church is small, and it was not only filled, but crammed—the people were raised upon each other's shoulders—they were in crowds in the door-way, outside the doors and windows, in the passages, and, in fact, a greater number could not be compressed together in a similar space: the calculation was, that the Roman Catholicks were to the Protestants in a ratio of *three* to *one*. They surrounded the reading desk, were under the pulpit, in the seats with the clergymen, and, in fact, occupying every inch of ground they could find: a more

attentive, impressed, and solemn congregation I believe was never addressed. They wept many of them. This is the finger of God, and the hand of God. We have (glory to His grace) a clear and open way to the people in this country. The Lord is owning the Irish Bible and the Irish preachers; and I do think that, in a very short time Christ will see of the travail of his soul in this country, and be satisfied."

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MOLUCCA AND MANILLA ISLAND MISSIONS.

So little is generally known respecting the religious wants of these islands, and the partial efforts which from time to time have been made for the conversion of the natives, that we extract from Shoberl's work on missions the following particulars for the information of our readers.

"In the Molucca Islands, amounting to about one hundred, the present number of Christian inhabitants is computed at upwards of twenty thousand—a small number compared with the vast multitude who live in a state of moral darkness, under the brilliant sun of the Spice Islands. A laudable beginning has, however, been made by the Dutch to enlighten the minds of the natives. In Amboyna and Banda, British missionaries have been settled ever since the year 1814. They made it their first care to supply the place of teachers to the long neglected congregations, to which belonged about eighteen thousand Christians, and to procure for them Bibles in their native languages printed at Calcutta. In Amboyna itself a Bible Society has been formed for the circulation of the sacred scriptures, which in 1815 collected four thousand dollars for that purpose. There are also seminaries for training up young men as schoolmasters for the neighbouring islands, and as assistants to the missionaries sent out by the Netherlands Missionary Society to Amboyna, Banda, Bouro, Celebes, Seram, Kaybobo, Ternate, and Timor; and a printing press has been established to facilitate their operations. The attention of that society begins also to be directed to some of those islands which are not subjects to the Netherlands government, and to which labourers will probably be despatched as soon as they can be spared."

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That Protestants should, at this time of day, persecute Protestants, and that this should be done in Switzerland, is equally astonishing and reproachful. But so it is; and it is the consequence of the wretched system of having the church united with the state. We have heretofore adverted to this persecution: and the following statement from the secretary of the London Board of Congregational Ministers, will show that the persecution continues in the Canton de Vaud, and has commenced with the greatest violence in that of Berne.

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PERSECUTIONS IN SWITZERLAND.

The definitive sentence, after appeal, was pronounced, Aug. 19, upon M. Durand, the laborious and useful deacon of the dissenting church at Vevay, for having signed a letter of recommendation of M. Lenoir as a Christian brother and a preacher: and upon M. Henri Olivier, pastor of the church at Lausanne, and M. Werly, a deacon of the church at Orbe, for having added a confirmatory postscript. The two former are condemned to *one year's banishment;* the last, to be *confined six months within the boundaries of his commune*, that is, the circle of authority of the local magistrate. M. Charles Rochat, being in England, has not been brought to trial; but, though the government know where he is, they have gratified their malice by advertising for his apprehension, by placards posted in the publick places, conjoining his name with that of a criminal who had fled from justice. The accusation against him is the same as that of M. Durand. The latter gentleman is a wine-merchant, in extensive business; and he was allowed three or four weeks for the arrangement of his affairs, previously to his quitting his country. M. H. Olivier has left the canton, and has made Geneva his abode for the present. The church at Vevay feels deeply the loss of its pastor and most active deacon; but the members persist in maintaining union and discipline, and in holding their meetings, in which suitable persons conduct the worship by prayer and reading.

The arbitrary disposition of the Lausanne Council of State has been further manifested towards the two literary gentlemen mentioned in our last, who had been declared by the tribunals to have committed no offence. Yet the Council has imposed a fine (the amount not mentioned in our letters) upon Professor Vinet, for having published, without license from the censors of the press, his pamphlets in favour of liberty of conscience, entitled, "Observations upon an

Article relative to the Secretaries, in the Lausanne Gazette;" and "Further Observations," &c.; and Professor Monnard, for assisting in the publication, has been suspended from his professorship, that of French literature, till Oct. 1st, 1830.

But the Grand Council of Berne has far exceeded in the style of its tyranny. Without law, without trial, without giving the accused an opportunity of defence, it has decreed, *in a secret sitting*, BANISHMENT FOR LIFE against above twenty persons, for holding religious meetings. Among these is M. De Roth, the young noble mentioned in our last. When he was brought before the Prefect to receive his sentence, and to engage upon oath that he would not violate the banishment, he made some remarks upon the iniquity of the proceeding, and applied the words of Luke x. 11, 12. Perhaps this was imprudent and presumptuous, unless it was accompanied with a guarding explanation. It procured his being reconducted to prison. The interest of his father, a counsellor of state, procured his enlargement. But while he was preparing for his perpetual banishment, two or three days being allowed for that purpose, he was privately informed, from a source of high authority, that a plan was laid for an assault on his person, and that, if he were found in the city of Berne four hours longer, his life would be in danger. Having full evidence that this information was well founded, M. De Roth hastened his departure. Where he is gone, we know not. Other dissenters in Berne were apprehensive of imprisonment. Of the exiles, we are informed that the larger number had arrived at Geneva, where they were received with Christian kindness.

As soon as the Committee of the London Board of Congregational Ministers shall have obtained sufficient information for regulating the distribution of the small fund in their hands, they will act upon it without delay.

J. PYE SMITH.

Oct. 17, 1829.

DOMESTICK.

On page 40 of our present number, our readers will see the plan which we have adopted, for giving them hereafter a full detail of the Missionary and Educational operations, of which the Boards appointed by the General Assembly of the Presbyterian church have, at present, the superintendance and direction. These operations, so far as missions are concerned, the Editor of the Christian Advocate was the first to propose, and for them, as well as for those which relate to education, he has unceasingly and earnestly pleaded. This Miscellany was for some time the organ, through which whatever related to these important interests was primarily communicated to the publick: and although no one was more forward than the Editor to send abroad, The Missionary Reporter and Educational Register, he foresaw, what he has since felt, that it would cause some embarrassment to himself. He determined, however, that his personal interests should never interfere with those of the church. And after feeling at a loss, for four months, how to dispose of information which he had long been the first to communicate, and which he was extremely reluctant to exclude from his pages, the statement above referred to on page 40, shows in what manner an arrangement has been made, which will manifestly subserve the interests of the church, while, as the editor hopes, it will promote his own. In the mean time, that his work may continue to be, what it has always been, the depository of every thing important, in which the welfare of the Presbyterian church is involved, he has determined to insert in it the contents of the December number of the Missionary Reporter and Educational Register. The number of that paper for September, the first published, he has already inserted at large. The two following numbers, less important than the first, have appeared somewhat abridged. But the December number, perhaps the most important of all, he will publish entire—as much of it, as his space will permit, in the present number of the Advocate, and the remainder in the next. His subscribers will thus have, in one work, the whole of what relates to Missions and Education, under

the recent orders of the General Assembly, and in a form in which those who bind their numbers, may preserve it with the greatest convenience.

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MISSIONARY MOVEMENTS IN THE WEST AND SOUTH.

To the friends of missions generally, and especially those whose anxieties and prayers, and contributions have recently been bestowed upon the moral desolations of the *West* and *South*, it will undoubtedly afford the highest gratification to learn, that new and systematick plans have been adopted, and that vigorous and persevering efforts are now making, in the States of Ohio, Kentucky and North Carolina, greatly to enlarge the fields of labour, which have been opened to this Board of Missions, in those highly interesting and important sections of our country.

The Corresponding Secretary and General Agent of the Board has recently visited several ecclesiastical judicatories in this part of the church, and enjoyed the high privilege of participating, for the first time, with his fathers and brethren, beyond the mountains, in the delightful services, ordinances, and fellowships of the house of God, and in bearing a humble part in their deliberations and discussions in reference to missionary operations.

SYNOD OF OHIO.

The meeting of this body was held in Lancaster, Ohio. Its sessions commenced on the 15th, and terminated on the 9th of October. On Saturday the 17th an opportunity was afforded the Secretary of the Board of Missions, of presenting before the Synod a detailed statement of the plans and operation of the Board. On Monday the 19th, the following resolutions were adopted with great unanimity—

"1. That this Synod, for the present, relinquish to the *Assembly's Board* the management of missionary business.

"2. That they highly approve of the present organization, plan of operations and spirited exertions of the Assembly's Board of Missions, and recommend to their sessions and churches and vacancies a cordial co-operation with said Board.

"3. That they recommend to the churches, the '*Missionary Reporter.*'"

The way having thus been prepared, the Rev. *Thomas Barr*, Agent of the Board for the state of Ohio, entered immediately after the adjournment of Synod, on the work of organizing the congregations in this Synod as Auxiliaries of the Board, and is still prosecuting this business with energy and success. The Missionary spirit is manifestly rising in this Synod, and *much more* will undoubtedly be *done* during the present year, than has been done in any preceding year, to call forth the contributions, and combine the efforts and prayers of the *churches* in this good cause.

SYNOD OF CINCINNATI.

This Body convened at Lebanon, Ohio, on the 22d of October, and on the 23d the Secretary of the Board of Missions, made a statement, similar to that which had been made to the Synod of Ohio, which was received with interest—and the following resolutions were adopted with unanimity.

1. *Resolved*, That it is not expedient for this Board, as such, at present to assume the management of Missionary business within its bounds.

2. *Resolved*, That this Synod highly approve of the present organization, plan of operations, and spirited exertions of the Board of Missions of the General Assembly, and recommend to the Presbyteries of which it is composed, to co-operate with the same by such organization and measures as they may please to adopt.

From the foregoing resolutions it will be perceived that this Synod chose simply to *relinquish all further Missionary operations*, and to refer it to the respective Presbyteries, to adopt such plans of co-operation with this Board as might be most agreeable to themselves. Two of the Presbyteries, those of *Miami* and *Cincinnati* had previously declared themselves Auxiliary to this Board—and nearly all the congregations in the former had been organized on the 50 cent plan. Corresponding Executive Committees were also appointed by both Presbyteries, according to the wishes of the Board, and a number of Missionary appointments, recommended by these Committees, have since been made by the Board. Previous to the adjournment of the Synod arrangements were made with members of the Presbytery of *Chillicothe*, and the newly formed Presbytery of *Oxford*, for the appointment of Corresponding Executive Committees in those bodies—and for the organization of the congregations in both, as Auxiliaries of this Board. The Rev. *Wm. J. Frazer* has since been appointed as a Missionary Agent in this Synod, and is probably now engaged in forming Auxiliaries to the Board.

On Saturday evening the 24th, at the close of a special prayer meeting held by the Synod, and attended by many of the

inhabitants of Lebanon, an occurrence took place, which we cannot forbear to mention in this place as fully illustrative of the interesting fact, that the spirit of Christian liberality is greatly increasing in this section of the church, and that Missionary efforts generally prepare the way for the liberal exercise of other charities. On the afternoon of this day the Female Bible Society of Lebanon had held a special meeting, at which several animated addresses had been delivered, and a collection taken up, for the purpose of relieving them from a small debt of $60, and assisting them in completing the benevolent work of supplying the county of Warren with Bibles. The collection having been small, and entirely insufficient to supply their need, the claims of the Society were again presented in the evening, and a proposition was made by one of the speakers that a subscription should be opened on the spot. This was immediately done, and in the course of a very few minutes so deep an interest was awakened in the assembly, that nearly $200 were subscribed. Three individuals subscribed $10 each, one subscribed $20, and one $50.

OBITUARY NOTICE.

While preparing to close our present number, we have seen announced in the publick papers the death, on the 28th ult., of the Rev. Dr. John M. Mason, in the 60th year of his age. We knew him well, and enjoyed his friendship from his early entrance into publick life till its melancholy close: and it is an opinion which we have frequently expressed, that the force and brilliancy of his intellectual powers, were not second to those of any other man who has appeared in our country. Many memorials of his talents and pious labours remain; and we doubt not that among his numerous talented and devoted friends, some one will give to the publick his biography, in a style worthy of its subject.

View of Publick Affairs.

EUROPE.

Advices from Europe are as late as to the 24th of November, but they contain no article of much publick interest.

Britain.—The British parliament, after repeated prorogation, was still in recess, but was expected to meet in the first week of January. The anti-ministerial papers were clamorous, that the meeting of parliament was so long delayed. In some parts of the kingdom, business was revived, and the wages of mechanicks were satisfactory; but in others, great dissatisfaction and distress existed. The loss which had been sustained by *floods* in Scotland, was immense. Reports were in circulation, but not generally credited, of a disagreement between Britain and France on one side, and Russia on the other, respecting the final adjustment of the affairs of Greece. The health of the king was said to be good, and that he was to pass the winter in Windsor Castle. The price of grain was somewhat advanced, and there was great activity in what the English call *the Corn Market*. Mr. M'Lane, our minister at the Court of St. James, was believed to be carrying on an active negotiation with the earl of Aberdeen, to obtain the opening, without restriction, of the British West India Islands, to the vessels of the United States—This was denounced with much warmth in the publick papers. There was still a very unsettled state of publick feeling in Ireland; and Mr. O'Connell was using all his influence and eloquence, to induce the people of Ireland to rally round his standard, to effect a repeal of the act of Union, and give a separate legislative body to Ireland—*He* was confident of success, and one of the London papers pronounces his attempts "a complete failure." Our Tariff, or what is called "the American System," was viewed with manifest dislike, and yet it was declared to be on our part impolitick, and incapable of producing its intended effects on British manufactures.

France.—The French, it appears, are opening a brisk trade with the pacha of Egypt. In September last, seventy-five French vessels were in the port of Alexandria, waiting for the arrival of the cotton, indigo, and saffron crops, from the interior of the country. Pecuniary succours are sent from France to Greece, at present by an individual Mr. Eynard, but with the hope that the government will eventually supply them—the king has decided to defray the expense at Egina, of certain orphan children who had been sent to France, but were ordered to be returned to their own country. The vintage in

France has been good as to the quality of the wines, but not abundant in quantity. The king of Naples, who belongs to the House of Bourbon, has been making a tour through France, accompanied by no less than eleven princes of that house, and among the rest by the future young queen of Spain, his daughter, with the dutchess of Berri, the mother of the heir apparent to the crown. In the department of *Isere*, the progress of the royal company is said to have been through triumphal arches; and that they were greeted with offerings of garlands, fruits and flowers presented by the youthful peasants. A large basin is to be constructed at Havre, for the convenience and security of vessels entering that port in bad weather. General La Fayette was confined at La Grange by a bad cold. The French ministry had undergone a new and material change, which was regarded as a triumph by the liberal party. Prince Polignac is elevated to the presidency of the council of ministers. Thus, according to our conjecture last month, the monarch has been obliged to yield to the feelings of his people. The liberal party is now the strongest.

SPAIN.—Murmurs, it appears, cannot be wholly suppressed in Spain, that its commerce is entirely excluded from her former American colonies, and engrossed by other countries, in consequence of the obstinate refusal of the Spanish government to treat with the new States. In the mean time, another expedition against Mexico is on foot, and the regiments to be sent on this expedition are to be selected by drawing lots. The explosion of something called an infernal machine, yet small enough to be enclosed in a large packet of what appeared to be official papers, has very dangerously wounded the Captain General Egina—The breaking of the seal caused the explosion of the machine The perpetrators of the mischief had not been discovered. The right hand of the general has been amputated, and two fingers of the left. The king, to console him, has decreed that he may affix his signature by means of a seal, and raised him to the rank of a lieutenant-general. The finances of the kingdom are in a very embarrassed state.

PORTUGAL.—Don Miguel has been reconciled to his mother, and been suspected of poisoning his two sisters, who were taken suddenly and violently ill, and have but just escaped with their lives—In the mean time, he went as usual on a hunting party—The Pope has recognised his claim to the crown; so that he is now treated as a king by Spain, his Holiness, and the United States—We confess we do not like our company. An article from Madeira of 29th October says—

"A most extraordinary and horrid deed, worthy of St. Bartholomew's Day in France, has been committed here this week. The governor of the island, and the other Miguelite authorities, knowing that the 13th regiment of infantry was inclined to constitutionalism, bribed the commissioner who was charged with furnishing bread to the troops, to poison the bread for that regiment. A hundred soldiers felt immediately the effects of the poison, and were carried to the hospital. The news soon spread; the remainder of the regiment rebelled, and arrested the commissioner. The 2d of infantry and the artillery, (regiments rather attached to Don Miguel,) unexpectedly took the side of the 13th. On the 26th, the troops besieged the palace of the governor, in order to arrest a Major supposed to be concerned in the transaction, but he escaped on board a corvette. The greatest confusion prevails. It is expected that the revolted troops will proclaim Donna Maria 2d."

ROME.—Twenty-six members of the Society of the Carbonari have lately been put on their trial at Rome. One was sentenced to death, but the Pope commuted that sentence for imprisonment for life—he was a priest. Fourteen others are to be imprisoned, one for life, and the rest for different periods from 5 to 25 years. Ten were dismissed to appear when again called for. At Bologna several have been put to death.

GREECE.—The affairs of Greece are gradually meliorating. Its future boundaries are not yet defined and fixed. The Turkish garrisons have surrendered. Schools are being established. The National Assembly, in their last session, voted an annual allowance of 30,000 dollars to Count Capo d'Istria for his civil list. The Count, who has it appears, expended £25,000 out of his private fortune in promoting the Greek cause, declares that he cannot accept any pecuniary remuneration for the present, and he deems it an imperative duty to forego even the comforts due to his station, while he stands "in the midst of ruin, and sees multitudes languishing in the deepest misery." It is not yet certain what form of government will be adopted by the Greeks —or imposed upon them by the allied powers. We suspect it will be a limited monarchy. Capo d'Istria is said to have gone to the head quarters of General Diebitsch. The Count is favourably disposed to all improvements; but is particularly desirous to increase the naval force of the country.

Turkey.—All accounts agree that this once proud and triumphant empire is humbled to the dust. We have not space to enumerate a fourth part of the humiliating results of the late war, which are stated in the publick papers. The provinces of Moldavia and Wallachia are to be independent, save that they are to pay a moderate tribute in money to the Sultan. Not a single professed Mahomedan is to remain in those provinces, nor to the north of the Danube. No Turkish fortress is to exist on the left or northern margin of this river. An ambassador is to be sent to St. Petersburg to beg a reduction of indemnities. Dissatisfaction exists among the pachas in almost every part of the empire. Riots occur and rebellions are probable. The emancipation of Greece has dried up a rich source of revenue, and the life of the Sultan is threatened. The opening of the Black Sea to all nations cuts off many supplies from its shores; and no one can tell by what means the indemnities are to be paid, which are to ensure the retreat of the Russians from the Sultan's dominions. The tombs of former Sultans, even those esteemed the most sacred, have been opened, to obtain the treasures which were buried with them. What changes may take place, we do not presume to say; but to all human appearance the Turkish power in Europe is at an end; and even in Asia it is rapidly waning. "How are the mighty fallen!"—never, it is our belief, to rise again.

Russia.—The conduct of the Russian emperor appears, in every view we can take of it, to be at once noble, generous, and politick. He has exacted of the conquered Turk no more than he said he would, in his manifesto at the commencement of the war. He has proceeded so fairly, that the jealousy of the other great powers has not been excited; or if it has, it has been laid to rest; and the humanity with which his generals and troops have treated the inhabitants of the countries through which they have marched in triumph, has made them his friends and even his admirers. The opening of the Black Sea to the unrestricted commerce of all nations, is an act of liberality of which we know not a precedent. All this, we admit, is as politick as it is humane and liberal; but when has a conqueror before been wise and enlightened enough to see this truth, and to act upon it so extensively? We think it probable that he will considerably reduce the indemnities; and that he made them what they are, chiefly to show the Turk and the world, that he had his enemy completely in his power, and could take from him whatever he pleased. His conduct toward his troops has been equally praiseworthy and sagacious. He has expressed his *gratitude* to them, for their valour, sacrifices, services, and humane deportment; has raised the rank of his generals, and conferred on the commanders in chief the highest honours of the empire. He has even rewarded every private soldier engaged in this war, with an honorary medal prepared for the purpose. If prosperity shall not spoil him, he is likely to be one of the most excellent and renowned emperors that ever wore a diadem.

ASIA.

From this extended region of our globe, we have not noticed, in the past month, a single item of important intelligence.

AFRICA.

In taking a general survey of this huge continent, so little known, and as far as known the long abode of ignorance, idolatry, slavery, and every thing in which consists the deepest human degradation, we cannot but think that the dawnings of a brighter day, feeble indeed as yet, have begun to appear. At the southern extremity the English government has raised the natives to the dignity of freemen; and Christian missionaries are extending their operations some hundreds of miles to the north, the east, and the west. On the western coast, the colonies of Britain and the United States have begun a system of civilization and christianization, which at present impedes, and in future promises greatly to circumscribe, and we hope ultimately to terminate, the infernal slave trade. The Barbary States on the north, are all losing the influence which they once possessed; and even on the east, the Pacha of Egypt, as far as his dominions extend, is encouraging the cultivation of the earth and the arts of civilized life; and the British and Foreign Bible Society, is sending the sacred scriptures into Abyssinia, and the adjacent countries. The time, we hope, is at hand, when "Ethiopia shall stretch forth her hands unto God." In the mean time, British enterprise seems bent on exploring, at every hazard, the whole of the hitherto unknown interior of the continent.

AMERICA.

Our sister republics of the south are still in a state of great agitation—greater, we are sorry to say, than when we made our last statement. In the *United Provinces*, of which Buenos Ayres is the chief, there is, it is said, in the interior, no regular government established, even in name. A treaty of friendship and alliance, however, be-

tween Buenos Ayres and Santa Fe, was signed in October last. In *Colombia*, all is again in confusion. *Venezuela* has declared itself an independent sovereign state; and Bolivar is denounced as a traitor, seeking to be a king—General Paez is looked to as the chief of this new state. *Yucatan* is formally separated from Mexico, amicably it would seem, and bears the title of the republick of CENTRAL AMERICA; but its Vice-president, and fifty other distinguished men, have been banished. A revolution is expected in CHILI, and the parties are said to be about equally balanced. There seems to be little safety even for foreign agents—Mr. Poinsett, our minister to Mexico, has narrowly escaped being murdered by a band of assassins, and both the British and American functionaries at Bogota, have been put in danger. In BRAZIL, or rather at Rio Janeiro, business has been suspended on account of the rejoicings produced by the arrival of the new queen (aged 17) with her step daughter, *that is to be*, and who *was to have been*, married to her uncle *Don Miguel*—She has made a happy escape, and got home in safety. What a world do we live in! How must its confused scenes of strife and folly, appear in the eyes of superior beings!

UNITED STATES.—Our national legislature convened on the 7th of December, and nearly all the members were present at the opening. On the President's message, our readers have already formed their own opinions, which we shall not attempt to disturb. We shall only say, that we were pleased with the distinct recognition the message contains of our dependence on God for prosperity as a nation; and that we were far from being pleased with the statement it contains in reference to the poor Indians. No business of importance has yet been transacted by Congress. Prayer in their behalf—earnest prayer—was offered up by many churches, on the day that they came together—we hope it will continue to be offered; and that the friends of humanity and religion in our land, will make their united voice to be loudly heard within our national legislative halls, by numerous petitions in behalf of the Indians, and against Sabbath profanation.

TO THE PATRONS OF THE CHRISTIAN ADVOCATE.

The experience of four months has proved, contrary to what was expected, that of more than eleven hundred subscribers to the Christian Advocate, only sixty-four have hitherto forwarded their names as subscribers to the Missionary Reporter and Education Register—This has been ascertained by a careful comparison of the subscription lists of the two publications. On the knowledge of this fact, the Editor of the Christian Advocate proposed to the committees concerned in the issuing of the Reporter and Register, to purchase of them, at cost price, as many copies of their paper as would suffice to attach one to each copy of his monthly numbers. To this proposition both committees readily and unanimously assented; because it was plain that by so doing, the Reporter and Register would go into the hands of a thousand individuals, who at present are not subscribers, and a large proportion of whom would, probably, never otherwise receive it. The result of this arrangement is exhibited in our present number.

To prevent any mutilation of the original plan of his work, and to secure space for Religious intelligence of a general character, the Editor has incurred a considerable expense, by adding half a sheet to his former number of pages. For this he will make no additional charge to any of his subscribers. All that he asks or expects of them is, that as his work is now considerably improved, they will make some exertions to extend its patronage: and he hopes that the comparatively small number of his subscribers who have taken the Reporter and Register, will feel no dissatisfaction, when they observe that the Christian Advocate is so enlarged, that nothing of consequence which it has heretofore contained, will need to be excluded; and that the measure announced in this notice will promote interests which they have shown to be dear to themselves, as the notice itself proves that they are to the Editor—The pages of the Reporter and Register will be made to correspond to those of the Advocate; and our work in this form commences A NEW SERIES.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JANUARY 1, 1830.

CORRESPONDING EXECUTIVE COMMITTEES.

Deeply sensible of their solemn responsibilities to the churches, and aware of the difficulties which may meet and embarrass them in their management of the great Missionary concerns with which they have been entrusted, the Executive Committee of the Board of Missions have long been desirous of availing themselves of the counsels, and systematic co-operation of the several Presbyteries, in some way which should not mar the simplicity and harmony of the plan of operations which they have heretofore adopted and pursued. They have had this subject repeatedly before them, and after mature deliberation, they have adopted, and would now earnestly recommend, to the particular and immediate attention of Presbyteries, the following method of co-operation with the Assembly's Board, in their future operations.

They recommend to each Presbytery to appoint annually, such a number of the members of their own body, as they may deem necessary, to be styled a "*Corresponding Executive Committee on Missions*," to be invested with the following powers.

I. To receive, generally, applications for aid from feeble congregations, within the bounds of the Presbytery, which have Pastors or stated supplies, and to recommend the same to the Ex.Committee of the Board of Missions.

II. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the Treasurer of the Assembly's Board, and be held subject to the orders of said Board.

III. To select and recommend to the Ex.Committee of the Board of Missions, Missionary fields, and Missionary labourers, and also, to locate such Missionaries as may be sent to them by the Board for specific instructions.

The above plan of correspondence and co-operation has already been submitted to several Presbyteries, by whom it has been highly approved and cordially adopted—and the Ex.Committee of this Board are beginning to experience many important and beneficial results—and we are fully persuaded, that an experiment of a single year will be sufficient to satisfy any Presbytery of the great utility and importance of the measure proposed. It will be perceived, at once, that each Presbytery will, in this way, retain and exercise all the powers which are necessary to the most extended and efficient Missionary operations within their own respective bounds—not inconsistent with the general claims of the country upon the Assembly's Board. By appointing such an Ex.Committee, as we have proposed, who shall be responsible both to the Presbytery and to this Board, they will not only be duly informed of all that may be done by the Board within their bounds, but they will also, guard most effectually against all appropriations, to congregations soliciting aid, which may not be deemed by themselves necessary and expedient. Should Corresponding Committees be prompt and faith-

ful in the discharge of their duty, as it is hoped they will be, they will soon become intimately acquainted with the location, wants, and ablities of all the missionary stations, and feeble congregations within their bounds, and by communicating the results of their inquiries to the Assembly's Board, they will afford them essential aid in coming to correct and satisfactory decisions, respecting the various claims which may be made upon them for assistance. In this way, also, the number of Missionaries, in the several Presbyteries may be greatly increased, and the appointment of inefficient or unworthy men may be avoided. In view of these, and many other considerations which will naturally occur to the minds of all who seriously reflect upon this subject, it is earnestly hoped, that Presbyteries will avail themselves of the earliest opportunity to appoint Corresponding Executive Committees, and that they will immediately forward to the Corresponding Secretary of the Assembly's Board, the names and residences of the several members of said Committees.

COMMUNICATIONS.

INDIANA.

In compliance with the earnest and importunate entreaties of several feeble congregations in this state, the Board have recently appointed three additional missionaries, for one year each, and a fourth for a short period. Although the cause of truth and righteousness is gradually advancing, yet the spiritual wants of the people in general are truly distressing. On this subject, a respectable clergyman of this state, under date of Nov. 5th, 1829, writes to the Corresponding Secretary as follows:—

"I think, brother, that the cause of the Presbyterian church is gaining in this state. More ministers are becoming located, and the churches are increasing in members. But many parts, and extensive parts of our state, are in a deplorably destitute condition, as to the gospel ministry. Away from the place of my residence, there is no resident Presbyterian minister nearer than fifty miles. And on some sides the nearest is eighty and one hundred miles distant from this place, and the country is generally settled. I am in the Missionary employ, by the Missionary Society of Connecticut. But it is only a few spots of this wide range that I can occupy. I trust your Board will feel for souls, and for the church in this needy field, and send help."

MISSOURI.

The following remarks, of a Missionary of the Board in this State, are extracted from a letter addressed to the Corresponding Secretary, under date of Aug. 31, 1829. Although applied, by the writer, to his own particular field of labour, they may with equal truth and propriety be applied to most of the Missionary stations at the South and West, and are worthy of the serious attention of all who would be extensively useful as Missionaries in those sections of country:

"I am fully convinced that the most effectual way to benefit this people, is by free intercourse with them, and gradually gaining their confidence. Sociability is one of their most prominent characteristics. Reserve they cannot, and will not tolerate. Accessibility, freedom of conception and expression, is the "order of the day." And he, who will break to them the bread of life, is expected frequently to mingle in the family circle, not only of the members of the church, but also of those who take no interest in these things. He is a kind of common property. This state of things makes a heavy draw on the little time which a missionary can devote to meditation and study—but still it is not without its advantages. He becomes better acquainted with the people; can better enter into their views and feelings, and is, consequently, enabled better to adapt his public discourses to their necessities. And this very private and social intercourse, when properly improved, is what I suppose the apostle means by preaching "from house to house." Moreover, many, for the sake of consistency, are compelled to attend his preaching, who otherwise would seldom or never enter the house of *God*."

TENNESSEE.

The following communication, from a respectable clergyman in Gibson county, West District, was received at the office of the Board some time since. It presents in an affecting light, both the necessities and the claims of this section of the country, and we trust the appeal made to the sympathy and the charity of those who may be able to afford relief will not be in vain.—We are happy to state, that *two* Missionaries have already been sent by this Board to Tennessee, since this communication was received, but "what are these among so many?" Let Ministers of the Gospel, who are seeking for employment, and candidates for the Holy office, cast an eye over 17 populous counties in a single district, containing only *three* Presbyterian preachers, and then let each of them ask, on the bended knee, "Lord what wilt thou have me to do?" and let them act as the law of love requires. It will be seen that the christians who dwell amidst these wide spread moral desolations, much as they have to do at home, and pressing as is their need of help from others, have not been unmindful of the general claims of the Missionary cause upon them. They first present their own offering to the church, and then make their appeal to the church in behalf of the destitute around them.—This is, as it should be, and we hope the good example of the Shiloh church, will be imitated by many others in similar circumstances. The sum contributed is in itself small—but it is the free-will offering of a feeble, distant church, located in the very centre of a moral wilderness, where their religious privileges, and their pecuniary means are alike limited. "They have done what they could," and we doubt not, their humble offering has been followed by many prayers.

With such a scene as is here depicted full before them, and this, too, being only a specimen of the actual condition of *whole States and Territories* at the South and West, can christians, who abound in wealth, and dwell in these Eastern gardens of the Lord, find it in their hearts to withhold their charities and restrain their prayers? Shall our Missionary Treasuries remain *empty*, and our benevolent operations be impeded and suspended for want of means? Let the disciples of the Missionary from heaven read the statements and appeals of our venerable correspondent, and answer our inquiries by the increased fervour of their prayers, and the liberality of their contributions for the relief of the needy:—

To the Corresponding Secretary of the Board of Missions.

Rev Sir,—The New Shiloh Church, Gibson county, West District, directed me to forward $5, to be at the disposal of the Board of Missions. It was thought that justice required us, to present to you the melancholy state of Zion here, (as respects the Presbyterian Church.) There are not less than 17 counties in the District. The climate mild, well adapted to the culture of cotton, an abundance of the most productive land. The prospect for health is tolerably good. Its navigable streams afford it advantages rarely to be found. The Tennessee runs through its Eastern bounds. The Mississippi bounds the West. The Forked-Deer, Hatchy, Obyen, Wolf and Looshatchy Rivers, afford interior navigation. Its population sustains a character superior to most new countries. Its emigration is rapid, several of the counties tolerably populous, and in this vast region only three Presbyterian Ministers.—The Rev. David Wier, a man of talents, but troubled by the white swelling, and a large helpless family, and is bound to teach school for a support.—The Rev. John Gillispie, quite an old man and rides but little,—and myself born out of due season, *i.e.* no pretensions to literature, and with all, at times a hæmmorrhage of the lungs, and considerably in the decline of life. There are six churches organized. There might be a number of other churches organized, could there be supplies granted. There is an increased and solemn attention to religion thoughout the District, and numbers raised Presbyterians, have joined other churches thro' necessity. In pecuniary matters we are much straitened. Much of our lands are held by men living at a distance: hence the money paid for lands is borne off. With regard to that active service the church requires, in order to its advancement, it appears that we are doing nothing. We want some leader. I have no doubt but an active agent might do much for Zion here.—I think an able, well qualified Missionary would be sustained here. The Methodist, Baptist, and Cumberland Presbyterians are entering the field.—This is a very important crisis to the church in this country. Sabbath schools

might be formed, and I think Missionary societies could be formed, if there were some active agents sent amongst us for that purpose. Dear sir, the cry for help is urgent in this section of country, as you may clearly see, and has been increased by the gracious out pouring of the Divine Spirit. In Shiloh church there were not less than40 professed, at a Camp Meeting in November last, and some since. They have a sabbath school for the black people, the most of whom have professed. We have a Sabbath school in Jackson where I now reside, it is well attended. There are but few in this country, yet I think the attention of the church is more turned to that valuable institution. I hope the Board of Missions will direct some of the Heralds of the Cross to come to the help of the Lord, in this desolate part of the vineyard.

Respectfully your Brother in the Gospel of the Lord Jesus Christ.

KIND RECEPTION OF MISSIONARIES IN OHIO.

From many of the Missionaries who have been sent into this state, we have had from time to time, the most gratifying assurances of the unaffected kindness and cordiality with which they have been received by the people. The following extract, from a letter recently received by a member of the Board, from one of our highly esteemed Missionaries, may serve as a specimen of the manner in which they frequently write to us on this subject—and also to exhibit some of the prospects of personal comfort and usefulness which are presented before Missionaries, in this wide and interesting field of labour. It may not be amiss to state, that the writer of this letter, had formerly a pastoral charge in this vicinity, and might still have occupied an eligible situation at home—but the importunate cries of the needy reached his ear and affected his heart, and he deliberately chose to take his devoted companion, and enter into the Missionary field, with no other encouragement than a commission from this Board, and an assurance of the humble pittance of $100 a year. He is already reaping the rich reward of his enterprize and self denial—in the ingatherings of the first fruits of his labours,and in the gracious indicationswhich are afforded of a plentiful harvest of immortal souls—and we doubt not, that he will have occasion for thanksgiving to God in time and in eternity, that he was permitted to build up one of the waste places of Zion. And will not others be encouraged to go, and do likewise?

The Missionary says:—

"We are here, and are happy;—happy in each other—in our people—and in our God. Our God has always been good to us, but never more so (to our apprehension) than at present. Our people are kind and affectioate almost to an excess. They cherish us with the dainties of their house—with the warmth of their hearts, and especially with the earnestness of their prayers.—They are very confident, many of them, that we are sent to them of God, in answer to their prayers for a minister; they accordingly open the way for all the usefulness of which we are capable. We have been able to form four or five Sunday schools, which are going on finely—have formed one church of 14 members in a county seat, and have added 13 to the communion of the church in H. where we reside. Our places of worship are well filled with attentive & sometimes weeping hearers; and altho' there is no general revival, yet such numbers are found anxious, that large additions to the church are expected to be soon made. May the Lord give us a heart to believe, and to labour,'and then shall we be sure of his blessing.

The ministers among whom I have fallen, are as simple,fervent & downright a set of men as I ever saw. They have great zeal and a most blessed unction. It would do you good to hear them pray. "One will chase a thousand," for they "trust in God and are *strong*."

REPORTS OF MISSIONARIES.

NORTH CAROLINA.

Closing report of a Missionary who has been employed for the year past in this state, dated Statesville, N. C. Nov. 14, 1829.

Rev. and Dear Sir,—In presenting this, my last report, I would say, when I survey the wide spread moral desolation of these western counties, I lament that so little has been done; but surely we have great reason to rejoice that even something, as we trust of eternal importance, has been effected. Since my last report, I have delivered 12 discourses, visited 27 families, distributed a number of tracts, and travelled 165

miles. The Presbyterian churches, in the counties which have been the scene of my labors, have increased in numbers and importance, and in the spirit of the gospel; and are becoming more and more firmly fixed. The churches of Nazareth, Fairview, and Friendship, S. C. where I spent a part of last spring, previously to my engagement with the Board of Missions, and which I have visited twice since, are enjoying a delightful revival. Forty seven have been recently added to the church at Fairview, Greenville District. I have been able to collect for the Board only $35 00, viz: from Morgantown congregation, $18 00; Concord, $5 00; Sherrills, $4 15; Friendship, S. C. $3 62½; the balance from individuals. To this I give $5 00 as a donation. This makes $40 00 I hold for the Missionary Board. The reasons why I could collect no more, are the following: 1. Rutherford and Burke counties have each lately resolved to supply all their destitute with the holy scriptures, in two years from last May. This will devolve principally on the Presbyterians in those counties. 2. The Young Men's Missionary Society of Concord Presbytery, which has supported a Missionary the last sixteen months in Burke county, at their last anniversary resolved to raise one thousand dollars, for the purpose of supplying, in part, the destitute in the bounds of the Presbytery with the preaching of the Gospel. This is certainly considerable for this society, just struggling into existence. You will perceive from my reports, that I have spent the most of my time in assisting my brethren at communions, and preaching in their congregations. The reason is, their peculiar situation. Here are three large and populous counties, with each only one Presbyterian minister. These brethren divide their labors among a number of congregations, insomuch that they appear to perform the work rather of missionaries than of pastors.—And it is thought more advisable to strengthen and build up feeble churches than to organize new ones, when there is no probability of supplying them.

I cannot close this report without laying before the Board (and would that I could lay it before every student of theology) the moral destitution of some of the western counties of North Carolina. I know, however, that such appeals have been multiplied until those "who prefer Jerusalem above their chief joy," often "weep in secret places" for the want of resources to relieve those who are "perishing for the lack of knowledge;" while the parsimonious hand of others only adds another knot to their purse strings. I have hinted at the situation of Rutherford, Burke and Lincoln counties; but they are far from being the worst. West of Burke, lies Buncombe. In this county are five or six small congregations, supplied at present by two ministers, who are, however, by no means permanently settled. Still west of Buncombe are two other counties, viz: Haywood and Macon, never yet, as far as I know, visited by a Presbyterian clergyman. Northeast of Buncombe and Burke, are Wilkes, Ash, Surry, Stokes, Rockingham and Davidson counties, lying contiguous, and in all this vast extent of country, stretching along the north western part of North Carolina, 300 miles in length, and nearly one hundred in breadth, there are but three small Presbyterian congregations, and but one minister, the Rev. A. W. Gay, who preaches in Wilkes, and teaches a school for support.

But, perhaps, I may be told, that these counties are supplied by other denominations. By whom? I would ask. The Baptists? They have, it is true, a few preachers living in these counties, but some of them cannot read; and others, though doing some good, yet either from necessity or custom preach to the same people, only once a month. Are these people supplied? But are they supplied by the Methodists? Their circuit-riders go round once in two, three, or perhaps, four weeks. But a large portion of the territory over which they travel, they can visit only on week days, when generally but very few, except the members of class attend. And this as we have remarked, only once in two, three, or four weeks. Besides they have a few local preachers. Now, I would ask, are these people supplied with spiritual food? It is believed that one half, perhaps more, do not hear a sermon once a month; perhaps not once in three months or more! Yet it has been said not two years ago, that one of the counties mentioned above was well supplied; when at the same time there must have been, at a moderate calculation, (judging from neighboring counties which have been explored,) three or four hundred families destitute of the Bible in this very county, notwithstanding it is published from Boston to New Orleans, that they are well supplied. But I forbear. Let us, while we send the "Macedonian" cry abroad, "pray the Lord of the harvest that he would send forth more laborers into his

harvest." And rest not until the "kingdoms of this world become the kingdoms of our Lord and of his Christ."

MARYLAND.

Extracts from a report of the Rev. A. O. Hubbard, dated Taneytown, Md. Nov. 24, 1829.

"A few days ago the secretary of our small auxiliary forwarded to your treasurer about $35. It is intended to make up at least $40 for the year; and it is believed that our Society will be able hereafter to remit you at least $30 annually.

"My church in this place is small; but then it has this redeeming quality, it is an *active* one, exhibiting, I trust, in some good degree, a practical illustration of the precept, "Not by power, nor by might, but by my Spirit, saith the Lord of hosts." Not only its members, but several families in this, and in one of the other congregations would, exert themselves to the utmost to support a Presbyterian minister in this place. It is probable that the two congregations would be able to raise at least $200 annually, apart from the contribution to your Society.

"Of this section of our country, it may be emphatically said, "The harvest is great, and the laborers few." We are permitted, however, to rejoice in the fact, that this State is, on the whole, improving, and that amid the vast moral wastes which meet the eye, and excite the sympathies of the beholder, occasionally "a garden smiles." Some are beginning to awake from their long slumbers, and to catch the spirit of the age. We have in this vicinity a few active and devoted Christians—a few, who, like their more favored brethren, are anxiously "waiting for the consolation of Israel."

"I have nothing of special interest to communicate at the present time. I might, however, remark, that some of my late meetings have been very solemn, and that some deep impressions appear to have been made. Little as I have been the means of accomplishing during the past year, I have not, I am conscious, labored altogether in vain."

PENNSYLVANIA.

Extract from a Report of a Missionary in the county of Huntingdon, dated Nov. 30, 1829.

"In looking over the field of my labours, I see many things to deplore, and some things to encourage to renewed exertion. In particular, intemperance which was a growing evil in this region until lately, is now, if not on the decline, yet at a stand. This subject I have brought before the people, and exposed the complicated evils resulting from the use of ardent spirits; my labour has not been in vain. I am happy to state that one person, a member of the Church, who was given to this habit, is restored to sobriety, and one grog-shop has had its sales abridged one-third, as I am credibly informed by one who had it from the retailer. Yet this evil prevails to a fearful extent. Light will suppress the abominable sin.

The moral aspect of the people among whom I minister, is much more pleasing than at my first coming, and though I have not as I know, had the pleasure of witnessing any struggling in the pangs of the new birth; yet there is reason to justify the opinion that the sacred seed is silently taking root. There is an increased attention to the means of grace, and an increased degree of solemnity in time of worship. May He who alone can give the increase, bedew the soil with his heavenly blessing, and cause the seed to vegetate and bring forth much fruit, to the praise of the glory of his grace.

Extracts from a report of the Rev. Burr Baldwin, a Missionary of the Board in the north eastern part of this state, dated Nov. 10, 1829.

Divisions in a feeble church healed.

"Second Sabbath in Aug.—preached at Middletown. Here is a small church, consisting of about twenty members, which have till recently been in a most deplorable state. The division in the church had become so great as to threaten its very existence. The members thought it impracticable ever to adjust their difficulties. But through the kind interposition of heaven, my efforts to effect this desirable object were crowned with success. This was done in April last. On my return from the east, I visited them as I have stated, and found them in a state of harmony and union, which had been increasing since I left them. Attended three services on the Sabbath.

From this time there was an intermission of my labors for two or three weeks.

A church finished and serious attention awakened.

"Resumed my mission, and spent the 2d Sabbath in September in Bethel. In this place they have just completed

their meeting-house, which has been in an unfinished state for about 12 years. I have repeatedly passed this church, but never before tarried to preach in it; but have had a desire to do it whenever it should suit my convenience. A favorable opportunity now presented, and I embraced it, and we had a season in the sanctuary that appeared to be quickening to the people of God. Impressions were made, I trust, that will be permanent. Some desires were awakened for a revival of religion, which had never been witnessed in the place since its settlement. During the week following, attended the meeting of Presbytery.

Beginning of a Revival.

"The 3d Sabbath in September was spent in Brooklyn, but in consequence of the rain, but few attended; and although an appointment was given out for a meeting in the evening, yet on account of the storm there was no service. In the morning I addressed an interesting group of Sabbath school children—appointed a prayer meeting during the week, but the stormy weather prevented the people from coming together.

The 4th Sabbath in September was spent also in Brooklyn. Addressed the Sabbath school in the morning, it being the last time that the school would be held till it should open in the spring.—The season was solemn, and some of the children seemed impressed, that perhaps death might invade their number before they should meet again. Preached twice during the day at the usual place of meeting, and took up a collection of $2 36. Appointed a third service for the evening, in a neighborhood about two miles distant. It was thought by some that but few would convene, as the people in that vicinity were very remiss in attending meetings. One of the elders remarked to me, you are now going to the place where Satan's seat is. To the disappointment of all, the inhabitants flocked together and filled a large room. The season was very solemn, and numbers were awakened—others went away offended. Both the heads of the family, where the meeting was held, appeared to be deeply impressed. On Monday, visited a number of families, and found two or three persons under serious impressions. Appointed a prayer meeting in this neighborhood, which was fully attended. During the service, the man and his wife before mentioned, became so overwhelmed with a sense of their sins, that they sobbed aloud. After some conversation, at the close of the exercises, they returned home, and at a late hour retired for rest, but found no rest to their souls, till they found it in believing in Jesus. The family altar was soon erected in their house, and both of these persons now give satisfactory evidence of a gracious change. Dr. M. brother to the man alluded to, is considerably impressed. His wife, who was awakened before her marriage two or three years since, and whose mind has been afflicted with the melancholy impression that she had committed the unpardonable sin, now indulges a gleam of hope, and her mind has become, in a degree, tranquil and serene. Two other brothers of the same family are quite serious. A widow lady, in this neighborhood, during the week, has expressed a hope of an interest in Christ. About the middle of the week, I returned home to visit my family, and a Methodist minister, in the mean time, hearing of the attention in this neighborhood, appointed a number of meetings, visited all the families where any seriousness appeared, sold or lent his book of discipline to a number of persons. On my return, I found the minds of some were considerably agitated in regard to certain doctrines.

As the state of things in Brooklyn is so interesting, I have concluded to labor here altogether for the present.

1st Sabbath in October—Preached twice during the day, and took up a collection of $1 63 cents. Lectured in the evening. The audience in the afternoon was peculiarly attentive and solemn.—The truth appeared to be accompanied with the demonstration of the Spirit.—On the day following, attended the monthly concert of prayer. Most of the members of the church were present. After the prayer meeting was closed, we held a church conference, and an inquiry was made of each individual respecting the state of his mind; the time spent in this exercise seemed very profitable. Most of the church appear somewhat aroused from their lethargy. Attended a lecture during the week. In my visits, I ascertained that some others were seriously impressed, whose cases I had not heard of before; and the good work is evidently increasing and extending into other parts of the town. Conversed with two heads of families on the subject of family prayer, and they have come to the determination of erecting a family altar in their houses.

A dying daughter's warning to her aged father.

"The young physician whom I have

mentioned, together with his three brothers, now indulge a hope. Their sister has just died in the triumphs of faith. On her dying bed, she sent an urgent request to her aged father, that he would search again, and see whether the doctrine of universal salvation is taught in the Bible, saying that she wished him to be told that she had found it a crumbling basis for a dying sinner to build his heavenly hopes upon. These brothers for years have advocated the doctrine of Universalism, but have now renounced it as a delusion of the arch deceiver. Their change of sentiment has created some alarm among their former associates. And if I mistake not, there are numbers in this place who begin to question the truth of their system.

2d Sabbath in October—Attended two services in the day time, and a prayer meeting in the evening. The weather was extremely unpleasant and stormy. On Monday evening attended a prayer meeting at Mr. G's. It was a solemn and interesting meeting. At the close, I requested those desirous to converse on the subject of religion, to tarry a few moments, when every individual present took their seats. I then commenced a conversation with every person present, excepting those I had conversed with previously. At this meeting, I found three or four others under conviction, that I had not before heard of.

Visited on Tuesday—Found two families where my visits were attended evidently with a divine blessing. Preached in the evening. On Wednesday I intended to have visited, but ill-health prevented. Lectured in the evening at Mr. B's.

A Universalist Church opened to a Presbyterian Missionary.

3d Sabbath in October.—As the Methodists had made an appointment at our usual place of meeting, the Universalists permitted us to occupy their house of worship. Numbers were present who have rarely been seen at a Presbyterian meeting, and appeared serious. In the evening preached to the young people. The house was crowded to overflowing. It was a solemn season, and one of great interest. Took up a collection during the day of $1 58.—Visited on Monday. On Tuesday I met a number of the church at Deacon G's. for fasting and prayer. It was a profitable service, I trust, to us all. The sisters, in giving a relation of their experience, spoke with much feeling.

During my labors in this place, I have circulated a large parcel of religious tracts, some of which have been attended with evident benefit, and I believe have been the means of awakening, or at least, of deepening religious impressions which had been previously made. Particularly I have taken pains to circulate Kittredge's Address, and Humphrey's Parallel, in order to prepare the way, before I leave the place, for forming a Temperance Society.

4th Sabbath in October—Preached twice during the day, but on account of the illness of my family, was obliged to return home in the evening, without attending a third service. Preached on Tuesday evening in a school-house, in the centre of the place, and on Wednesday evening in the neighborhood, where the excitement commenced. On Friday the session met at 11 o'clock, on business, and the church at 10 o'clock, for humiliation and prayer. A considerable excitement is manifest among the members of the church, but there is not that deep feeling, nor those agonizing desires that are desirable. In the evening attended an interesting prayer meeting at Mr. C's.

Stumbling blocks in the way of young converts.

Let those who pay "tithes of mint, and annis, and cummin," and those *members of the church* especially, who are advocates for "*strong drink*," attentively consider the distressing facts which follow, and let them take home to themselves the solemn warnings which such facts afford!

"1st Sabbath in November—Preached three times at the school-house, the usual place of preaching. On Monday, visited a number of families. In one of these families, I found two of the young converts embarrassed in their minds, on the subject of baptism. And here I would observe that a missionary, amid the joys of harvest, is called sometimes to conflict with distressing trials, arising from difference of sentiment respecting modes and forms and doctrines.

This day I have conversed with six of the young converts. One is troubled in his mind about infant baptism, another about the mode, a third about the doctrines. A fourth hesitates about coming forward to unite with the church, because some of the elders advocate drinking whiskey. On account of these difficulties and embarrassments, none will probably offer themselves for examination before session for the present.

Attended the monthly concert of prayer in the evening. The brethren appeared to be unusually engaged.—

Some were present who were never before seen at a prayer meeting. A man and his wife, in this neighborhood, where the prayer meeting was held, have hitherto been inclining to Universalism, but have of late, appeared very serious, and the woman begins to indulge a hope.

A new church completed.

"Through the spirited efforts of the Presbyterian church in this place, a house of public worship was raised last summer, and is just completed. On Friday I had the pleasure of dedicating it to the worship of Almighty God. This church, so many years without a stated place of worship, appeared to feel the joy of the children of Israel when the ark was recovered from the Philistines, and had obtained a settled residence in their own land. They begin to feel also more desirous than even to obtain a settled minister.

A Temperance Society formed.

"On Friday evening a meeting was appointed to form a Temperance Society, and a large congregation convened. The whole evening, till 9 o'clock, was spent in reading various publications and documents on the subject of Temperance. The audience listened with intense interest. At the close of the service, a constitution was submitted, signed by twenty-six individuals, and a society was organized. Great fears were entertained before the meeting, about the success of the object, for some of the principle men in the church were opposed to the Temperance Society, or had spoken of it in a light manner. And if such men should refuse to enrol their names as members, it was apprehended that it would act as a discouragement to others. Besides, one of the deacons and elders of the church thought the agitation of this subject would kill the spirit of the revival. But through the good hand of God upon us, we even prospered beyond our expectation, and it is believed that a most happy influence has already begun to pervade the community, in consequence of these efforts in the Temperance cause. The three retailers in ardent spirits (shameful to relate, they are all professing christians) have promised to vend no more ardent spirits, after they have sold out the supply which they have on hand.

2d Sabbath in November.—For the first time, on this Sabbath, the church in this place enjoyed the pleasure of meeting in a temple dedicated to the worship of Almighty God. Though the weather was unfavorable, yet the congregation was respectable and almost every church member was present.—The communion season was truly refreshing. A collection was taken up amounting to $2 50.

Though the good work has not appeared to progress for two or three weeks past, yet there have been some indications to-day that the seriousness is increasing. Some professed Universalists, who have been as decided as any in the place, were out on the Sabbath, who have not been seen for years, till recently, at a Presbyterian meeting.—There are numbers, I believe, who have clung to Universalism, whose fears of late have been awakened, that this doctrine will not stand the test of the great day. The prospect of good being done here is therefore favorable."

OHIO.

Extracts from a report of the Rev. D. C. Allen, dated Marysville, Union county, Ohio, Nov. 16, 1829.

"Since my last report, my time has been much occupied, in preaching to my several congregations on the Sabbath, and frequently on other days; in attending prayer meetings and Bible classes; in visiting the sick and others; and in scattering about religious tracts, newspapers, &c. During this time, I have formed two churches, and administered the Lord's supper in four different congregations. These seasons were all marked with some considerable interest. May the Lord greatly bless them.

I will now give you some extracts from my Journal, accompanied with occasional remarks.

A church organized.

"Sept. 9. In the afternoon, went to Marysville, to organize a church. Two elders from Upper Liberty congregation and myself, examined thirteen candidates for church membership, and received eleven. Four of these had not made public profession, and seven were from other churches. At night, preached a sermon, baptized one adult, organized a church, and ordained two ruling Elders. The meeting was pretty well attended. May the Lord bless and own this little vine, as one of his own right hand's planting. This is the county seat of Union, and it was highly important that a church should have an early existence here, as the village is forming its character. The Methodists had been operating here for some time. Their number is yet small.

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Sabbath 13th. Administered the Lord's supper in Upper Liberty, to about seventy-five persons. Two new members received at this time. The house was full of people. Some unable to get seats.

A solemn warning to the profane.

"19th. To-day, a man was thrown from his horse while running a race, near Milford, in this county, and nearly killed!

21st. The man who was thrown from his horse on Saturday, is still alive, but very much injured. This man is about 45 or 50 years of age, and notoriously wicked. As he was mounting his horse for the race, he uttered a speech too shocking for repetition. He started; his horse soon ran out of the path and threw him against a tree. He was taken up nearly lifeless. Medical aid was soon present, and while the physician was bleeding him, he cursed him, and inquired if he was going to kill him? Although a professed Universalist, he called mightily upon the Lord for mercy.

This horse race was on "a muster day!" The Lord hasten on the day, when those silly and unprofitable musters shall be abandoned, and when the prediction shall be fulfilled, that "Nations shall learn war no more!" There have been several deaths by racing, within the bounds of my labors, in the course of a few years past.

Another church organized.

"26th. Went to London—preached once. In the afternoon, held a meeting for the examination of candidates for a church. Twenty persons were present, and were all received. Two persons were nominated for Ruling Elders.—Three Elders from the two Liberty congregations were with me. I endeavored to obtain other assistance, but failed at two different appointments. At length I concluded to go on with the responsible and serious undertaking with the assistance of three Elders.

"Sabbath, 27th. In the morning, the Session met, and examined and received one other person. Preached once today. After the discourse, baptized two adults, constituted a church of 21 members, viz. 8 males and 13 females, (8 on profession and 13 from other churches) and ordained two Ruling Elders. After a short intermission, the congregation again assembled, when four infants were baptized, and the sacrament of the Lord's Supper was administered to 30 persons. A number of professors had lived several years without having the privilege of commemorating the death and sufferings of their divine Redeemer! One man came on foot 8 or 10 miles, and sat down at the table with the professed followers of Jesus. He told me he had not had an opportunity to commune for four years. The assembly was large and quite attentive. May the great Head of the church bless the occasion to many precious souls, and water this little vine, and make it flourishing and fruitful. London is the county seat of Madison county. But two Presbyterian members live in the village.

The cause of Temperance advancing.

"29th. Preached in Marysville at night on the subject of Temperance.—Pretty good number out. Among them were some intemperate people. May the Lord favor the cause of Temperance. One intemperate man walked about the house with anger. Several persons here have drawn up resolutions in favor of Temperance, and annexed their signatures to them. I hope a Temperance society will be formed soon. One store has been commenced without any spirits, and one merchant has resolved to purchase no more.

Oct. 9th. This day has been observed as a day of fasting and prayer, in the church of Lower Liberty. After preaching, held a church meeting, which was rather interesting. Some good feeling was manifested among the members, in view of unfaithfulness.

Sabbath, 11th. Administered the sacrament in Lower Liberty to 65 or 70 persons. Three persons received.

12th. Preached to-day at Lower Liberty. A good number out, and considerable feeling manifested.

16th. The church session met to-day in Marysville, and received four persons to the church, one from another church, and three on profession. In a prayer meeting at night, the three latter publicly entered into covenant with God.—One of these received baptism.

Arrangements made for erecting a church.

"26th. Attended a meeting of the congregation of Upper Liberty, to consult about erecting a new meeting-house. They agreed on building, near to Milford village, a frame house, 35 by 45, without galleries, according to a plan exhibited. A subscription paper has since been drawn up, and about $200 subscribed.

Nov. 2. Attended monthly concert this evening at Lower Liberty. The night was wet, but we had a pleasant

meeting. I proposed a collection for the first time, and one dollar was obtained for the poor heathen.

Notice to New Subscribers.

In consequence of the rapid increase of Subscribers to this work, we are unable at present to furnish our new subscribers with all the back numbers. In the course of a few days, however, the first three numbers will be *re-printed*, and forwarded to subscribers. As the work is published in numbers calculated for binding at the end of each year, and furnished at a very low price, it will be expected of all new subscribers that they take it from the commencement. We shall hereafter print 5,000 copies, and shall very soon be able, without delay, to comply with all orders for the back numbers.

☞All persons who have the names of new subscribers are requested to forward them immediately.

Notice to Auxiliaries and Agents.

As the Treasury of the Board of Missions has already been over-drawn, to the amount of nearly two thousand dollars, and as the Board have more or less engagements to meet with their missionaries almost every week, it is very desirable and important that remittances of all monies, collected for the use of the Board, should be made promptly. It is therefore earnestly requested of Auxiliary Societies, and of all Agents, and of other persons who have been authorized to receive monies for the Board, that they forward the same, as soon as may be practicable, to our Treasurer, Solomon Allen, Esq. No. 18, South Third-street, Philadelphia. Congregations and individuals, who may find it most convenient to place their contributions in the hands of persons authorized by Presbyteries, or by this Board, to receive them, can do so, with the request, that they may be immediately remitted to our Treasurer.

☞In the reports which may hereafter be made of New Auxiliaries, the *names* of members are not desired, as it is deemed inexpedient to publish them. But we wish special care to be taken in giving the *number* of members, and the whole *amount* received.

MISSIONARY APPOINTMENTS.

Rev. E. W. Caruthers, Agent, 4 months to North and South Carolina and Georgia.

Rev. John F. Cowan, 1 year to Missouri.

Rev. Samuel H. M'Nutt, 1 year to Rockville, Parke county, and to adjacent counties, Indiana.

Mr. John Pumroy, 1 year to the congregations of Harmony and Carmel, N. C.

Rev. Thomas Archibald, 1 year to the congregations of Hamilton and Unity, and adjacent country, Mississippi.

Rev. Joseph Myers, 1 year to the congregation of Brockport, Monroe county, N. Y.

Rev. John Lodor, 6 months to Woodstock, and two adjoining congregations, Va.

Mr. P. H. Fullinwider, 1 year in the Presbytery of Mississippi.

Rev. Robert Hall, 1 year to Warrenton, Fauquier county, and Culpepper co. Va.

Rev. James H. Monroe, 1 year to Lorraine, Jefferson county, N. Y.

Mr. James Campbell, 1 year to Kittaning and Crooked Creek, Pa.

LETTERS RECEIVED.

J. Anderson 2, Pa.; J. T. Field 2, N. J.; W. Quillin, N. C.; W. C. Anderson, N. C.; R. A. Lapsley, Ky.; P. H. Fullinwider 2, N. J.; J. Reed, Indiana; A. Alexander 4, N. J.; E. Washburn, Ohio; G. Potts, and T. Archibald, Mississippi; J. E. Annan, Md.; G. G. Sill 2, N. Y.; Trustees of Brockport Congregation, N. Y.; W. Nesbit, Pa.; W. M. Carmichael, N. Y.; M. P. Squier, N. Y.; S. Montgomery, Pa.; A. Dayton, N. Y.; J. Monteith, Pa.; S. Wolf, Ohio; T. Barr, Ohio; S. Sturgeon, Pa.; R. M. Laird, Md.; D. Humphreys, S. C.; G. W. Ashbridge, Alabama; H. Van Deman, Ohio; S. M'Farren, Pa.; A. Aikman, Geo.; G. W. Warner, Ohio; J. R. Boyd, N. Y.; W. Brobston, N. C.; W. Baird, Pa.; G. W. Bethune, N. Y.; B. M'Dowell, N. J.; J. A. Ogden, Indiana; R. G. Lynn, Ohio; J. Breed, N. Y.; A. W. Poage, Ohio; J. R. Huchison, Ky.; J. D. Hughes, Ohio; S. Goodell, N. Y.; R. B. Campfield, Md.; J. Talmage, Geo.; J. R. Talmage, Geo.; W. Hill, Va.; A. D. Montgomery, Va.; A. G. Dauby, N. Y.; J. Gray, Pa.; M. P. Moore, Pa.; W. Neill, Pa.; E. C. Hutchinson, Va.; Elders of the 1st Presbyterian Church, Mendon, N. Y.; H. Camps, N. Y.; J. H. Gray, Alabama; W. Jeffery, Pa.; R. B. Campfield, jr. Md., Trustees of the Congregations of Andover and Greenwood, N. Y.; J. B. M'Creary, Pa.; W. R. De Witt, Pa.; C. Wait, N. Y.; J. Hart, N. Y.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, from the 1st to the 31st of December, 1829.

Allen Township, Pa. Avails of the Ladies' Sewing Society, per Rev. Alexander Heberton			$15 00
Bedford, West Chester county, N. Y. Donation from a friend to the cause			0 38
Bridgeton, N. J. Additional collection from Auxiliary Society			6 50
Concord, N. C. Collection in Presbyterian Church, per Rev. Mr. Quillin			5 00
Cambridge, Ohio, From Auxiliary Society, per Rev. T. Barr			0 75
Easton, Pa. Monthly Concert collection in Presbyterian Church, per Rev. J. Gray	$10 00		
Do. From Miss Eliza Davis, avails of Missionary work	2 00		
Do. Auxiliary Society	38 00		
			50 00
Friendship, S. C. Collection in Presbyterian Church, per Rev. Mr. Quillin			3 63
Greenwich, N. J. Additional col. do. do.			5 00
George's Creek, Pa. Collection do. do. per Mr. A. G. Fairchild			10 00
Hopewell, Pa. Donation from E. P. a member of the Congregation under the pastoral care of the Rev. Dr. Cathcart			5 00
Jonathan's Creek, Ohio, Collection in Presbyterian Church, after communion, per Rev. J. E. Annan			2 75
Morgantown, N. C. Collection in Presby'n Church, per Rev. Mr. Quillin	18 00		
Do. do. do. from individuals, per do.	4 22		
Do. do. Donation from Rev. Mr. Quillin	5 00		
			27 22
M'Connellsville, Ohio, From Auxiliary Society, per Rev. T. Barr			5 19
Martinsburgh, Ohio, From do. per do.			7 50
Mount Vernon, Ohio, From do. per do.			7 13
Newton, Ohio, From do. per Rev. J. E. Annan			1 50
New Lancaster, Ohio, From do. per Rev. T. Barr			25 50
Norwich, Ohio, From do. per do.			1 00
Newark, Ohio, From do. per do.			1 00
Newark, N. J. Additional collection from Auxiliary Society of the Third Presbyterian Church, per Rev. J. T. Russell			42 50
New York, N. Y. From Mr. Moses Allen, his subscription for 1829			100 00
North Chili, N. Y. Donation from Mr. L. Campbell, per Rev. G. G. Sill			4 50
Philadelphia, Pa. Legacy from the estate of Mrs. Elizabeth Wittenberg, for the instruction of Indian children, by her daughter, Mrs. Mary Cornell	192 00		
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Zanesville & Putnam, Ohio, do. per do.			34 75
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Missionary Reporter, From sundry subscribers			132 00
			$1,004 41

SOLOMON ALLEN, *Treasurer,*
No. 18, *South Third Street.*

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

ATTENTION OF THE GENERAL ASSEMBLY TO THE SUBJECT OF EDUCATION.

Next May will be *twenty-five* years since the General Assembly gave a serious and particular attention to this subject. By an able paper, written by a venerable minister, to whom the Presbyterian church is deeply indebted, the consideration of our highest judicature was turned to the lamentable deficiency of ministers in regard to numbers, and the necessity of adopting speedily, efficient measures for supplying the wants of the church. The paper was sent down to the Presbyteries as an *overture*, on which, after due deliberation, they were required to report to the next Assembly.

RESULT.

On the reports of the Presbyteries, the committee who had examined them made a report as follows:

"The commissioners from all the Presbyteries represented in this Assembly, having been called to state the opinion entertained by their respective Presbyteries, on this subject, it appeared, that the overture had been seriously considered and highly approved, by the most of them; that some Presbyteries had long been in the habit of using the measures contemplated in the overture, for bringing forward youth of piety and talents, as candidates for the gospel ministry; and that others had adopted and organized such measures within the last year, and in consequence of the overture under consideration.

After maturely deliberating, the Assembly determined, that *the part of the overture which relates to the selection and education of young men of piety and talents for the gospel ministry*, presents a plan, which they consider as well deserving their countenance and support. It is indeed an obvious and melancholy fact, that the candidates for the gospel ministry, within the bounds of the Presbyterian church at present, are greatly disproportionate to the demand which is made for their services; and that the rapid increase of vacant congregations, taken in connexion with the youth who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our church in a few years, if prompt and effectual measure be not taken to furnish a supply of ministers, much greater than the existing state of things is like to produce. The Assembly were indeed deeply affected by the view which they had taken of this subject, and were extremely solicitous to adopt the most efficient measures which circumstances permit, to remedy the evil which exists, and to prevent its augmentation. But, as the Presbyteries of which the Assembly have the oversight, are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred, that *an absolute injunction* on all the Presbyteries, immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the Assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconvenience of both.—With this in view, it was resolved to recommend, *and the Assembly do hereby most earnestly recommend*, to every Presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry—to press it upon the parents of pious youth, to educate them for the church, and on the youth themselves, to devote their talents and their lives to this sacred calling—to make vigorous exertions to raise funds to assist all the youth who may need assistance—to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety*—to inspect the education of these youth during the course both of their academical and theological studies; choosing for them such schools, seminaries, and teachers, as each Presbytery may judge most proper and advantageous, so as eventually to bring them into the ministry, well furnised for their work:—and the Assembly do hereby order, that every Presbytery under their care, make, annually, a report to the Assembly, stat-

ing particularly what they have done in this concern, or why (if the case so shall be) they have done nothing in it; —and the Assembly will, when these reports are received, consider each distinctly, and decide by vote, whether the Presbyteries severally shall be considered as having discharged, or neglected their duty, in this important business."

CONTINUED ATTENTION TO THIS SUBJECT.

On the above plan the General Assembly continued to act, and yearly to inquire of the representatives of the different Presbyteries what they had done, in relation to this important concern, and to decide by a formal vote, whether the Presbyteries had done their duty or not. This procedure had unquestionably a favorable effect. The inferior judicatories were quickened in duty and zeal, funds were raised, pious young men, needing help, were sought out and found, and a considerable accession to the ministry was made, which, without these exertions, would not have been secured.—Thus the important business of education was conducted in the Presbyterian church, till the year 1819, when a change of circumstances indicated the propriety of adopting new measures, in hopes of securing more *merited* and *concentrated* efforts throughout our bounds.

BOARD OF EDUCATION.

In the year 1819, the General Assembly constituted a Board of Education.

"Whereas the General Assembly forms the bond of union of the Presbyterian Church in the United States, and affords the acknowledged means of combining the intelligence, and concentrating the efforts of that denomination: Whereas the present state of our country most loudly calls for increasing energy and zeal, in training young men for the ministry of the Gospel; and it has become necessary to originate new and more efficient measures, for carrying on this great and important work; to systematize and unite the efforts that are now making within our bounds: And whereas it is desirable that a fund be established under the direction of the General Assembly, which among other objects, might afford asssitance to those Presbyteries and parts of the church that may require the same:—Therefore, *Resolved*,

1st. That the General Assembly establish a general Board of Education.

2d. That it be recommended that Boards of Education be formed within our bounds, auxiliary to the Board of the General Assembly, as extensively as possible.

3d. That it be recommended to the several Presbyteries to form themselves into Education Societies, auxiliary to the Board, and to adopt the most vigorous efforts to accomplish this important object.

For several years the Board had no funds, and merely received the reports of the Presbyteries and of auxiliary societies, and reported to the Assembly what was doing in the churches in the education cause.

The Board in 1825, aided 24 beneficiaries.
1826, 19
1827, 18
1828, 19

RE-ORGANIZATION OF THE BOARD.

In 1829, the Board was re-organized on a plan which has appeared in the *Register*.

One article of the plan states, that the Board will require *no written obligation* from any beneficiary, but leave the refunding of monies received entirely to the conscience of each individual who may receive aid.—We have strong objections to written obligations or bonds, exacting re-payment from young men, who are dependant on others for assistance in procuring an education. We think it inconsistent with the character which the church sustains as a *moral parent* to her youth, to require such bonds as no parent would demand from his children. We believe such obligations tend to dispirit the minds of beneficiaries, while pursuing their studies. We are apprehensive that they present temptations to licentiates to look for situations where the salaries are large, rather than for retired situations where they may be most useful, at least in the first two years of their ministry. Considering what a scanty support is generally given to the ministry, we think that very few, without great embarrassment, would be able, in the course of six or seven years, to re-pay the money advanced.

The plan of the Board will, as already stated, leave the re-payment to every one's conscience, when, without denying to himself and family a decent support, he shall find himself able to refund the amount.

But it will be expected of our beneficiaries, after being licensed to preach the Gospel, to hold themselves in readiness, if invited by the Board of Missions, to per-

form, for a definite time, missionary labour in our destitute settlements. In this manner, the Board of Education will supply her sister Board with valuable missionaries; and our beneficiaries will be furnished with desirable employment, in which they may begin to exercise their gifts profitably both to themselves and to others. And thus too they will find a speedy opportunity of repaying the parental kindness of the Church, by carrying to her hungry children the bread of life, and watering her parched fields with the dew of heaven.

PROSPECTS OF THE BOARD.

The funds at the command of the Board are, as yet, far from being sufficient to meet the applications for assistance. The Board have, however, determined, in reliance on Divine Providence and the liberality of their fellow Christians, to assist *thirty-one* young men; and they hope, when the churches shall be aroused, to aid *five* or *ten times* that number annually. The Board of Missions, on its new plan of operation, is receiving the cordial co-operation of the churches; and we have no reason for doubting, in regard to the success of the Board of Education. In our last number, the reader will recollect that we gave a list of the Synods that have already shown a disposition to co-operate in the great business of educating our youth for the ministry. All who feel cordially attached to the creed and order of the Presbyterian church, will, on reflection, see that this is a business that ought not to be entrusted to foreign hands, but to be kept carefully under the inspection and superintendence of the General Assembly.

WORTHY OF IMITATION.

The following letter was received by Dr. Green.

Coshocton, Ohio, Dec. 2, 1829.

Rev. and Dear Sir,—Learning from the last number of the Missionary Reporter and Education Register, that numerous applications have been made to the Education Board, by young men, who were anxious to receive its aid; and that the Board, in consequence of its straitened situation in regard to funds, could not afford them that aid; a few individuals of the Presbyterian church in this town, have contributed twenty dollars for that Board. You will find the above sum enclosed, and will please to present it to the proper officer of that Board, that it may be employed in aiding that good work, which calls loudly for a *much*, *much* larger sum. Hoping that the zeal of many may be stirred up to cast their mites into the treasury of the Lord, with a view of preparing many laborers for our extensive harvest, and wishing you, and your Board, and the Board of Education, God speed,

I remain, Rev. and Dear Sir,
Your friend and servant,
JAMES RENFREW.

We publish the above in hopes that individuals in other places will do likewise. A little exertion on the part of our numerous friends, would send into our treasury large supplies of pecuniary aid, and enable us to increase greatly the list of our beneficiaries.

AN OFFER.

An individual, who already stands pledged, if his life be prolonged, to contribute $100 annually, for ten years, to the Education Board, offers to bind himself to pay for the year 1830, $200 additional; provided *nine* other persons will engage for the same year to pay *each* an equal sum. He makes this offer, because he believes that the present is a crisis that calls for particular exertions from the friends of Christ, and the church to which we belong.

Extract from a letter dated New York, Dec. 14, 1829.

"I send you a copy of the preamble and resolutions which were unanimously passed in our Synod, Oct. 23, 1829.

"Whereas the General Assembly, at their sessions in May last, did adopt measures designed to give greater efficiency to the operations of their Board of Education; and whereas, the said Board have appointed an Executive Committee and a General Agent, whose duty it is to visit the several Presbyteries, to endeavor to stir up the minds of the brethren on this subject, to seek out suitable young men to be elevated to the Gospel ministry, and place the same, with the approbation of the Presbytery to which the selected beneficiaries naturally belong, in some school, college or seminary, in which they may prosecute their studies—Therefore

1. *Resolved*, That this Synod do cordially approve the object of the Board of Education of the General Assembly, and also recommend it to the patronage of the Presbyteries and churches in our immediate connexion.

2. *Resolved*, That the Synod organize a Board, to be entitled, "The Board of

Education of the Synod of New York, auxiliary to the Board of Education of the General Assembly.

3. *Resolved*, That this Board shall consist of three ministers and three laymen from each Presbytery, to be chosen annually by the Synod.

4. *Resolved*, That the Board shall have power to form their own constitution and by-laws, and annually to appoint an executive committee, consisting of seven, three of whom shall be a quorum to do business.

5. *Resolved*, That the members of the executive committee may be elected from individuals belonging to churches under the care of this Synod, who are not members of the Board, but who, after their election, shall be ex-officio members.

The Board were accordingly chosen immediately by the Synod, and have since met and adopted a constitution."

We beg the special attention of our readers to the following remarks of the Board, in an address published several years ago.

"Much has lately been done, and is still doing, for putting the Bible into the hands of all who are able to read it; and for teaching those to read it, to whom it has heretofore, on account of their ignorance, been a sealed book.—This is as it should be. Too much has not been done; nay, much remains to be done; and we should deprecate the idea of saying or doing any thing to lessen the exertions, or the zeal, manifested in dispersing far and wide the volume of inspiration. But we do verily believe that, as the human mind is apt to be engrossed by a favourite object, to the exclusion or neglect of other objects as important as that which it regards, so it has happened here. A zeal to disperse *the written word* has, with many, prevented a due concern and proper exertions to provide for *the preached word*. This is not as it ought to be. 'These things ought ye to have done, and not to leave the other undone.' Let us never forget that the preaching of the word is the ordinary means instituted by God for giving efficacy to the truths of revelation. Those truths are reposited in the Bible. But in order to their practical and saving application, (always under the influence of that Holy Spirit, whose operations alone can render them effectual to salvation,) they must be drawn out of the Bible by the preacher of the gospel, and explained, inculcated and enforced by oral addresses.

"That this is the ordinary way in which revealed truth becomes the power of God unto salvation, is manifest from all experience, as well as from the scriptures themselves. Instances there no doubt are of individuals who have been converted unto God by merely reading the Bible; and it will ever be the delightful fountain from which the people of God will constantly and immediately draw the water of life, and the unerring test by which they will try every doctrine. But if an instance should occur, once in a century, of a religious awakening begun by reading the scriptures and other good books, we doubt if a single instance can be pointed out in which the good work has *proceeded far*, without the preaching of the word. Indeed, with very few exceptions, it is the preached word that both begins and carries on this work, *among the mass of the community.*"

RECEIPTS.

The Treasurer of the Education Board acknowledges the receipt of the following sums in December, 1829.

Dec. 1.	Mr. Pages donation,	$5 00
4.	Dr. Neill, the Agent of the Board,	350 16
14.	Mr. James Renfrew, Ohio, by Dr. Green,	20 00
16.	Dr. Janeway's annual subscription,	100 00
24.	Donation of E. P. of Dr. Cathcart's cong'tion, York co. Pa.	5 00
	Annual subscription of Rev. Horace Platt, Darien Ga.	100 00
		$580 16

Contributions to the Board of Education, received by the General Agent, during the month of Dec. 1829.

From individuals of the 2d Presbyterian church, Philadelphia,	$125 00
From individuals of the 1st Presbyterian church, Philadelphia,	139 00
From individuals of the church in Carlisle, Pa. annual,	55 00
From individuals of the church of Silver Spring, Pa. annual,	10 50
	$329 50

A few subscriptions, besides the above, not yet paid.

W. NEILL,
Cor. Sec. and Gen. Agent.

THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVI.

In the present Lecture we are to consider the reasons annexed to the fourth commandment, which are, —"God's allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day."

So much that in strictness belongs to this answer of the Catechism has been unavoidably anticipated, that little remains to be added to what has been heretofore said.

We have already remarked, that the precept before us is introduced in a singular manner by the word *Remember:* and you will now notice, that it is enforced by *more reasons,* than are attached to any other command of the decalogue. From this it is evident that God foresaw, what has always been witnessed, that mankind, corrupted and debased by sin, would be prone either entirely to forget the day of holy rest, or to disregard the duties which belong to it; and that, at the same time, he intended to teach us, by the special guards placed around this precept, that its due observance is highly important, and that the sin of transgressing it is entirely inexcusable.

Of the four reasons annexed to the commandment, the first is, that God has "allowed us six days of the week for our own employment." This, we have already had occasion to observe, is as large an apportionment of time for uninterrupted servile labour, as comports with the vigorous and healthful state either of man or beast. Time, like every thing else we enjoy, is the gift of God; and when, in making this gift, he has bestowed as liberal a portion for our employment in worldly concerns, as is consistent with our own comfort and happiness, even in the present life, we surely have reason, not only to be satisfied, but thankful also, to the bountiful giver of all good. Had he claimed a larger portion for his immediate worship, we should have had no cause to complain; but when he has taken no more than is most in accordance with our own advantage, his claim to this is manifestly supported and sanctioned, not merely by authority, but likewise by every principle of reason, and every sentiment of gratitude. How unworthily of a rational, moral, and accountable being, does that man act, who refuses to yield a seventh part of his time to the God who gave him the whole; and from whose bounty and beneficence he derives every present enjoyment, and every future hope!

The second reason for the obser-

vance of the day of sacred rest is, that God challenges it as exclusively his own—or, in the language of our Catechism, "as having a special propriety in it." Here the authority of the Supreme lawgiver is introduced. Our Creator sustains to us, his reasonable creatures, the two-fold character of a parent and a Sovereign; and in both these characters he often addresses us in his holy word. In the command before us, after meting out to us, for our own use, six secular days, he says —"But the seventh day is the sabbath of the Lord thy God."—Here is a clear statement of a reservation —an appropriation of time to himself, on which no human being who hears this command can trespass, without gross presumption and high criminality. If you live, my dear youth, to have families of your own, and any of those of whom you have the charge shall ask your consent to employ the sabbath improperly, tell them that what they ask is not yours to give, nor theirs to take. Tell them that it is God's time that they ask, and that he has appropriated it to a use, which no mortal has a right to change, or to alienate. Oh that men would remember, that the unnecessary employment of holy time in worldly employments and recreations, is a species of *sacrilege.* It is impiously seizing on property which the Sovereign of the universe has set apart for his own sacred use. So that, with the most emphatick propriety, the language of the Most High, by the prophet Malachi, may be addressed to all sabbath breakers—"Will a man rob God! yet ye have robbed me!"

The third reason for keeping holy the Sabbath day is, the example of God himself. "In six days the Lord made heaven and earth, the sea and all that in them is, *and rested the seventh day.*"—"God was six days in making the world; whereas, had he pleased, he could have created all things with the same beauty and perfection in which they are at present, in an instant: but he performed this work by degrees, that he might teach us that what our hand finds to do, we should do it in the proper season allotted for it; and as he ceased from his work on the seventh day, he requires that we should rest from ours, in conformity to his own example."*

How often, my young friends, have you heard the remark, that example teaches more powerfully than precept. Now, if there is something in the example of eminently wise and holy men, which induces us to imitate them without hesitation, on the presumption that a rule of conduct which they have adopted must be right and important, how much more powerfully ought this principle to operate, when the infinitely wise and holy God sets an example before us, expressly for our imitation. We know at once and assuredly, that whatever he has done is, in the highest degree, both right and important. Yet in the case now in view, we are able to see, and we have seen, the reasonableness and propriety of the divine order; and when to this we add, that in a holy resting on the Sabbath, God calls us to act as he has acted before us—calls us to be imitators of him as dear children—what a powerful appeal does it make to our sense of duty, to filial feeling, and to a holy aspiring to act, in our humble measure, like the greatest and best of all beings. In his sermon on the mount, our Saviour pressed on his disciples, as a powerful motive, the imitation of their heavenly Father—the proving themselves to be his children by acts of goodness similar to his own.

The fourth and last reason annexed to this commandment is, "God's blessing the Sabbath day" —"The Lord," says the precept, "blessed the Sabbath day and hallowed it." We have seen, in a former lecture, in what manner God

* Ridgley.

has hallowed the Sabbath; that is, has set the seventh day apart from a common to a sacred use. "To bless a day," says Ridgley, "is to give it to us as a particular blessing and privilege: Accordingly we ought to reckon the Sabbath as a great instance of God's care and compassion to men; and a very great privilege, which ought to be highly esteemed by them." Think, my young friends, of the Father of mercies as an infinitely powerful and munificent Benefactor, who has the richest favours to confer—blessings to grant of inestimable value to the children of men; blessings, the recipients of which will be made happy for time and eternity; and the want of which, must render those who want them forever and inconceivably miserable and wretched.—Think of this Almighty benefactor, not indeed as *limiting* himself to any specified times in the bestowing of his invaluable favours, but yet as having appointed every seventh day of human existence as *a special season*, in which his choicest blessings are most commonly and most abundantly showered down, on those who sacredly devote that day to seeking them for themselves and others—Think thus, and then estimate, if you can, the advantage of the Sabbath to those who rightly regard it, and the loss and the guilt of those who slight and profane it. The one party go, as it were, to meet their God on his own appointment, to receive his blessings; the other party disregard and despise his appointment; and practically declare that they regard his richest gifts as not worth the asking for, and their possession as not worth the having—They prefer the creature to the Creator, sensual indulgence to spiritual delights, time to eternity, and earth to heaven. Yes, verily, and abiding by this impious preference, they will be doomed to take the choice which their folly and wickedness have made. In speechless confusion, they will see themselves hopelessly and eternally denied the heavenly felicities which they refused to seek and accept; and to share in the endless wailings of those who have rejected the counsels of a merciful God against their own souls.

In closing the discussion on this commandment, I would remark that I have only followed the example of its divine Author, in treating the subject of it more particularly than I have treated, or shall treat, any other precept of the inspired moral code. In my most deliberate judgment, I am convinced that the religious observance of the Lord's day is essentially connected with vital piety. *No Sabbath, no religion*, is a maxim which you may safely apply, both to individuals and to communities. Show me a family, a neighbourhood, a village, a region of country, or a nation, in which there is no Sabbath, and you show me one in which, if there be a few individuals who possess genuine piety, their number shall be found too small to save any of these associations from being justly esteemed, in their collective capacity, as destitute of religion. And as to the truly pious individuals among them, you shall invariably find them observers of the Sabbath—although, like Lot in Sodom, "having their righteous souls vexed from day to day, with seeing and hearing the unlawful deeds" of those among whom they dwell. I am well aware that there are denominations of Christians who deny altogether the moral obligation of the fourth commandment; nor am I prepared, although I think them in grievous error, to reject them indiscriminately from my charity. The maxim I have stated does not require this. Attentive observation has convinced me, and I think will convince any one, that the truly pious part of these denominations do, in fact, observe a Sabbath; they always have set seasons consecrated to devotion; and if, as is commonly

the case, they live in a community in which a weekly Sabbath is generally held sacred, they rejoice in its return, and engage in its holy duties with delight.

The very truth is, a life of communion with God cannot be maintained without frequent exercises of devotion, considerably prolonged. And all who lead such a life do, and will, avail themselves of every season that is favourable, for the practice and cultivation of that in which they find their highest enjoyment. If, therefore, my young friends, you intend to lead a life of practical godliness, whatever may be the practice or pretence of others, be it your care, to "Remember the Sabbath day, to keep it holy."

FOR THE CHRISTIAN ADVOCATE.

ON THE CALLING OF ABRAHAM.

(*Concluded from p.* 13.)

2. God designed by calling Abraham, to gather for himself a visible church distinct from the world, and to make this church the depositary and guardian of the truth, and of his ordinances of worship.

Hitherto there had been no formal separation between the church and the world; that is, no established mark of distinction, and no regular officers. The number of the pious was decreasing, and mankind were running into universal profligacy of manners, when God interposed, not in wrath, but in mercy, and selected the venerable patriarch, that in his family he might form for himself a holy people. By this means the knowledge of himself and of his law was preserved; his worship was continued in its purity, and especially provision was made for the regular instruction of children in the truth, which was thus transmitted through succeeding generations.

There were several pious men who existed both before and sometime after Abraham, and who did not belong to his family. There were Melchizedeck, and Job, and Job's friends, and probably many others; but the descendants of all of them appear to have apostatised into idolatry. In Israel only the true God was known, and his worship perpetuated; and from them it has been handed down to the present day: for we must not consider Abraham as the head of the church of Israel only, and ourselves as unconnected with him; since the whole household of faith are called the children of Abraham, and he is called "the father of all them that believe."

The church of God which was thus visibly embodied, and which has been perpetuated in the family of Abraham, forms the most interesting society on earth. It is the light and the salt of the world—the light of the world, since it holds and exhibits the truth, thus preserving it from gross darkness in religion—the salt of the world, preserving it from the gross moral corruption, into which men are continually prone to run. The true members of the true church of God differ from the men of the world, in their views, tempers, conduct, relation to God, and prospects for eternity. As it was before the flood, so it has been in every age since—"the wickedness of man is great,—every imagination of the thoughts of his heart is only evil continually—all flesh has corrupted his way upon the earth." From this general corruption God rescues those whom he brings into his true church; they are redeemed and sanctified; they receive and love the truth which is according to godliness; they exhibit its influence in the purity of their lives, and in their upright and benevolent conduct to men; and they walk with God on earth, looking forward with hope and faith to the mansions of everlasting bliss as their permanent abode. All that belong to

this glorious assembly do, each in his measure, preserve and extend the influence of truth and holiness. Some, however, are pre-eminent, and shine with a lustre that enlightens not only their own, but every succeeding generation. Thus Enoch, in the midst of a multitude of the ungodly, walked with God, and had the testimony that he pleased him. Thus Noah, when all flesh was corrupt, retained his integrity, and was a preacher of righteousness. Thus Abraham, though surrounded by idolaters, worshipped the true God, and was upright; thus Elijah, when nearly all Israel had apostatised, was jealous for the glory of the God of Israel; thus John the Baptist was a burning and a shining light; thus the apostles and the primitive martyrs testified to the truth, and adorned it by the holiness of their lives; and thus, too, do thousands at the present day, love and honour the gospel of Jesus. They have felt its sanctifying influence on their hearts; they rest on it their hopes for eternity, and they exhibit its excellence in the purity of their conduct; while as the head and the Redeemer of all, we behold the Lord Jesus, the sun of righteousness, from whom they all derive their light, and who is the only source of true wisdom, holiness, peace, and consolation to men.

Innumerable are the benefits which the world derives from the church, for it is the great instrument of preserving religious knowledge and purity among men. It is in the church of God that we find those institutions which are the honour and blessing of our age—Bible and Missionary Societies, Sabbath schools, and those various other institutions, which are so many ramparts against ignorance and vice, and which, like fertilising streams, are diffusing health and blessings wherever they flow. Show me any institution purely benevolent and pious, any institution which has no connexion with worldly politics, and I confidently aver, that among its leading and most active promoters are the members of the church of God. Infidels ridicule them, and despots hate them, and no wonder; for in proportion as they prosper, ignorance, and vice, and oppression must cease—they are instruments in the hand of God—parts of that great moral machinery, which, under his direction, will effect the renovation of the world.

God also blesses the world for the sake of the church. Ten pious men would have saved Sodom—the prayers of Elijah prevailed to remove the drought that had afflicted Israel; and our Lord Jesus declares that for the elect's sake, the days of those awful calamities which visited Judea were shortened. Let us learn to view the dispensations of Divine Providence as they refer to the church and not merely as to their political influence and effects: and, while we pray for the arrival of the time when the borders of the church shall be enlarged even to the ends of the earth, let us aid in the efforts which are made to produce this desirable event.

When God called Abraham, he not only promised to bless him, but also that "he should be a blessing"—a blessing while he lived, and a blessing to the latest posterity. This promise was abundantly fulfilled—for,

3. Another design of God in the vocation of Abraham was, to preserve the knowledge and expectation of the Redeemer, and to prepare the way for his coming. "In thee shall all the families of the earth be blessed." To Abraham and his descendants promises were given that the Messiah, the deliverer from evil, should be raised up among them. Holy prophets were inspired to foretel his coming, and to describe the glory of his person and work; the priesthood was established, and the ordinances of worship were appointed to prefigure

him; and in the fulness of time, when all the pious in Israel were expecting his arrival, he appeared among men, meek and lowly, full of grace and truth, proclaiming the salvation of God, and the day of release from spiritual bondage.

Such were the important purposes for which God called out Abraham from his kindred and home. "We are to consider it," says a distinguished writer, "not as a partial favour to that family alone, but as the opening of that scene which was to bring a blessing upon all nations of the earth."* "The Lord promised Abraham," says Dr. Scott, "that he should be a blessing. To the latest ages important blessings would, for his sake, be vouchsafed to his posterity; he should be an instrument of great good, while he lived, to his relations, domesticks, and neighbours; and his example would be eminently useful till the end of time." "All the true blessedness the world is now, or ever shall be possessed of, is owing to Abraham and his posterity; through them we have a Bible, and a Saviour, and a Gospel. They are the stock on which the church is grafted. Their very dispersions have proved the riches of the world."†

But while much doctrinal instruction is conveyed by this interesting portion of the word of God, it also affords—

II. An admirable pattern for our imitation. Abraham, in complying with the call of God, exhibited a lovely example of *faith* and obedience. "By faith," says the apostle Paul, "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went." The command to leave his country and kindred was difficult and trying; it tore him away from the scene of his early attachments; probably crossed his inclinations, and was opposed by his friends; and it certainly exposed him to much toil, fatigue, privation, and danger. But the Lord had spoken, and that was sufficient. The principle of his obedience was faith in God. He had such firm assurance that God would do what he had promised, that "he went forth not knowing whither he went," a stranger in a strange land, far from his kindred, and surrounded with dangers; and he gave up all to God, trusting to him to guide, protect, preserve, and bless him.

To ascertain and pursue the path of duty, should always be our chief concern, under a fixed assurance, that if we truly fear and love God, he will direct our footsteps in peace and safety. Are any convinced of the reality and infinite importance of religion, and afraid openly to profess and embrace it, lest they should meet with the opposition and ridicule of ungodly companions? Let such contemplate the conduct of Abraham, that they may learn their folly and guilt. No danger or suffering could deter him when God called. And are you afraid to obey and trust God? or can you hesitate for a moment between which to choose—his approbation, or the approbation of man? Which is most dreadful, his wrath, or the scoff of the wicked? With the blessing and the guidance of God, you need fear no evil. Obey, then, like Abraham; devote yourselves to God's service; go forth in the path of holy obedience, trusting in him to protect and preserve you, and thus you will find true peace under the divine blessing.

After Abraham had left his country and his father's house, he "sojourned by faith in the land of promise as in a strange country, dwelling in tabernacles, and looking for a city that hath foundations whose builder and maker is God." By faith he habitually contemplated

* Sherlock on Prophecy.
† Fuller.

heaven as his home. Like him, each of us is a sojourner here, hastening away from present pursuits and enjoyments to the slumbers of the tomb, and the stupendous realities of eternity. Let us, then, detach our affections from the world, and seek our rest and permanent abode in heaven.

In the history of Abraham we have a striking illustration of the truth, that "godliness is profitable for all things, having promise of the life that now is, and of that which is to come." When the Lord called him, he promised to make his name great. Though he was neither a statesman, nor a philosopher, nor a warrior, yet his name is handed down to us with distinguished reputation. Not only the Jews, but many nations in the east, claim him as their patriarch and founder, while the whole church on earth reveres him as the Father of the faithful. So true is it, that real and exalted piety is the source of real honour.

What, however, is infinitely more important than the greatest earthly distinctions, Abraham now occupies a high place in heaven. To intimate the exalted bliss and glory to which Lazarus was raised, our Lord tells us that "the angels carried him to Abraham's bosom." The days of his pilgrimage have long since ended; he no longer, as a stranger, wanders from place to place, but is a settled inhabitant of the heavenly city, and dwells in the immediate presence of his God. Happy are they who, in imitation of his obedience and faith, are travelling to the same "city of habitation."

From the Literary Souvenir.

A REMONSTRANCE,

Addressed to a Friend who complained of being alone in the World.

BY ALARIC A. WATTS.

I.

Oh say not thou art all alone,
Upon this wide, cold-hearted earth;
Sigh not o'er joys for ever flown,
The vacant chair,—the silent hearth:
Why should the world's unholy mirth
Upon thy quiet dreams intrude,
To scare those shapes of heavenly birth,
That people oft thy solitude!

II.

Though many a fervent hope of youth
Hath passed, and scarcely left a trace;—
Though earth-born love, its tears and truth,
No longer in thy heart have place;
Nor time, nor grief, can e'er efface
The brighter hopes that now are thine,—
The fadeless love,—all pitying grace,
That makes thy darkest hours divine!

III.

Not all alone;—for thou canst hold
Communion sweet with saint and sage,
And gather gems, of price untold,
From many a pure, untravelled page:—
Youth's dreams, the golden lights of age,
The poet's lore,—are still thine own;
Then, while such themes thy thoughts engage,
Oh, how canst thou be all alone!

IV.

Not all alone;—the lark's rich note,
As mounting up to heaven, she sings;
The thousand silvery sounds that float
Above—below—on morning's wings;
The softer murmurs twilight brings,—
The cricket's chirp, cicala's glee;
All earth—that lyre of myriad strings—
Is jubilant with life for thee!

V.

Not all alone;—the whispering trees,
The rippling brook, the starry sky,—
Have each peculiar harmonies,
To soothe, subdue, and sanctify:—
The low, sweet breath of evening's sigh,
For thee hath oft a friendly tone,
To lift thy grateful thoughts on high,—
To say—thou art not all alone!

VI.

Not all alone;—a watchful eye,
That notes the wandering sparrow's fall;
A saving hand is ever nigh,
A gracious Power attends thy call:
When sadness holds thy heart in thrall,
Is oft his tenderest mercy shown;
Seek then the balm vouchsafed to all,
And thou canst never be ALONE!

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from p.* 22.)

Tuesday, June 24th.—As an American and a Pennsylvanian, I could not leave London without going to "West's gallery of Paintings." Three large rooms contain them. One room, however, is filled merely with sketches. Most of the subjects are from the scriptures, particularly from the New Testament. The picture I most admired was Christ rejected, as it is called. It is an exceedingly *large* painting—the fellow to it, Death on the pale horse, is preferred by many. The death of Lord Nelson I thought excellent. I never imagined that grief could have been made to assume so many different aspects, as it does on all the countenances of the sailors and officers in this picture. There is a *delicacy* about most of the works of West, which is strongly contrasted with the half naked figures of most ancient and modern painters.* The rest of this day I passed with Mr. R. and some American friends, who came over with me in the Algonquin. It is delightful to meet in this distant land the companions of our youth, and our native country.

Wednesday, June 25th.—This morning I walked through Regent street as far as the Crescent, and then went to the Diorama, a kind of painting which I first saw at Liverpool, and which presents the most complete optical delusion I ever witnessed. There are two pictures at this place; one, however, is only seen at a time. When the first is examined a bell rings, and the whole room in which the spectators are seated moves round on a pivot, till you are opposite the second: one picture represents a country town in a mountainous country, and the other the interior of a chapel in ruins. This last is by no means so fine as the one at Liverpool; but the other must be the most perfect thing of its kind: the motion of the clouds, and the sun and shade, are true to nature. It is impossible to bring the mind to believe that these pictures are on a plain piece of canvass. I saw also, two Panoramas in Leicester square, but they did not strike me as any thing very remarkable. To-day I received a letter from M., which is the first intelligence I have had from home since I left you, and you may believe that I devoured it. As it was all good news, I feel I hope grateful.

Thursday, June 26th.—I heard, to-day, of the arrival from Paris of my old friends N. C., Esq., and the Rev. C. H., and I anticipate much pleasure at our meeting. I went with Mr. S. to Longman's celebrated bookstore—there are a number of small rooms in which the business is transacted; but, altogether, the establishment is far inferior to what I expected. Some other noted book *shops* I also visited, but they were all like Longman's. I also made a second visit to St. Paul's Cathedral, and was pleased, but not overwhelmed, with the magnitude of the building, and the costliness of the monuments.

Friday, June 27th.—I paid a long visit to Dr. Prout, the distinguished analyst of animal substances. He was exceedingly affable and communicative; he showed me his

* Since the above was written, the Picture Gallery of our illustrious countryman, West, was sold by auction. During the life of Mr. West, £10,000 was refused for the piece called *Christ Rejected;* it was struck off at the sale, I think, for less than half that sum, and the picture is now about to be exhibited in Philadelphia.

little laboratory, and presented me with a copy of his last work on animal chemistry. After this, I went to our consul, Mr. Lawrence, to get his name to my passport, as I now began to think of going to France. Mr. Lawrence I found an old friend, and I chatted with him about old times. He directed me to take the passport to the French ambassador, to obtain his signature. I found the Frenchman who attended at the office a coarse vulgar fellow: with him I had to leave my papers, and was told to call for them the next day, between 1 and 3 o'clock, which is the usual course. Having a card from Sir E. Home to see the grand Museum of the great John Hunter, I passed two or three hours in viewing that celebrated collection. It consists principally of specimens in comparative and morbid anatomy. It is in a fine hall in the Royal College of Surgeons, and is the most extensive and various in its specimens of any museum in the world. In the evening I went to Drury Lane theatre, to see Matthews perform Jonathan in London. It is a most ridiculous and contemptible caricature. I left the place early, and resolved not to go to another theatre in London.

It slipped my memory at the time, but I may here mention, that I heard Madam Sontag and Madam Pasta sing, the other evening, at the King's Theatre, or Italian Opera House. The Opera is the most fashionable place of amusement in the metropolis. The most *exquisite* musick and the most graceful dancing are here to be witnessed; they were both, however, far too *exquisite* for my taste. The crowd in the house was immense; and I was wedged in an almost immovable position in it, for about five hours, and thus, in spite of myself, became completely surfeited with "the concord of sweet sounds." The voice of *Sontag* is certainly most powerful and melodious. It is said that some of her notes, in softness and pathos, excel those of Catalani herself. The interior of the Opera house is superbly decorated: there are five tiers of boxes, and each box is enclosed by curtains, and furnished with six chairs. The whole building will accommodate about 2,500 persons.

Saturday, June 28th.—After taking breakfast with my London friends, Mr. and Mrs. M., I called on Mr. C. and the Rev. Mr. H. and enjoyed for an hour the pleasures of old friendship. As I was last, by nearly two years, from the land of our fathers, I had a great deal to tell them: we parted, expecting all to meet to-morrow at our friends in Camberwell. Upon calling at the French ambassador's, I got my passport without any trouble, except that of waiting half an hour for *my turn*. The vulgar fellow I noticed yesterday, was severely reprimanded for his insolence by some gentleman, who was waiting like myself for *his turn*. I dined at Islington, a pleasant little place about three miles from London.

You will smile when I tell you the circumstance which took me to Islington. Every one has read Cowper's diverting history of John Gilpin, "showing how he went farther than he intended, and came home safe again." At *school* I used to spout these lines, and now being here on the spot, I determined to take a tour from Cheapside to Edmonton, and examine the ground in *propria persona*, which I had often traversed before in imagination. I therefore took my place in a hackney coach to dine at the *Bell*, where good Mrs. Gilpin and children, "her sister and her sister's child," had regaled themselves on her wedding day—

Smack went the whip—round went the wheels,
Were never folk so glad,
The stones did rattle underneath,
As if Cheapside were mad.

The day was remarkably pleasant; the roads were crowded with passengers, and my feelings were in a high state of excitement, as the coach drove rapidly along. It happened to us as it chanced to the hero of Cowper

> That still as fast as we drew near,
> 'Twas wonderful to view,
> How in a trice the turnpike men
> Their gates wide open threw.

At Islington I left the coach, and began to inquire for the Bell tavern. Every one thought I must be acquainted with that celebrated place, but, after many fruitless efforts, I at last ordered my dinner at the *Bull*, into which I thought the Bell might, by the course of time, have been metamorphosed, with even less violence than some of our etymological derivations. The dinner was long preparing, and, as Dr. Johnson remarks, a hungry man "is not much given to abstract speculations or remote inquiry," the truth came uncalled into my mind, that it was not Islington, but Edmonton, a town some miles farther on, where the family of the linen draper cried out—

> "Stop, stop, John Gilpin, here's the house."

My dinner was excellent, and I had for my companion a large crow or rook, which flew into the room and picked up the crumbs from under the table. This tavern is said once to have been inhabited by Sir Walter Raleigh; and though I did not dine, as I intended, in Mrs. Gilpin's apartments, I had the satisfaction of eating in the room where tobacco was first smoked in England.—Goldsmith the poet lived in this neighbourhood; and here died the famous Colley Cibber.

Sunday, June 29th.—In company with Messrs. C. and H. I went to St. Giles's church, and heard from a clergyman of the establishment an exceedingly good and practical sermon: we were all delighted, and I hope profited by it. The church, which is large, was crowded. In the afternoon we went to Rowland Hill's chapel to hear Mr. Jay; but the weather was so hot, and the place so thronged, that we could not stay; we therefore went on to Camberwell to our friends, whom we found waiting our arrival. The evening passed in social, Christian intercourse, and was closed with family worship by Mr. H. After supper we returned to town.

Monday, June 30.—Several of my friends called on me this morning, and we all set off together, in search of something interesting. The streets, particularly the Strand and Cheapside, were more thronged this day than I had before seen them. Monday, I hear, is a day throughout England which is more a leisure day than any other of the six working days, I might say than the seven, for I am sorry to *know* that *many* tradesmen systematically work on the morning of the Sabbath. We visited one of the principal Infant Schools, where about 200 pupils are taught. The pupils are received from two to six years old. The room in which the children were collected was semicircular; no benches were in it except one along the wall, but the scholars sat upon the *steps* of a large semicircular stage. I was exceedingly interested in witnessing the several operations of the school. It is superintended by two females; the elder, and the principal, *apparently*, had one of the most pleasant, benignant, and intelligent countenances I have seen in England. The obedience of the children was secured without any noise or unpleasant bustle. We visited a number of places after seeing the school, but I cannot describe them. At night I strolled up to St. Giles's to see the clock in the steeple, which was illuminated with coal gas; it was so brilliant that the hour could easily be read at the distance of more than a square.

Tuesday, July 1st.—About nine o'clock this morning I took a ride to Greenwich, to see the great Marine Hospital, or *College*, as it is called; and also the Royal Observatory at that place. The College is, I think, one of the finest institutions in the kingdom. Some two or three thousand old seamen are here moored comfortable for life. It was exceedingly interesting to my feelings to see these men; some with but one leg, or one arm, or one eye, in grey hairs, sitting together in groups, in different parts of this extensive establishment. The church or chapel of this College is a beautiful place; the altar piece, which is very large, is by West, and represents St. Paul's shipwreck at Malta, or Melita. The explanation of it, given by the old sailor guide, was amusing; he overhauled it in a perfect seaman-like manner. The pulpit I think the neatest thing imaginable; in fact, the whole church was exactly to my mind, for such a place. Opposite the chapel, and in a building which corresponds with it, is the picture room. The dome, as you enter, and which is 100 feet high, has a good effect; the ceiling of the large hall is painted, and, in the opinion of amateurs, is very fine; it strikes me that it was and is an odd fancy to place a fine picture nearly upside down to examine. The portraits of a multitude of naval officers adorn this room; and there are also a number of large pictures representing naval scenes. The funeral car of Lord Nelson I noticed in one corner of this room. Besides the *College* there is an Asylum for the children of seamen. The whole establishment, both in its moral and physical aspect, is truly grand. The principal front of the Hospital faces the Thames, along which there is a fine terrace, 865 feet in length. No description of mine can give you any correct idea of the beauty, size, and grandeur of this noble structure, as seen from the water: though the view produced in my mind a sublime emotion, yet I felt a nobler thrill of delight, when I reflected that the public munificence had prepared this asylum for the last earthly residence of those who had become old and disabled in the service of their country. Several hours passed rapidly away before I had terminated my hasty survey of this royal, this truly noble establishment. I left it with impressions which I suppose can never be effaced. All the pensioners are well dressed, in a uniform of blue cloth. Besides the publick bounty which supports them, they have the satisfaction of having contributed to it themselves, for every seaman pays sixpence a month for this purpose from his wages.

Back of the College and Asylum is the park, an extensive piece of rising ground, ornamented as usual with large spreading elms and oaks, in the shade of which herds of tame deer were reposing. This park is distinguished for its lovely scenery, and fine prospect of London and the adjacent country. I saw a number of groups of well dressed persons, regaling themselves with light refreshments, in different places. These *pic nic* parties, who bring with them their own provisions, are quite fashionable in the summer months. Dr. Johnson, who had lodgings in the town, used to walk or repose a good deal in this delightful place; and here, it is said, he composed a great part of his Irene, the concluding lines of which are, in my opinion, not surpassed by any thing that Shakspeare ever wrote.

When haughty guilt exults with impious joy,
Mistake shall blast, or accident destroy;
Weak man with erring rage may throw the dart,
But heaven shall guide it to the guilty heart.

On the top of a high hill near

the middle of the park, is the famous Royal Observatory of Greenwich, founded in the time of, and built for, the great Flamstead, whose name the house still retains. I saw but few of the instruments, as I was informed that the Astronomer Royal, Mr. Pound, was absent; I had reason, however, to believe that a falsehood was told me, to prevent his being interrupted. After this I examined a fine church in the town, built by Queen Anne; it is remarkable for its carved work and extensive ceiling, unsuppported by pillars. This town, you know, was the birth-place of Queen Elizabeth and Queen Mary; and here Edward VI. died.

A coach now carried me to Woolwich, about four miles distant, and I was soon placed near the door of Mr. S., to whom I had letters. After dinner, Mr. S. sent his son with me to examine the Barracks, Hospital, Military Academy, and other places worthy of notice. I regretted greatly to find that Dr. O. Gregory was on a tour to the continent, and that Mr. Marsh, an ingenious young philosophical mechanick, whom I was very desirous of seeing, was also from home. Woolwich owes all its importance to the military establishments it contains. The front of the Barracks is the most extensive range of building that I have seen. The artillery barracks contain a library, mess room, guard room, and a good chapel; the whole range extends about 1000 feet. In the model house are deposited many appropriate curiosities. The dock yards are famous for the men-of-war constructed in them. In different places bombs, granades, cartridges, congreve rockets, and all the other horrid artillery of war, are manufactured in the greatest possible perfection and nicety. I left Woolwich in the evening, and returned home by the way of London bridge.

Wednesday, July 2d.—After paying two or three friendly visits, Messrs. C. and H. and myself got on the top of a stage, to visit the far-famed Richmond Hill, where kings and poets have delighted to wander. We crossed the Thames at Putney; near the bridge there is quite an interesting old church; and the river here, though narrow, is beautiful from its grassy and cultivated margin. We spent the afternoon in wandering through the Park and grounds, and in examining different views of the scenery. It is said, in our guide-books, to be by far the most beautiful prospect in England; but had I not read this, I should not have dreamt it. The views at Matlock, in Blenheim Park, and in some other places, I think quite as fine. We were all disappointed in some respects, but returned without regretting our visit, for it is certainly worth seeing, at least from the classical allusions of Pope and Thompson. But I seem to hear you say, do not dismiss Richmond in so summary a manner. Well, then, the town of Richmond lies at the foot of the hill, and others say it is the most interesting village in England; it is certainly celebrated as the residence of many kings and noble personages. Among other anecdotes, we are told that "here died Anne, Queen of Richard II., who first taught the English ladies the use of the side saddle;" but I'll warrant her majesty never approved of those long tailed riding dresses, so much in vogue with the ultra fashionables of the present day. When you ascend the hill, a fine prospect is spread out before you. The silver Thames winds along its base; and undulating meadows, extensive groves, neighbouring and distant villas, and the tall spires of London, form a beautiful prospect; or, as Thompson, the poet of nature, finely says:

Oh! what a goodly prospect spreads around,
Of hills, and dales, and woods, and lawns, and spires,

And glittering towns, and gilded streams, till all
The stretching landscape into smoke decays.

It certainly forms an assemblage of picturesque beauties, which the pencil of Poussin would in vain have attempted to delineate. Thus, you perceive, that though an admirer of Richmond Hill, I cannot fall into such raptures on its loveliness, as all poets and travellers have done before me.

Thursday, July 3d.—As this was to be my last day in London, I felt very busy, and having so much to do, I did not know what to do first. I called to take leave of my friends, Messrs. H. and C., and there learned that Dr. B. and his daughter, from Philadelphia, had just arrived in town. Mr. H. and myself then went to their lodgings, and though we were not so fortunate as to see them, I found that my friend and pupil, Dr. J. Gardner, had just reached here from Ireland. Upon going home I found him seated on my sofa waiting for me. I need not say how much rejoiced I was to see him. Mr. Gray, of the British Museum called and left me some letters for Paris; and Mr. Children sent me a kind parting note, with a letter of introduction to Cuvier. I know not how to express my gratitude for the valuable attentions of these two gentlemen. Their civilities to me have been such, as to render it wholly unnecessary for me to resort to *any* of my numerous introductory letters here, so that I have not delivered one. I gave up all I had proposed to do, and spent a great part of the day and evening with Dr. Gardner, whom I am to meet on Tuesday evening week at Brighton, from which port we are to embark together for France.

With this day my visit to London closes, and I look forward to my departure to-morrow, both with regret and pleasure. The ideas which I have formed from the personal examination of a city so extensive, must be but faint and imperfect, and the little which I have conveyed to you will give but a poor outline, indeed, of that, which, even to me, is quite distinct and clear. The picture is too complicated and vast ever to be examined fully, or copied correctly by any one. As a place of residence, if it were my own country, it would be delightful. There are so many literary, benevolent, religious, and scientifick institutions, and the distinguished personages in each are all, as far as they fell under my own observation, so easy of access, that it seems to me I should never tire with them; yet none of these considerations could induce me to reside here, for it is not *home*. I feel greatly mortified that I have gained so much less real, substantial information here than I expected; yet, from morning till night, and day after day, I have been as busy and inquisitive as man or yankee could be. My fairy visions of the magnificence of London as a city have entirely vanished. As Johnson says, "remotely I saw nothing but towers of temples, and turrets of palaces, and supposed it only the residence of splendour, grandeur, and magnificence; but when I had passed the gates, I found it perplexed with narrow passages, disgraced by despicable cottages, embarrassed with obstructions, and clouded with smoke."

(*To be continued.*)

AMENDMENT OF THE POST OFFICE LAW.

We have not seen the reasons on which an amendment of the Post Office Law should be urged on Congress, so fully and concisely stated in any other publication, as in the following Memorial. We therefore lay it before our readers; for we hope the religious community of our country will never cease to use all

lawful and christian efforts to prevent a desecration of the Holy Sabbath, till at least it shall cease to be countenanced by a national act—remembering that unrighteous national acts constitute national sins, and expose to national judgments.

—

TO THE HONOURABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES, IN CONGRESS ASSEMBLED—

The Memorial of the undersigned Citizens of Philadelphia, in the State of Pennsylvania, respectfully showeth—

That your memorialists, on long and serious deliberation, are impressed with the conviction, that the best interests of our common country loudly call for the repeal, by Congress, of so much of the existing Post Office law, as requires the regular transmission of the publick Mail throughout the United States, and the opening of the Post Offices, on the first day of the week, commonly called Sunday.

Your memorialists beg leave briefly to state the grounds, on which they entertain the conviction that the law in question ought to be amended.

1. Because they view one of its present provisions as directly opposed to the law of God, expressed in the fourth precept of the sacred Decalogue; and as thereby exposing our nation to the just judgments of the righteous Sovereign of the Universe. Your memorialists have no doubt that a large proportion of the population of the United States are with them, in the opinion that, in the point contemplated, the law of God and the law of our country stand in opposition to each other. They wave therefore all reasoning on the rectitude of this opinion,—reasoning which in proper time and place they would have no inclination to avoid—and respectfully appeal to Congress, whether sentiments so extensive, and so deep and solemn, as are those which are entertained on this subject, ought not to be very seriously regarded by the representatives of the people. In asking for such a regard, your memorialists do not consider themselves as requesting Congress to legislate—or at least not to legislate *in the first instance*—on the subject of religion. Lamenting that such legislation has already, in their apprehension, taken place in fact, they declare that their utmost wish would be gratified, if Congress would undo what, in this particular, they conscientiously think has been done amiss; and forever thereafter leave this, and every other subject of religion, untouched in the national legislation. Your memorialists yield to none of their fellow citizens, in an honest and entire aversion to any union of church and state; believing that such union would be pernicious both to church and state, as well as a manifest violation of the federal compact: But—

2. Your memorialists cannot but think that the enactment of which they pray the repeal, is a virtual infraction of the Constitution of the United States, and that they ask no more than a restoration of its integrity. That constitution assures to all the citizens of the republick, entire religious freedom and equal rights. But there are many of our fellow citizens who cannot in conscience act under the law, which requires the transportation of the Mail, and the opening for business of the Post Offices, on the day which they believe has been consecrated by their Maker to a holy rest; and on which all servile labour is, in ordinary circumstances, explicitly prohibited. This large class of citizens—not we humbly conceive the least worthy of regard—are absolutely excluded, in consequence of their religious opinions, from nearly all the employments, offices and emoluments, appertaining to the Post Office establishment—A religious, or rather an irreligious test, appears to your memorialists to be, in this case, imposed; and equal rights to be plainly and injuriously denied, to a large portion of the community.

3. In another particular, your memorialists apprehend that the part of the law for the repeal of which they petition, is inconsistent with the federal constitution. That instrument declares, that the powers not expressly given therein, are reserved to the several States of the confederacy, or to the people. Now we believe, that nearly all, if not the whole, of the confederating States, at the time they adopted the federal constitution, had laws in existence, and which still exist, explicitly prohibiting such acts as constantly take place, in the conveyance of the Mail, and the transaction of business at the Post Offices, on Sunday: nor has the power of repealing these laws ever been surrendered to the federal legislature. Yet they are in effect repealed; for they are completely set aside by that part of the Post Office law to which your memorialists refer. The example, moreover, which is every week exhibited, of a total disregard to the day of sacred rest, in the travailing of the Mail under the countenance of a national act, is of more pernicious influence than can easily be set forth. It renders impracticable the effectual execution of any of the State laws, by which a due observance of the Lord's day is enjoined; so that the utter disregard and desecration of that day seems likely soon to ensue, if the example which has been, and still is, a principal cause of the evil, shall not be withdrawn.

4. Your memorialists cannot but think that an invidious difference exists, at present, between the arrangements which relate to the Post Office, and those of all the other departments of the general government. In the federal Constitution itself, (Art. I. Sect. 7,) Sunday is expressly excepted from being reckoned, in the ten days allowed to the President to deliberate on the laws submitted to him for approbation. All the courts of law throughout the land, and all judicial proceedings whatsoever, are intermitted; and Congress, as well as the legislatures of the several States, regularly adjourn their sittings, from the day that precedes to that which follows Sunday. From this it seems palpably evident to your memorialists, that not only the entire and approved usage of our country, but the opinions and feelings of the people at large, are in favour of regarding Sunday, as a day to be exempted publickly, as well as privately, from common secular business. And why—let your memorialists be permitted to ask—should the numerous individuals employed in the Post Office department, be deprived, as they are, of the rest, and the other privileges which their fellow citizens of all descriptions enjoy, by the suspension of their ordinary engagements for one day in seven? No necessity, or sufficient cause for this peculiarity, your memorialists are persuaded, can be assigned; even if the paramount consideration of the sacredness of the day should be left out of view. It is readily admitted, that there may be emergencies of a publick kind, as there are incidents in private life, which will justify and call for secular labour on Sunday; and the sending of a special Mail by express, on such occasions, would be free from all objection. This, and no more than this, was, it is believed, the usage, during the revolutionary war of our country; when, if ever, a regular Mail on Sunday would have been necessary. This, also, or a usage equivalent to this, is that which obtains in the country from which our population, laws, and habits of life, have mostly been derived—a country the most commercial in the world, and oftener and longer, perhaps, than any other, engaged in war. This, too, was, for several years, the usage under the federal government; and we verily believe the usage was changed, more by oversight than by design, in framing the Post Office law, as it now exists—It is, your memorialists distinctly state, not against *an extraordinary*, but against *the ordinary* transmission of the Mail on Sunday, that they remonstrate. Some of your memorialists have been extensively engaged in commerce, and their own experience and observation satisfy them, that no commercial interests would really suffer, if there were a known and legal prohibition of the transportation of the Mail, and the delivery of letters from the Post Office, on the Lord's day.

5. Finally—Your memorialists are under the solemn conviction, that the preservation of all our free institutions, in their purity and integrity, if not in their very existence, is deeply involved in this subject. No maxim in politicks is better established, than that virtue and good morals are the only basis on which free governments can permanently rest; and no truth is more clear or important, than that which was inculcated in the farewell address of the father of our country, that morality cannot be preserved without religion: and to this it may, with truth as unquestionable, be added, that without a Sabbath—a day of sacred rest—religion cannot be maintained in an extensive community. Do we then ask that Congress should interpose to maintain it? No—we repeat, that we only ask that Congress may not permit the law of the United States to destroy it—We entreat that the law of our country may not be permitted to undermine and prostrate the palladium of its freedom. On this ground, we believe that an answer which ought to be entirely satisfactory, may be made to the only specious objection we have ever heard to the subject of our memorial; namely, that there are religious sects in our country, who observe another day for rest from labour, and for the purpose of publick religious worship, than the first day of the week; and that the privileges of those who belong to these sects would be abridged, by the change your memorialists ask for in the Post Office law. To this we reply, that the sects in question, equally with your memorialists, admit that one day in seven ought to be religiously observed; and we doubt not they will also admit, that it is hopeless, if not improper, to look for a national recognition of more than one day, for this purpose. Which, then, should be the day? Should it be that which is already observed by ninety-nine hundredths of the community, or that which would best suit the small remainder? The answer is too obvious to require expression. But we may be allowed to add, and we do it with the utmost sincerity, that so thoroughly are we persuaded that the religion, morals, and liberties of our country, are indissolubly linked together, and that the whole are so intimately connected with the due observance, in this country, of what we call the Christian Sabbath, that could we, with the retention of these sentiments, become Sabbatarians, Jews, or Deists, we would still unite in petitioning for the amendment of the law, which is the subject and prayer of this memorial. Viewing a day of sacred rest as indispensable to all that is most precious in our social relations, and seeing

that all individuals could not be fully accommodated, we would yield our convenience most cheerfully to that of a vast majority, and join with them in earnestly praying, that objects so invaluable, both to us and to them, might not be sacrificed, because their preservation would be attended with a slight disadvantage to ourselves. We would call to mind, that without a set season for the purpose, there would be no stated and publick commemoration of the authority of the Supreme Ruler of the universe; no celebration of that worship which impresses on the popular mind the remembrance of his all-seeing eye; and no feeling, consequently, of the responsibility which all men owe to him—sanctioned by a retribution of reward or punishment, to be realized beyond the grave: And in the absence of these, we would consider that all sense of moral obligation, and of course all hold on the consciences of men, would speedily vanish; and that vice and disorder, in every form and degree, would come in like a flood—sweeping from their very foundations all our free institutions, and leaving in their place, if any thing was left, an odious tyranny, worse than a state of nature itself. This, it will be recollected, is not a mere picture of the fancy; it is little else than the recital of an experiment, which, within the memory of the living, has actually been tried in Europe;—and ought not the result to prove a warning to the world?

Your memorialists do, therefore, most earnestly beseech of Congress, by a regard to the command of God, and a just fear of his righteous judgments—by a regard to the Constitution of the United States, under which they act—by a regard to the consciences and rights of a large portion of their constituents—and by a desire to preserve principles and institutions, which sustain the whole fabrick of our freedom and social happiness:—by all these weighty considerations, your memorialists most earnestly and respectfully pray, that so much of the existing Post Office law as requires the regular transportation of the Mail, and the delivery of letters from the Post Offices, on Sunday, may be speedily repealed.

We have seldom met with as much genuine pathos in the same compass, as in the following short narrative. But what is still better, it contains what *mothers* and *children* may read with lasting moral benefit, and we hope they will. The narration is taken from the Portland Courier.

MY MOTHER.

I was but five years old, when my mother died, but her image is as distinct in my recollection, now that twenty years have elapsed, as it was at the time of her death. I remember her as a pale, beautiful, gentle being, with a sweet smile, and a voice that was soft and cheerful, when she praised me; and when I had erred, for I was a wild, thoughtless child, there was a trembling mildness about it, that always went to my little heart. And then she was so kind, so patient; methinks I can now see her large blue eyes, moist with sorrow, because of my childish waywardness, and hear her repeat, "my child, how can you grieve me so." I recollect she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she must be well. But then she sometimes spoke of dying, and pressed me to her bosom, and told me "to be good when she was gone, and to love my father a great deal, and be kind to him, for he would have no one else to love." I recollect she was very sick all day, and my little hobby-horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me my mother was too sick to kiss me, as she always used to do, before I went to bed; and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whispered "mother, mother, wont you kiss me?" Her lips were very cold; and when she put her arm around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep all over me. My father carried me from the room: but he could not speak.—After they put me in bed, I laid a long while, thinking, I feared my mother would indeed die, for her cheek felt cold as my little sister's did when she died, and they

laid her in the ground. But the impressions of mortality are always indistinct in childhood, and I soon fell asleep. In the morning I hastened to my mother's room. A white napkin covered her face—I removed it—it was just as I feared.—Her eyes were closed, her cheek was cold and hard, and only the lovely expression that always rested upon her lips, remained. In an instant, all the little faults for which she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would but stay with me. She was buried—but the memory of the funeral is indistinct. I only retain the impression, which her precepts and example left upon my mind. I was a passionate, headstrong boy, but I never yielded to this turn of my disposition, without fancying I saw her mild tearful eye fixed upon me, just as she used to do in life. And then, when I had succeeded in overcoming it, her sweet smile of approbation beamed upon me, and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, strengthening my good resolutions, and weakening my propensity to evil. I felt that it would grieve her gentle spirit to see me err, and I could not, would not, do it. I was the child of her affection; I knew she had prayed and wept over me, and that even on the threshold of the grave, her anxiety for my welfare had caused her spirit to linger, that she might pray once more for me. I resolved to become all she could desire. This resolution I have never forgotten. It helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is, that is estimable in my character, I owe to the impressions of goodness made upon my infant mind, by the exemplary conduct and faithful instructions of my excellent mother. E.

THE RIGHTS OF THE INDIANS ASCERTAINED.

"The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." In this passage of sacred scripture, there is a reference to the grant made of the earth to the human race, by its Creator and original proprietor. The grant however was general; and since the days of Peleg, the fifth in descent from Noah, there has been no division of the earth, by divine authority—no assignment of different parts of it, to different portions of the great human family. Nor is a claim now made by any nation or people, that they hold their right to a part of the earth, in virtue of the division that was made in the time of Peleg. By what right then do they hold it? In answering to this inquiry, there are certain points in which jurists, and writers on the law of nature and nations, are agreed; and there are other particulars in which they are not entirely harmonious. *Prior occupation*, it is agreed on all hands, gives a perfect right to a certain portion of the earth. "Of things that lay in common for the use of man, I have a right to take what is convenient for me; and after I have taken it, nobody can have a better right, nor consequently any title to take it from me. But many questions difficult to be resolved, arise from the application of this principle. How far does this right extend? Must I take only what is sufficient for the present moment, or may I provide for future necessities and enjoyments? In vacant lands, must I take only what I and my present followers can sufficiently occupy, or may I touch a continent and call it mine, though I shall not be able to fill it in many ages? I answer, *common utility* must be the rule in all these cases; and any thing more particular must be reserved till we come to the law of nations."* Now,

* Witherspoon's Moral Philospohy.

common utility, as ascertained by the law of nations in regard to the point before us, decides that the known and well established boundaries of any nation, shall not be violated by other nations—That is, one nation shall not, under the pretence or plea that it greatly needs a part of its neighbour's territory, and that this neighbour does not need it and is not using it, proceed to take possession of such territory, and occupy it as its own. This would be considered as a perfectly just cause of war: And in fact, although the principle just mentioned is explicitly admitted by all, yet a large part of the wars of Europe for centuries past, have been waged in controversies about boundaries; about what they were or ought to be, or about their violation or extension. Here indeed is the source of all the questions relative to *the balance of power*.

In regard to parts of the earth without any inhabitants, the object of our present inquiry is not concerned. Our aim is, to ascertain the rights of the actual aboriginal inhabitants of the country in which we live: And as we do not profess to hold under the equally foolish and impious assumption of the Pope of Rome, that it was his prerogative to grant heathen lands to whomsoever he pleased, we are prepared to make an application of the principle already illustrated, to the state of the Indian tribes within the limits of the United States, when our European ancestors first came among them. The real state of the Indian nations, at the period to which we refer, as to the right of territory *in a national capacity*, is, we think, an essential point in this whole subject; and it is one which we have not seen distinctly presented, nor indeed scarcely glanced at. We profess to have some knowledge of Indian antiquities, and so far as it extends, we cannot name a single part or parcel of this country, especially on or near the Atlantick seaboard, which was not within the limits or boundaries of some nation or tribe of Indians. These boundaries were not indeed marked, in the same manner in which they are defined by civilized nations; and they were about as often the cause of Indian wars, as the like cause has produced the like effects among nations called Christian—not oftener, we verily believe. Nay, we believe there have been more controversies about boundaries, among the several States of our Union, and in more instances than one producing acts of violence, though not general warfare, than took place in an equal space of time among the primitive occupants of our territory. The Indian nations had recognised boundaries, defined in their own way, and by memory and tradition the knowledge of them was handed down from one generation to another. In the numerous purchases of land made from the variety of Indian tribes in our country, we do not recollect an instance, of one tribe complaining that another had sold land which they had not a right to sell, because it lay without their acknowledged limits. But if an instance or two of this kind has taken place, it is no proof that our position is not sound. It has taken place occasionally among European nations; and is no more than a rare exception to a general truth—The complaint, if any such has been made, was more likely to proceed from envy or cupidity, or some other bad principle in the complainants, than to be well founded.

Let it then be kept in mind, that the whole territory of the United States, before a foot of it came into our possession, was parcelled out among tribes or nations of Indians, whose several boundaries were about as well recognised among themselves, as are those of other states and nations. Tell us not therefore that they have no rightful claim to their territory, because

there are parts of it which they have only "past in the chase, or seen from the mountain's top." It was theirs by *prior occupation*, and its extent was ascertained by national boundaries, before it was ever seen from the mountain's top or the valley's plain, by a European eye? The allegation that they have what they do not use for cultivation, or for the formation of settlements, is a plea which would never be addressed to a nation with powers adequate to self protection; or if made, it would not be endured for a moment. What, for example, would Russia say, if any state in the American Union, or even the proudest nation in Europe, should claim a portion of her enormous empire—say of that which lies on the western coast of our own country—and should offer as the reason that it was unsettled, and that she did not use it. "Touch it if you dare," would be the import of the answer, however courteously it might be wrapped up in the language of diplomacy. The law of nations has settled no point more clearly, than that every nation is exclusively possessed of all the territory that lies within her known and well established boundaries, to whatever use she may apply that territory, or if she apply it for the present to no use whatsoever. "Every thing included in the country belonging to the nation, and nobody besides itself, or he to whom it has devolved the right, being able to dispose of it, if it has left uncultivated and desert places in the country, no person whatsoever has a right to take possession of them, without its consent. Though it does not make actual use of them, these places belong to it; it has an interest in preserving them for future use, and ought not to be accountable to any person for the manner in which it makes use of its property."* Vattel, in the section from which we have quoted, refers to what he had previously said (Book I. sec. 81,) in which he had considered the very case of the Indian tribes, when America was first discovered; and it is but fair to state, that he there considers them as "erratick nations, incapable by the smallness of their numbers to people the whole," and decides, that they "cannot exclusively appropriate to themselves more land than they have occasion for, and which they are unable to settle and cultivate." We perfectly agree with Vattel in his principles, and only dissent from him in regard to facts, of which we believe we have a far better knowledge than he had obtained—knowledge, which if he had possessed it, we think he would have agreed with us in our whole statement.—The "erratick" Indian tribes of our country "had not more land than they had occasion for," in order to subsist in the hunter's state, the only state in which they could at that time subsist at all. If therefore they had a right to exist on the earth which the Creator had given them, they had a right to the territory necessary to that mode of existence: And all experience shows that the territory they possessed was actually necessary for this state of existence, since just as fast as their hunting grounds have been taken from them, they have dwindled, till they have become extinct. We are no advocates for the Indians remaining permanently in the hunter's state; but we wish them to be drawn from that state by persuasion, and choice, and instruction; and we contend that till this actually takes place, they have a right, derived from Him who created both us and them, to occupy those hunting grounds which are necessary to their subsistence, and which God had given them, and they had meted and bounded among themselves, before they knew that there was a white man on the earth. Vattel himself, seems to have felt that he was not standing on solid ground, in deciding against the exclusive

* Vattel, Book II. Chap. VII. Sect. 86.

right of the Indians to their lands; and indeed there is no question in the law of nature and nations, so difficult as that which relates to the quantity of land or territory, to which a nation may rightfully maintain an exclusive claim. But we are clear that the Indians had not, *for their mode of life,* any such *surplusage* as to warrant the Europeans to take any part of it from them without their free consent. Accordingly, we find Vattel concluding the section to which we have referred, with saying—"However we cannot help praising the moderation of the English Puritans, who first settled in New England; who, notwithstanding their being furnished with a charter from their sovereign, purchased of the Indians the land they resolved to cultivate. This laudable example was followed by Mr. William Penn, who planted the first colony of Quakers in Pennsylvania."

Thus have we examined the exclusive right of the aboriginal Indians of our country, to the territory which is now embraced within the limits of the United States; and we have shown this right to be invested in them by the law of nature and nations, grounded in the immutable principles of reason, justice, and common utility; and therefore rightly considered as sanctioned by God himself. We have done this, because it has been a trial of our patience, to hear of pretended state rights to Indian territory, derived from grants made without the consent of the Indians, by the United States. We are well satisfied that no such grants have ever been made. But if they had, we wish our readers to see that no nation or people under heaven, had any *moral right* to make any such grants—that the Indian claims were prior and paramount to them all—that their rights were those with which our common Creator had invested them, and of which they could not be divested without their consent, but in disregard of the Sovereign authority of the Ruler of the universe—the avenger of the injured and oppressed.

But it is indeed most grateful to us to know, that although the Indians have suffered innumerable and grievous wrongs from Europeans, yet our forefathers, as Vattel has admitted, did not wrong them in the first settlement of our country; and that the United States in their national capacity, ever since the establishment of the federal government, have uniformly considered them exactly as we have considered them—independent nations, having a right to their lands and their boundaries, and in all respects possessing the attributes of a people with whom treaties and stipulations were to be formed, in the same manner as with those in a state of civilization. It has been incontrovertibly shown of late, that there is not a single instance in which the federal government has not viewed and treated the Indians in this manner —treated them as possessing all the attributes of sovereign independent nations—in the numerous formal treaties that have been made with them, from the time that our national constitution came into operation.

Since we began to write, we have read the letter of Col. John Trumbull, the celebrated historical painter, to the Hon. Mr. Wilde, in Congress, who spoke disparagingly of him, in the debate which recently ensued in the House of Representatives, on a motion to refer to the committee on Indian affairs the memorial adopted by a large assembly of the most respectable citizens of New York, and of which Col. Trumbull was the chairman. After showing the calls and the advantages which he had had, to be well acquainted with the law of nations, the Col. adds—

"If you had known these facts, perhaps you would not have thought it so extraordinary that the Painter should now risque an opinion on a

question which he regards as one strictly of international law.

"I reason thus:—By the Constitution of the United States, treaties are the supreme law of the land; obligatory not merely on all the individuals, but on all the States which compose the nation.

"The power of making treaties is vested *exclusively* in the President and Senate.

"Many treaties have been made between the Presidents and Senates of the United States and the Cherokee nation.

"A treaty can be annulled only by the consent of both the contracting parties, or by the violent and lawless conduct of one.

"The Cherokee nation, one of the parties in this case, far from giving their consent to a dissolution of existing treaties, earnestly insist upon their fulfilment.

"Therefore, the present attempt to set aside these treaties, by any act of the government of the United States, or by their supineness or connivance, does appear to me to be a direct and most unfair appeal to the law of the strongest,—a principle which I am very reluctant to see acted upon by the government of my country, in this or any case.

"Thus thinking, and presuming that I am a free citizen of a free country, I cannot be persuaded that I have acted improperly in expressing my opinion on this important subject, to the Representatives of the Nation, and I presume that every gentleman who took part in the memorial in question, will most cordially subscribe to these opinions."

The conclusion at which Colonel Trumbull arrives in these remarks, is as unavoidable and incontrovertible as any that can be formed in syllogistick reasoning—the premises are as clear and the demonstration as complete.—Remarking then that what he says of the Cherokees, is equally and undeniably applicable to all the Indian nations with whom we have formed treaties, it follows from the train of argument now before the reader, that no Indian tribe can be removed from the soil and territory derived from their ancestors, unless by their free consent, nor be subjected, on that soil and within that territory, to any laws to which they have not consented, without violating, 1. The gift of the Creator to this portion of his rational offspring. 2. The law of nations in relation to soil and territory. 3. Treaties as freely, formally, and solemnly made, and as deeply involving the faith and moral character of the United States, as any they have ever formed. It is in *opposition* to all these sacred obligations—let it be distinctly noted—that they are pleading, who either advocate the removal of the Indians by force or fraud from the inheritance of their fathers, or, in the possession of that inheritance, seek to subject them to laws in the formation of which they have had no voice: And it is that the same sacred obligations may *not* be violated, that those who are now petitioning Congress on the subject of Indian rights, urge their plea and their prayer. —We look with trembling anxiety for the issue.

As to the removal of the Indians, on their own consent, to a location far distant from their present residence, we cannot but view the measure as cruel in its very proposal, and deceptive in its final result.—Cruel, because it will unavoidably break up all their improvements, and all the civil and religious institutions which they have formed, and in which they are making the most hopeful progress, and probably prevent their ever being again commenced.—And in the end deceptive; for if the United States cannot protect them where they are, neither will they be able to protect them in the territory to which they will be transferred. By the treaty making power, Congress is invested with competent and complete authority

to protect the Indians where they now reside; and if Congress will not, or cannot, exercise this authority now, we verily believe they will not exercise it when the white settlements shall surround the proposed Indian reservation—nay, we believe that what shall wrongfully be done now, will be pleaded as a precedent for then doing it again. Our hope and earnest prayer therefore is, that He who has the hearts of all men in his hands, will influence those with whom is the disposal of this momentous and most interesting concern, by a reverence for his Sovereign authority, a regard to the rights of human nature, the law of nations, and some of the very principles on which we contended for our own independence, to do justice to the Indians; and not to expose our happy land to the sore visitations of heaven, and tarnish our national character before the whole civilized world, by a forcible removal of them, or a refusal to grant them complete protection in their present abode.

From the Evangelical Magazine.

PILATE'S QUESTION.

What is truth? The fickle Roman
Ask'd, nor waited for reply.
Question this of mighty omen!
Shall I also pass it by?
No! my Lord; I'll turn me to it,
Anxious all its depths to sound;
Let me humbly, closely view it,
Till I have the answer found.

What is truth? The only token,
Lent to guide our blinded race,
Is the word which God hath spoken
By the heralds of his grace.
Thence we learn how helpless strangers,
Guilty rebels such as we,
May escape ten thousand dangers,
Burst our fetters and be free.

What is truth? That man is mortal,
Wretched, feeble, and deprav'd;
Dying still at mercy's portal,
Yet unwilling to be sav'd:
Oft to safety's path invited,
Prone from it to wander far;
'Midst the blaze of noon benighted,
With himself and God at war.

What is truth? That He, who made us—
He, who all our weakness knows—
Stoop'd himself from heaven to aid us,
Bear our guilt and feel our woes:
Like the lamb the peasant slaughters,
See him unresisting led;
'Midst the tears of Judah's daughters,
Mock'd, and number'd with the dead!

Yes, my soul! thy lost condition
Brought the gentle Saviour low;
Hast thou felt one hour's contrition
For those sins which pierc'd him so?
Dost thou bear the love thou owest
For such proof of grace divine?
Bold I answer, Lord, thou knowest
That this heart is wholly thine!

Long, indeed, too long I wander'd
From the path thy children tread;
Long my strength and substance squander'd,
Seeking that which was not bread;
Now,—though flesh may disavow it,
Now,—though sense no glory see,
In thy might, my God, I vow it,
Ne'er again to turn from Thee!

Edinburgh. H. E.

Review.

MEMOIR, CORRESPONDENCE AND MISCELLANIES, FROM THE PAPERS OF THOMAS JEFFERSON, *Edited by Thomas Jefferson Randolph.* 4 *vols.* 8*vo.* *Charlottesville. Published by F. Carr & Co.* 1829.

We do not propose to enter into a detailed review of these four closely printed octavo volumes—The limits, as well as the design of our work, forbid such an undertaking. The religious, or rather the irreligious character of the publication, will claim our principal attention. We have read the first volume throughout with much care; and with equal care have perused selected parts of the other three, and taken a general view of their entire contents. We state this, because we think a reviewer should

always tell his readers what he has read, and what he has not read, of any book of which he attempts to give the character; unless he means to show them, by the manner in which his review is conducted, that he has faithfully plodded through the whole.

The first volume of the work before us contains a Memoir of Mr. Jefferson, of 89 pages, written by himself; an appendix to the memoir, of 56 pages; then a series of letters, entitled Correspondence, with an Appendix, which, together with an Index, fill the remainder of the volume of 446 pages. The other volumes, which are a little larger than the first, contain, in the language of the editor,

"I. Letters from 1775, to his death, addressed to a very great variety of individuals; and comprising a range of information, and in many instances, regular essays, on subjects of History, Politics, Science, Morals and Religion. The letters to him are omitted except in a very few instances, where it was supposed their publication would be generally acceptable, from the important character of the communication, or the general interest in the views of the writer; or where the whole or a part of a letter had been filed, for the better understanding of the answer. In these cases, such letters are inserted in the body of the work, or in an appendix, as their importance, and connexion with the subject discussed by the author, rendered advisable. And where inferences from the tenor of the answer, might in any way affect the correspondent, his name does not appear in the copy filed. The historical parts of the letters, and the entire publication, have the rare value of coming from one of the chief actors himself, and of being written, not for the publick eye, but in the freedom and confidence of private friendship.

"II. Notes of conversations, whilst Secretary of State, with President Washington, and others high in office; and memoranda of Cabinet Councils, committed to paper on the spot, and filed; the whole, with the explanatory and miscellaneous additions, showing the views and tendencies of parties, from the years 1789 to 1800.

"Appended to the publication, is a 'Fac simile' of the rough draught of the Declaration of Independence, in which will be seen the erasures, interlineations and additions of Dr. Franklin and Mr. Adams, two of the appointed Committee, in the hand-writing of each."

Returning to the memoir, with which the first volume commences, we have to say, that we are friendly to auto-biography; and were glad to find this narrative of a considerable part of Mr. Jefferson's life from his own pen. "It commences—remarks his editor—with circumstantial notices of his earliest life; and is continued to his arrival in New York, in March, 1790, when he entered on the duties of the department of State, of which he had just been appointed Secretary."—It begins thus:—

"January 6, 1821. At the age of 77, I begin to make some memoranda, and state some recollection of dates and facts concerning myself, for my own more ready reference, and for the information of my family."

Mr. J., after his grammar school education, entered William and Mary College, in the spring of 1760, where he continued two years. He studied law under the celebrated George Wythe, one of the signers with himself of the declaration of American Independence, and with whom he maintained, till the death of that distinguished man, a warm and uninterrupted friendship. After practising law at the bar of Virginia for two years, he became, by the choice of the county in which he lived, a member of the legislature of that then British colony, and so continued till the period of the revolu-

tion; and in the mean time, followed his profession as a lawyer, "till the revolution shut up the courts of justice." In January, 1772, he was married "to Martha Skelton, widow of Bathurst Skelton, and daughter of John Wayles, then twenty-three years old." At the death of his wife's father, he received, as her portion, a sum about equal to his own patrimony, and which he says "doubled the case of our circumstances."*

Mr. J. was one of the most active members in the legislature of Virginia, in opposing the claims of the mother country on her colonies. His own representation is, that his zeal against British assumptions carried him somewhat farther than he found any one willing to accompany him, except his friend Wythe. He was not a member of the first Congress, which met in Philadelphia in 1774. In the second, which convened on the 10th of May, 1775, and in which he took his seat on the 21st of June, it is known that he acted a very conspicuous part; although, as he states, he was, with the exception of one individual, the youngest member of that illustrious body. The memoir gives a detailed account of the measures and deliberations which preceded the declaration of independence. The committee appointed to make the draught of that important instrument, he tells us, consisted of John Adams, Dr. Franklin, Roger Sherman, Robert R. Livingston, and himself; and that, at their request, he drew it up. A copy of this draught, as it came from his pen, with a distinct indication of the omissions and amendments it received before its adoption, is given in the memoir; and the 4th vol. is closed with a fac simile of this far-famed paper, with interlineations in their own hand-writing of Dr. Franklin and Mr. Adams, the only members of the committee who thought proper to propose alterations. The other changes, which are pretty numerous, but which after all leave to Mr. J. more than three-fourths of his original copy, appear to have been inserted while it was under discussion in Congress. No one needs to be informed that it was approved and signed on the 4th of July, 1776.

We have given the foregoing abridgment of facts as stated in the memoir, up to the last mentioned date, because we thought it would be gratifying to our readers to be acquainted with the early history of Mr. J. His subsequent life is more generally known. We shall therefore only take the epitome of it, as given by himself, in Vol. IV. p. 434, when he asked permission of the legislature of Virginia to sell his property by lottery. After mentioning that he had been a member in the colonial legislature, he adds —"I was thence sent to the old Congress. Then employed two years, with Mr. Pendleton and Mr. Wythe, on the revisal and reduction to a single code of the whole body of the British statutes, the acts of our Assembly, and certain parts of the common law. Then elected Governor—Next to the legislature, and to Congress again. Sent to Europe as minister Plenipotentiary. Appointed Secretary of State to the new government. Elected Vice President and President. And lastly, a visiter and Rector of the University. In these different offices, with scarcely any interval between them, I have been in the publick service now sixty-one years; and during a far greater part of the time, in foreign countries or in other States"—He died, as the world knows, on the 4th of July, 1826.

* It appears that his wife died a short time before he went to France in 1783, leaving three daughters; the youngest of whom did not long survive her mother. The eldest accompanied her father to France; and the second, after the death of her sister, was sent thither also, at the request of her father.

The larger part of the first volume, and the whole of the three that follow, save the concluding part of the fourth, consists of letters, with some notes and references to certain publick documents—all this the editor denominates "Correspondence." The letters, however, to which Mr. J. replies, and those that were sent in answer to his, are, as the editor states and we regret, not given, except in a very few instances. More than 80 pages, at the close of the fourth volume, are devoted to what are called "*Anas*," containing explanations, memoranda, notes of conversations, &c. &c.

The work before us, from the great variety of subjects discussed, exhibits Mr. J. as a statesman, a diplomatist, and a scholar, and in each of these characters he certainly appears to advantage; nor are we disposed to mention those minor defects, which we think might be pointed out in his political and literary productions, farther than as they may fall in our way in animadverting on his ethicks.

We suppose it probable, although it is not intimated in the preface of the editor, that Mr. J. intended the whole of the papers which compose the volumes before us, for a posthumous publication. In our judgment, his reputation, in every view, would have been consulted, by consigning more than a fourth part of them to everlasting oblivion. He, or his editor, has thought otherwise; and has chosen to submit them indiscriminately to the publick. No one therefore has a right to complain if they are made the subject of just criticism. We will endeavour to offer our remarks with Christian temper and candour—Not meaning by this, however, that we shall not express our mind freely; but that we will try to misrepresent nothing, to exaggerate nothing, and not to indulge in feelings or language unbecoming our character as *a Christian Advocate.*

Our first remark is, that if our Declaration of Independence had been published without an amendment of Mr. J.'s draught, it would not have contained that proper and solemn "appeal to the Supreme Judge of the world, for the rectitude of their intentions," made by the representatives of our nation, as a preface to the formal act by which we were separated from the parent state; nor any expression of "a firm reliance on the protection of divine providence," for being carried through the hazardous contest which they saw before them, when they pledged to each other "their lives, their fortunes, and their sacred honour." In examining the fac simile of the original paper, it would seem that Dr. Franklin was the author of the first amendment here indicated. His name appears in the margin a little above this interlineation, but whether it refers only to the correction of a word or two, to which it is opposite, or extends farther, we are not certain. Be this as it may, it has led us to reflect on the different course which he took, in regard to religion, from that which was pursued by Mr. Jefferson. The Dr., we fear, had no belief in divine revelation. But he never openly impugned it; he never became the bitter reviler of religious sects; but kept his infidelity as much as he could to himself. He was the defender and patron of the celebrated Whitfield; he seems to have had a practical sense of the providence of God; and he always wished to mix the solemnities of religion with publick acts. It appears to be well authenticated, that when the deliberations of the national convention, by which the federal constitution was formed, were brought to a stand, by the unyielding temper of its members, he very seriously proposed that a clergyman should be called in, to lead them to seek counsel and direction from heaven, in solemn prayer. The course of Mr. J., as the sequel will

show, was as opposite to this as the east to the west; and we do not owe it to him that our national appeal to arms and declaration of independence, was not made without any recognition of the superintending and all disposing providence of God.

Yet after all, we find that Mr. J. did call in the aid of religion on one occasion, when he found it would serve a political purpose. In his memoir, which it will be recollected was written when he was 77 years old, he gives, in the true style of Gibbon or Hume, the following curious account of the method taken by himself and a number of his friends, to excite the people of Virginia to a defence of their rights, at the commencement of our revolutionary struggle.

"We were under conviction of the necessity of arousing our people from the lethargy into which they had fallen, as to passing events; and thought that the appointment of a day of general fasting and prayer, would be most likely to call up and alarm their attention. No example of such a solemnity had existed since the days of our distresses in the war of '55, since which a new generation had grown up. With the help, therefore, of Rushworth, whom we rummaged over for the revolutionary precedents and forms of the Puritans of that day, preserved by him, we cooked up a resolution, somewhat modernizing their phrases, for appointing the 1st day of June, on which the port bill was to commence, for a day of fasting, humiliation and prayer, to implore Heaven to avert from us the evils of civil war, to inspire us with firmness in support of our rights, and to turn the hearts of the King and Parliament to moderation and justice. To give greater emphasis to our proposition, we agreed to wait the next morning on Mr. Nicholas, whose grave and religious character was more in unison with the tone of our resolution, and to solicit him to move it. We accordingly went to him in the morning. He moved it the same day: the 1st of June was proposed; and it passed without opposition.

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"We returned home, and in our several counties invited the clergy to meet assemblies of the people on the 1st of June, to perform the ceremonies of the day, and to address to them discourses suited to the occasion. The people met generally, with anxiety and alarm in their countenances, and the effect of the day, through the whole colony, was like a shock of electricity, arousing every man and placing him erect and solidly on his centre. They chose, universally, delegates for the convention."—Vol. I. pp. 5, 6.

We have a few remarks to make on what we have here quoted: and first of all, we ask our readers what is the appellation they give to a man who, to carry a point, gravely makes use of religion, in some of its most solemn rites and appeals, when in his heart he considers the whole as a farce—and then has the face to tell the world that he has done so? If a clergyman should do this, we know that men in general, and none more readily than such men as Mr. J., would brand him as a most detestable hypocrite, and a most reckless profligate—and we think they would do perfectly right. But we want to know whether what would be thus base in a clergyman, aggravated, as we admit it would be, by the nature of his vocation, is altogether innocent in a politician? is rather a matter of boast than of shame? We want to know, too, whether it is very consistent for men who do this, to be the readiest of all to charge the friends, and especially the ministers of religion, with almost an indiscriminate hypocrisy—"Physician heal thyself."

Our next remark is, that Mr. J. here admits, that at the commencement of our revolution, the influence of religion and the clergy, effected that which, without their aid, he and his brother politicians could scarcely have effected. This was indeed the fact. But for the religion of our country—the spirit it infused, and the habits it had formed and cherished—our revolution, instead of being orderly, and comparatively bloodless, would have resembled that of France. And but for the influence of the clergy, the people never could have been simultaneously roused to exertion, nor their spirits have been cheered and their

courage sustained, through the trying conflict which ensued. We well remember the times of which we write, and we know that we state the simple truth. Yes, and among all the clergy of our land, there were none more universally and ardently attached to the cause of their country, or more zealous and efficient in advocating and promoting every patriotick plan and effort, than those of the Presbyterian and Congregational churches. Yet these are the men whom Mr. J., in the work before us, thinks he cannot reprobrate with sufficient severity; the men on whom he exhausts the whole vocabulary of vituperation and of opprobrious epithets and appellations.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Talipot Tree of Jaffna.—The Talipot tree is one of the most remarkable of the palms, (if it be properly classed with them, as it has been by some,) but it is of very rare occurrence; and has been well described by Mr. Spaulding in his journal from this mission. It is usually somewhat taller and larger than the palmyra, is more uniformly erect, and has a much wider spread leaf at top. The circumference of this leaf is indeed such as to cover six or eight persons from the rain when spread, and yet it is so light as to be easily carried in the hand, as it often is, in the shape of a long fan. Natives of distinction often have these umbrella fans handsomely ornamented, borne over their heads by a servant. The tree blossoms and bears fruit but once in its life, and that at the end of about 40 years. The sheath which envelops the flower is very large, and shoots up from the centre of the leaf crowned top, to the height of 15 or 20 feet. When it bursts, it is said to make an explosion like the report of a cannon. Afterwards, it shoots forth branches, spreading on every side, and dividing into innumerable stems, like tassels on the top of Indian corn, on which are beautiful yellow flowers, of a strong smell. The whole tuft is a magnificent cone, near thirty feet in height and half that in diameter. The flowers are succeeded by a small fruit the size of a cherry, but of no use, except to propagate the tree. It is, however, remarkable as an instance of the luxuriance of nature, that, though this singular tree bears fruit but once, and then dies, it then produces seed enough to cover a large tract of country with its progeny.—*Mr. Winslow's Missionary Journal.*

The Great Earthquake in Calabria in 1783.—The boding terrors exhibited before the earthquake by the animal world were remarkable. Man alone seemed to be exempt from all foreknowledge of the approaching calamity, and causes which excited evident distress and panick in the whole brute creation, produced in him neither physical nor moral change. The effect upon animals was infinitely diversified. In some the apprehension was evinced earlier, and with vehement and rapidly succeeding emotions: while in others it was later, slower, and less demonstrative. A short time before the first shock, and during the whole period of the great shocks, the fishes along the coast of Calabria Ultra appeared on the surface in a state of stupor, and were caught in unusual quantities. Wild birds flew screaming and in obvious alarm through the air, and were caught in traps and nets with increased facility; while geese, pigeons, and all other domestic fowls, exhibited the same degree of terror. Dogs and asses betrayed an earlier and stronger consciousness than any other quadrupeds. They chased about in wild and staring terror, and the air rang with their horrid howlings and brayings. Horses, oxen and mules, neighed, roared, and shook in every limb; pointed their ears forward, and their eyes rolled and glared around with terror and suspicion. When the terrible first shock was felt, they braced every limb, and endeavoured to support themselves by spreading their legs widely asunder; but many were nevertheless thrown down. Some of them took to flight *immediately before* the shock, but, soon as they felt the earth heaving under them, paused, and stood motionless and bewildered. Pigs appeared less conscious than any other animal of approaching danger. Cats, although not so early sensible of it as dogs and asses, were more demonstrative. Their backs rose, and their fur bristled up in terror. Their eyes became blood-shot and watery, and they set up a horrible and doleful screaming. Thus foretold by the brute creation, the first shock was more immediately preceded by a sultry shower—the wind howled and the sea

rolled fearfully—a subterraneous noise was heard, like the rolling of violent thunder, and then the earth rocked, and immense districts were convulsed to their foundations; and lakes and rivers suddenly appeared amidst rocks and dry places; and towns and villages were overthrown, and the falling ruins crushed the unfortunate inhabitants, of whom, throughout Calabria, 40,000 were destroyed, and 20,000 more died of the immediate ensuing epidemics. *Blackwood's Magazine.*

Ecclesiastical Antiquities.—Under this head the London Literary Gazette of the 14th of July, gives an account of a curious relick of antiquity, which has been recently discovered in the tomb of St. Cuthbert, at Durham, and thence transferred to the Tower in London. It is a part of the pontifical vestments of a bishop, consisting of a maniple and stole, in excellent preservation, which are ascertained, by an inscription in embroidery perfectly legible, to have been the gift of Ælfled to Frithestan —a circumstance, says the Gazette, that at once fixes their date to the earlier part of the tenth century. Notwithstanding that these vestments must have been "quietly inurned" for nearly nine hundred years, yet the gold lace, which, from the account, seems to have been constructed of fine gold wire, with no admixture of silk, it is said to retain its metallick colour and brilliancy, almost as freshly as if just fabricated: and the material on which it is wrought, is said to have suffered but little from decay. The antiquity of this pontifical robe is rendered certain by the fact, that in the whole catalogue of English Bishops, there is but one of the name of Frithestan, and that contemporary with him there were three noble ladies bearing the appellation of the donor, one being a daughter of King Alfred, another his daughter-in-law, and the third his grand-daughter. The figures wrought in embroidery on the vestments are said to afford a curious and pleasing illustration of the costume of the period.

It is stated in a memoir published by the Royal Agricultural Society of France, that the use of the chloruret of lime, for the purpose of purifying the air in places where silk worms are kept in large numbers, is found to be very beneficial. The mortality so common to this insect from the miasma of the atmosphere, is thus prevented.

There is a project on foot at Paris, of forming a cemetery after the manner of the ancient pyramids, capable of containing 5,000,000 bodies.

Large Paper.—Much has been recently said about the immense sheets of printed paper produced by certain newspaper establishments; but it ought to be known, that the difficulty does not consist in manufacturing paper of almost any size, but in having printing presses of the requisite magnitude. At White Hall Mill, in Derbyshire, a sheet of paper was lately manufactured which measured 13,300 feet in length, four feet in width, and would cover an acre and a half of ground.—*London Imp. Mag.*

Falkland Islands.—The Buenos Ayres Argentine News of October 17, furnishes the following—"These Islands, so notorious in British history, and now an appendage of the state of Buenos Ayres, it would seem, are about to emerge from the neglect and obscurity in which they have lately been placed. Mr. Vernet, at the head of a considerable body of emigrants, of all nations, left this city some months since, in order to *settle* there. He has often visited, and, for stated periods, resided in them.

The famous Champollion has published an account of the Egyptian Museum of Charles X. in the Louvre. The first saloon of this magnificent collection contains the divinities of Egypt; the second, historical monuments of the arts, and private life of the Egyptians.

Culture of Hemp.—Among the improvements in agriculture referred to by the Governor of Ohio in his late message, is that of Hemp. It is strange that an article so absolutely necessary, and even more so than flax, should have been so long neglected as to make us almost wholly dependent upon foreign countries for supplies.—The best hemp in the world, we are credibly informed, is raised in several districts in Lombardy, Bologna, and other states of Italy. It is said to be far preferable to Russia hemp, and the crops, generally, are bought up by the English. Our constant intercourse with the Mediterranean will not only enable us to obtain this hemp seed, but also the most approved modes of culture, and we should not neglect it.

The country in the vicinity of Norfolk is thought to be quite propitious to the cultivation of the white poppy. An intelligent friend, of the Medical Department of the Navy, has shown to the editors of the Beacon, several large pieces of Opium, much stronger, and in every respect superior to the imported article, which was made by him from the white poppy, raised upon a small piece of ground near Portsmouth. The experiments which he has made have satisfied him that the soil and climate of this part of Virginia would yield this valuable plant in as great perfection as that of any country on the globe.

Pilgrim's Progress as a Tract.—A gentleman has offered $100 to the American Tract Society, for the purpose of stereotyping and perpetuating Bunyan's Pilgrim's Progress, provided nine others will each contribute a like sum on or before the anniversary, May 12th. The publishing committee have unanimously approved the work, to be published with the notes of the Rev. Dr. Thos. Scott; and estimate the cost of stereotyping, printing and binding the first edition, at $1000.

An experiment has been made at the Navy Yard, Charlestown, on the relative strength of Russian and American Cordage; which resulted in giving the American hemp, the preference in three trials, of more than 20 per cent.

Religious Intelligence.

It must cheer the heart of every friend to vital piety, to observe the progress which evangelical truth is making in almost every part of the world. Its prevalence in Europe is to us even more interesting than that which it obtains in heathen lands; because Europe does and will exert a most powerful interest on all the world beside.—The friend who has made for us the following selections and translations, could not have done us a greater favour. The sources from which the information communicated is derived, are of the purest and most authentick kind, and we are sure the information itself will be in a high degree gratifying to our readers,—to many of whom it will be new, and to all more extensive, probably, than they will have received from other quarters.

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Selected for the Christian Advocate, from Journals of Paris and Berlin.

France.—The Gallican church has manifested a greater zeal and activity in the propagation of Romish doctrines than any branch of the great ecclesiastical body. Among Roman Catholics, it has not been customary to unite the laity into voluntary associations, but rather to leave the whole work of diffusing instruction in the hands of the clergy. In later times, however, the church has regarded with suspicion and dread the successful efforts of evangelical Christians, and has even deigned to adopt some of their plans, in order to support their sinking cause. Since the year 1822, there has existed in Lyons, "the Rome of France," as it was called by Pius VII., a society upon the model of the English, except in this particular, that the direction is solely in the hands of ecclesiastics. In their very advertisement it appears that they have been provoked to this new enterprise by the British societies. "Every where," say they, "we are struck with the greatness of the effect which has been accomplished by means so easy; every where we perceive the necessity of opposing to the gigantick efforts of the Protestant Bible Society some combination of equal efficacy in favour of the truth. Our French Association ought always to have a regard to the English Society, and to feel the necessity of becoming its counterpoise." Thus astonished at the simplicity and power of these institutions, trembling at the "gigantick efforts" of the Bible Society, and determined to employ against them their own weapons, they went strangely to work, in the first instance, by craving of the Pope, indulgences on certain specified days for the friends of the Society. Yearly contributions are received from the members. In 1828 the receipts amounted to 254,992 fr. or nearly $47,812. Donations are sent in from Switzerland, Holland, Savoy, and even from Constantinople. (Berlin Ev. Ch. Journal.)

Statisticks of the Reformed Church of France.—A statistical view of the Reformed Church, by Soulier, furnishes us the following estimates. This Church had in 1828, 305 Preachers, 438 Churches, 451 Bible Societies, 124 Missionary Societies, 59 Tract Societies, 78 Sunday Schools, and 392 elementary Schools. The proportion which the number of charitable institutions bears to the number of congregations speaks much for the pious enterprise of French Protestants.

Geneva.—The malignity which has spread so much distress among the simple hearted Christians of the canton of *Vaud*, was excited primarily by the religious movements in Geneva, the denunciations of the clergy of that city, and the secessions to which these gave occasion. In the month of May, 1827, the ministers of Geneva imposed upon all candidates for the clerical office, a promise which was

justly viewed by evangelical protestants as an intolerable yoke. By this, every one who was admitted to the ministry bound himself "so long as he should preach in the Genevese churches, never to express an opinion, either in a whole sermon, or in any part of it, upon the following points: 1. The mode in which the Divine nature is united with the person of Jesus; 2. Original Sin; 3. The manner in which Grace operates, or actual Grace; 4. Predestination; and further, never to quote the opinions of other preachers, upon these points, in publick discourse." Upon such terms, men like Empeytaz, Malan, Bost and Guers, could no longer remain in connexion with the established church, and were constrained to preach the gospel as independent ministers. These pious clergymen and their followers were derided and denounced, even in the publick papers, as Methodists, Quietists and Mohammedans. Their places of preaching and prayer were surrounded by a profane mob, who uttered cries, which we dare scarcely record; "A bas Jésus Christ! A bas les religionnaires? A mort! à la laterne!" [Down with Jesus Christ! Down with the Religionists! To death! to the lamp post!] Let it be remembered, that the name "religionnaires," [religionists] had been in former days applied to the Reformed by the Papists. And what was the conduct of the city clergy during these riots? "Their predecessor Calvin," says a German writer, "witnessed many such scenes. In the council-chamber and in the streets, he was fired upon, with deliberate aim. Yet at no time did he hesitate, with his colleagues, to throw himself into the midst of the confused throng, and expose his breast to their swords. The thunder of his eloquence confounded his enemies, and brought his friends to their right judgment, and all to peace. The unbelieving pastors of Geneva, while the populace stoned the believing sufferers remained quietly in their dwellings." These notices of a contest which still continues, may serve to show that rational or liberal Christianity, can no longer charge evangelical Christians with the spirit of persecution.

Christian Zeal of French Protestants.—Among the letters received from Europe, by the General Assembly of the Presbyterian Church, was one from the Rev. Colany-Nee, which contained a very touching appeal to his fellow-protestants.* It may be interesting to our readers to learn something of the character of this good man. From a letter published in the Berlin Evangelical Church Journal, Feb. 1829, we extract the following remarks.—"It is pleasing to observe the influence which the country-associations (land-gemeinden) of the Preacher Colany exert upon the surrounding region. A young man from the midst of them is soon to be placed over a large congregation in the Department of Drome. Two others are preparing themselves, in Paris, for the missionary work; a fourth is studying theology at Montauban, while a number are actively employed as schoolmasters. We must likewise attribute chiefly to Mr. Colany, the founding of an Evangelical Church at St. Quentin, which promises to be of great service to the whole of northern France, as it is situated in a central point of trade. It was opened in August, and even in its present incipient state, has had a beneficial influence." This worthy man says himself in a letter to a friend, "In the northern department the gospel has made advances. The *colporteurs* (distributors of the Bible) disseminate the word of life with good effect, and hold religious meetings in different places. Mr. *** writes me that the kingdom of God is advancing in W. He has held a general meeting for Protestant Missions in the church of this congregation, in the presence of the preachers, who were at first either directly or indirectly opposed to this evangelical undertaking, but who appear by recent accounts to have been reclaimed from their error, and even to apply their own hands to the work."

To this may be added the cheering intelligence that almost every place of note in the south of France enjoys the labours of some evangelical pastor. The most distinguished among these are, A. Monod of Lyons, Gardes of Nismes, Lissignol of Montpellier, Chabrand of Toulouse, Marsials of Montauban, Martin of Bordeaux, Schäfter and Soulier of St. Hippolyte. At Montauban Napoleon established in 1810 the only theological faculty of the Reformed Church in France. Here there were in 1829 about 150 students, who occupy a beautiful edifice, and have access to a library of 8000 volumes. This seminary receives liberal supplies from the government. It is to be lamented however, that the works which are here in highest favour are those of the German rationalists.

Italy.—For more than three years, there has been a Protestant chapel at Rome; and although no formal license has been granted, the service is permitted to proceed without molestation. The building used by the English, who visit Rome in great numbers, is near the *Porta del popolo*, and is often thronged with worshippers. At Venice, also, while possessed by the French, permission was obtained

* See Christian Advocate for 1829, p. 427.

to conduct Protestant worship, and the Austrian authorities did not reverse this license. A rich merchant, named Heinzelmann, erected a building of moderate size, which is still used. The present minister is Mr. Wiedmann, who performs his duties amidst many embarrassments. The congregation consists of about a hundred persons; and as these are mostly German merchants and tradesmen, the numbers are daily decreasing with the commerce of this decaying city.

Trieste has both a Lutheran and a Calvinistick church, and both of these are flourishing as to numbers. The Reformed preacher, in 1828, was Mr. Wolf, and the Lutheran, Dr. Manutius. Dr. Mayers, who went to Trieste, as chaplain to the British embassy, was prevented from officiating as a minister of the Church of England, but proposes to preach in the Reformed church.

"In Florence," says a correspondent of the Evangelical Journal, "the Protestant worship is exceedingly prosperous. The congregation numbers about two hundred. M. Coulomb, a preacher from French Switzerland, is a zealous man, and much devoted to the spiritual welfare of his flock. The government has not laid the smallest hindrance in the way, and has even granted permission to preach in Italian. Thus, for the first time since the reformation, Italian Papists have the privilege of knowing and learning the genuine gospel. Divine service is now and then attended by Italians, and at times by some of high rank. It may be observed, that since the Protestant's service and defenders of the truth have been tolerated, the Italians are correcting their distorted views of evangelical doctrine. At least, many of them have already been convinced that Protestants are not, as they ignorantly thought, mere Deists or Atheists."

In Naples, under the protection of the Prussian embassy, Mr. Bellermann, of Berlin, preaches in German, and M. Valette, of Geneva, in French. Besides the Protestant residents, they have, among their hearers, some hundreds of Swiss soldiers, who are in garrison at this city. M. Valette has under his care a number of children and youth, whom he instructs, during the week. In Leghorn, the Lutheran preacher, Algoever, dispenses the word of life. In Bergamo, the Rev. Mr. Stahl, of Strasburg, preaches the gospel with great zeal, in three languages, viz. Italian, German and French. In Genoa, the Protestant congregation comprises two hundred souls, and enjoys the zealous and edifying instructions of M. Bandelier, from Switzerland. Turin hears from M. Bonjour, one of the Waldenses, the doctrines of the primitive church. At the foot of Mount Rosa, there are three evangelical churches, and in the vales of Piedmont, are 22,000 Waldenses, and thirteen pastors. That God, who has not left himself without a witness in any age, is preserving some, even in Italy, to be saved from the general ruin of the antichristian hierarchy.

Denmark.—At the close of the last century, the religious state of Denmark was, in most respects, similar to that of Germany. Indifference, with regard to doctrinal points, a spirit of false liberality, and an increasing love for bold and unscriptural speculation, had produced the same effects as in the neighbouring country, lukewarmness in spiritual things, and general defection from the faith. The prevalent infidelity of Denmark, it is true, was not altogether so universal in its diffusion, or so methodically systematized, as that of Germany; and the prelates, at least, had not yet rejected all the opinions of their fathers. *Brun*, who was called the Danish Chrysostom, and *Balle*, the sixteenth bishop of Zealand, were faithful witnesses for the truth. The latter continued, notwithstanding the frowns of his colleagues and clergy, to publish from the pulpit and the press, the doctrines of the Reformation. Yet it was not until the year 1810, that a man was found, capable to stem the torrent of neology; and at this epoch we may fix the date of the revival of pure religion in Denmark. *Nic. Fred. Sev. Grundtvig*, was the son of a Lutheran clergyman, and was descended from one of the noblest families of his country. After having distinguished himself as a scholar, and engaged deeply in the unchristian philosophy then in vogue, he was enlightened with regard to the truths of the gospel, and became a preacher in the year above mentioned. His trial-sermon, which contained, in an undisguised form, the doctrines of grace, and which was printed, gave occasion to long continued disputations and excitement. Although the attempt was made to exclude him from the ministry, yet the cause of justice prevailed, and from 1811 until 1814, he acted as the vicar of his venerable father. With a fervid eloquence, which fascinated even his enemies, and a keenness of invective which caused them to writhe, he preached the same humbling truths, and very much in the same manner, which gave efficacy to the ministrations of Luther. By numerous books adapted to the people at large, he operated upon public sentiment, and opened the eyes of many to see the dangers of the church from a *false liberality*. On this subject, he delivered and published a discourse in 1814. It is so rarely that we

are favoured with a specimen of faithful preaching from these parts of the world, that we cannot forbear extracting a paragraph from the glowing and cutting peroration of this sermon. Addressing the preachers who were assembled he says:—"And wherefore are ye silent? Ye cannot dissemble that the age is corrupt, that Christianity is scarce, that unbelief and ungodliness have waxed great, and wherefore then are ye not engaged in the conflict? Nay, if you are assured that I am misled, or that I mislead others who follow me, why are you inactive, ye watchmen of Zion? Why do ye slumber? Why do ye not correct the evil, and separate the chaff from the wheat? Here I stand—and dare ye say that I have ever reaped a reward from the world, which with joy I would not give to any one of you who will take my place? Here I stand—the humblest of the preachers of Zealand, without office, and without flock, pursued by the malice and the scorn of the world, with no refuge but the invisible God; with no weapon but the Word; with no shield but my conscience. Here I stand, and declare in the church of Denmark, that the doctrine which is taught in the church and in books, is not Christian truth, but falsehood and absurdity.—Yes, with solemnity I here declare it, and future times shall make my words good, that if the clergy of Denmark do not come up to the contest for the word and the faith, then is there no longer a Christian Church in this land: then is the altar rased and the temple desecrated by an unbelieving rabble, by faithless shepherds, who make a prey of the flock: then have the love of the world and the fear of the cross, enchained those who are vainly making their boast in the Lord—I say *vainly*, for these things says he who is the Amen, the true and faithful Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; because thou art *lukewarm*, and neither cold nor hot, I will spue thee out of my mouth. And the Holy Ghost testifieth, that the *fearful* shall have their portion with the unbelieving and all liars. It is high time to awake out of sleep! for the hour of desolation as well as salvation is nearer than we suppose. An awful stillness of death rests over Europe, over the great city which is spiritually called Sodom and Egypt, the midnight hour is at hand: then shall go forth the destroying angel, and the house which is not marked with the blood of the lamb is devoted to ruin. Black and stormy clouds are gathering; the deep thunder rolls; and were there not a remnant precious in the sight of the Lord's mercy, then should fire and brimstone be rained down out of heaven, and the vale of Jordan, which was as the garden of the Lord, should be called Asphaltites, and the watchmen of Zion tremble together when they beheld the smoke of the burning."—"I am clear from your blood. With these words I leave your circle; with these words I am ready to meet my Lord when he calls; for God is my record, that these words show which are harsh as well as those which are mild. I have this day spoken, because my soul is burdened for my brethren according to the flesh, 'whose are the fathers,' and because the reigning desire of my heart is that before I am called hence, I may behold some ray of the Lord's glory break forth upon this land,—may see the holy child in the temple of God,—him whom the wise men of the world contemn and crucify, but who shall rise again and ascend to heaven, thence to come again in the day of the Lord, with the New Jerusalem. Amen."

With such plainness of speech did Grundtvig preach, and his labours in the capital and elsewhere are said to have been abundantly blessed. Since the year 1821, he has resided in Prestoë, a village of Zealand, and his efforts and those of his fellow-labourers encourage the hope that light is rapidly diffusing itself in the north of Europe.

Sweden.—The following letter contains statements which we cannot but wish might prove to be true. "Among us also, a solemn crisis seems to have just passed. The government is favourable to the ancient Christian doctrine, the high import of which is personally known by the King and the Crown-prince. It would appear as if infidelity dared not to go forth with as much effrontery here as in other lands, or at least that the *vestigia terrent*,—the errors of other countries—operate so as to warn and restrain us. A deep impression of the pure word of God still remains upon the people, and the hallowed influence of true theologians, such as the Lord has hitherto bestowed upon us, counteract in a happy manner the over-spreading unbelief. It is lamentable, however, to observe that many of the educated and half-educated people have been seduced into the errors of Swedenborg.

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DOMESTICK.

(*Continued from page* 37.)

CINCINNATI.

Immediately after the adjournment of the Synod the Secretary of the Board visited Cincinnati, and the necessary arrangements having been made, he preached a Missionary sermon, on Sabbath morning, Nov. 1st, in the Rev. Dr. WILSON'S

church to the 1st and 3d congregations united, and proposed the formation of Auxiliaries to the Board of Missions. Although the weather was extremely unfavourable, and but a small part of either congregation was present, yet on the afternoon of that day two Auxiliaries were organized, and the names of two hundred and forty persons were enrolled as members, and many of them became subscribers also to the "Missionary Reporter and Education Register," the monthly publication of the board—and the great proportion of the money subscribed was paid in. Systematick arrangements were subsequently made by the sessions of these two churches, greatly to increase the number of subscribers both to the auxiliaries and to the paper. A deep and solemn interest was excited here in the concerns of the board, and much may be expected from the future efforts, and prayers, and contributions of these highly favoured churches, where seasons of refreshing have so recently been enjoyed—and where the blessed *fruits* of those seasons are so manifest and abundant.

LEXINGTON, KY.

It was the purpose of the secretary when he left Philadelphia, to visit the synod of Kentucky, but this was found to be impracticable. Shortly after the adjournment of that body, he reached Lexington, where several days were spent in presenting to intelligent and influential clergymen and laymen, the claims of the Board of Missions. On Sabbath morning, Nov. 8th, at the request of the pastor, the Rev. *Nathan H. Hall*, he preached a missionary sermon in the First Presbyterian Church in Lexington, and proposed the organization of an auxiliary to the Board. His propositions were received by the pastor, and a very numerous audience, with great interest and cordiality—and the same day an auxiliary was established, consisting of about 150 members, and a large number of subscribers to the Monthly Publication was obtained. At the request of a number of the members, a sermon was preached in the evening to the second congregation, and a statement was made to them relative to the operations of the Board of Missions.

PRESBYTERY OF WEST LEXINGTON.

On Tuesday, Nov. 10th, a special meeting of this presbytery was held at the Woodford church, about 13 miles from Lexington, which the secretary attended, and after having preached and presented the plans of the Board, by particular invitation of the Moderator, and the pastor of the church, the Rev. John D. Paxton, he proposed to the Presbytery the appointment of a "Corresponding Ex. Committee," which was immediately agreed to, without a dissenting voice, and the Rev. James Blythe, D. D., Rev. Nathan H. Hall, and the Rev. Samuel Steel, were appointed said committee. It being deemed important by the members of this Presbytery, and by other friends of the Board, that Auxiliary Societies should be formed, without delay, through the state, and the Rev. Simeon Crane being recommended as an associate with the Rev. John Hudson, the agent before commissioned for this state, Mr. Crane has since been appointed as a Missionary Agent for three months. It is believed that both these Agents are now diligently employed in the work assigned them.

The prospects, in relation to the cause of Missions generally, in this state, and particularly in relation to the future operations of this Board, are truly animating. It is confidently expected that the Presbyterians of Kentucky will *do their duty*. This confidence is greatly increased by the following communication which has just been received at the office of the Board.

MUHLENBURGH PRESBYTERY.

Midway Post-office, Caldwell Co. Ky. 1829.

"The Presbytery of Muhlenburgh at the October sessions directed me to transmit the following to the Stated Clerk of the General Assembly's Board of Missions.

"Resolved, that this Presbytery are grateful to the Board of Missions of the General Assembly for appointing a Missionary to labour in our bounds; that we perfectly accord with the plans of that Board, under its present organization; and that as Presbyterians we feel bound to sustain it by our prayers and influence, and to co-operate, to the utmost of our power, in its plans and efforts to advance the Missionary cause.

"A true copy from the records of the Muhlenburgh Presbytery, Oct. 1829.

ROBERT A. LAPSLEY, *Stated Clerk.*

SYNOD OF NORTH CAROLINA.

From Mr. Wm. C. Anderson, Agent of the Board in North Carolina, the pleasing intelligence has just reached us, that, at their recent session at Fayetteville, November 13th, 1829, the following resolution was adopted, viz.

"Resolved, that this Synod cordially approve of the plan proposed by the General Assembly's Board of Missions, for rendering sessions Auxiliary Societies to said Board; and they do hereby affection-

ately recommend to the several church sessions under the care of this Synod, to carry the said plan into effect, under the direction of the Agent which the said Board have appointed for this purpose.

"A true extract from the minutes of Synod.

COLIN MCIVER, *Stated Clerk.*

The way having thus been prepared, the Agent of the Board, shortly after the adjournment of the Synod, entered upon the work of organizing Auxiliaries, and now reports, that, from the limited experience he has already had of the cordiality, and interest with which the plans of the Board are received and adopted, he is led to anticipate important and desirable results, and is greatly encouraged to go forward with energy and hope. We are, also, highly gratified to learn that the plans and operations of the Board of Missions are very favourably regarded by many of the churches connected with the Synod of South Carolina and Georgia, and in conformity with a request recently submitted to the Executive Committee, the Rev. E. W. Caruthers, of Greensboro' N. C. has been appointed a Missionary Agent, for four months in these two states, to co-operate with the agent already employed.

In the brief statement of facts which has now been given there is much to excite the gratitude, to encourage the hopes, to strengthen the faith, and to invigorate the efforts of this Board of Missions, and its numerous friends in every section of the church. We cannot hesitate to believe, that the mighty moral energies of the West and the South are about to be put forth with *new* vigour, and to be intimately and inseparably combined with those of the East and North in the hallowed enterprise of Domestic Missions. The feeble and the strong are uniting their powers. The indigent and the affluent are co-mingling the streams of their charity—and all, with one consent, are beginning to come up "to the help of the Lord against the mighty." While those, who are immediately surrounded with the ruins of Zion, are sending forth to their more favoured brethren, the most importunate cries for *help*, they are by no means wanting in determined purposes, and laborious exertions to *help themselves*. The noise of the workmen is heard from afar, and from the valley and the mountain-top, the echo of their grateful song assures us that the broken-down walls of Jerusalem are beginning to arise, and that lively stones are polishing to adorn her holy temple. Let every man then, *stand in his lot*, and be *prompt* and *faithful* in *performing* the part which, in the Providence of God, has been assigned him, remembering while he labours, that "in the Lord Jehovah," and in Him *alone*, "is everlasting strength"—and the work will *go forward* —The City of the Great King" will be covered with the beam of his glory—and "out of Zion" the "perfection of beauty" —Jehovah Jesus will shine.

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GREAT WANT OF MISSIONARIES IN GEORGIA.

It would have afforded us pleasure to have given publicity at an earlier day, to the following communication; but circumstances did not permit it. It is not, however, too late for the cry of the needy to be heard. We sincerely sympathize with our highly valued correspondent in his anxieties for the South; and we cannot but indulge the hope and expectation, that the solemn and affecting appeals of one, who has long been an afflicted eye witness of the moral desolations he describes, will find their way to the *hearts* and *consciences* of some of our youthful heralds of the cross; and prompt them to go forth without delay, and without fear, to this interesting field of labour. In a letter addressed some time since to the Corresponding Secretary, a clergyman in Georgia says:—

"My desire is to present to you and to your Board the deplorable deficiency of missionary labourers in Georgia. We have about 25 ministers of our church in the state, several of whom are engaged in teaching and other employments, which prevents their preaching much. We have, I think, between 50 and 60 churches, and might soon have a large number more organized had we labourers in the vineyard. The subject of religion is assuming daily additional interest in the minds of the people, and they are just now in that state that allows them to be moulded into almost any form. The interests of our church seem to depend very much upon the efforts we shall now make, and the number of labourers we can employ. We think the claims of the South are somewhat overlooked, in the attention which the Christian publick are giving to the West—Not but that the West is of far more importance from its prospects and the immense extent of country—But still we have a large territory of destitute population; and a very large tract of fertile and healthy country in the west of Georgia is rapidly settling by an active and enterprising population. If the West is twenty times as important as the South at present for missionary operations, it appears to receive forty times the attention from the missionary societies. We regret what we think the overlooking of our comparative

claims. The religious excitements which now prevail in the South, and the strong calls for missionaries, seem to urge the necessity of a very special effort. We look with anxiety and confidence to the General Assembly's Board to aid us.

"I regret that it is not now in my power to state definitely, where missionaries are most wanted among us. I could tell you better after returning home, and conferring with my brethren. I can state in general, that the counties lying between the Ockmulgee and Flint Rivers, have a number of interesting young churches unsupplied, and offer a wide field for missionary labour. Many churches in that region might be organized with good prospects, had we missionaries employed.

"At the suggestion of the Presbyteries, our Society, through its president, has addressed a circular to the churches, proposing a plan to obtain from every Presbyterian member in the state the sum of 50 cents, or upwards, annually, for the Missionary Society. This, we think, will be carried into effect.—Our denomination is in its infancy with us, and we need the sympathies, prayers and monies of northern Christians to aid our cause. If you can assist us this fall, and during the coming year in obtaining Missionaries, you will be entitled to our sincere gratitude, and you will, doubtless, be instrumental in saving souls ready to perish."

ANOTHER GOOD EXAMPLE TO THE RICH.

The following communication, dated Connellsville, Fayette county, Pa. Nov. 6, 1829, was recently received by a member of the Board of Missions, residing in this city. We take the liberty of publishing this note entire, hoping that those who read may be made to *feel* and *pray* and *contribute*, according as God hath given them the ability. Again we say to the *wealthy*, our Missionary treasury is *empty*, and considerably *over-drawn*. Funds are really needed—they are absolutely indispensable. To the Macedonian cries which have broken in upon us from the desolations of the South and West, so many faithful heralds of the gospel have recently responded, "Here are we, send us"—that we shall soon be compelled to withhold our commissions, and *stay* the *rising walls* of Zion, unless the *rich*, as well as the *poor*, shall speedily come up in greater numbers, and with still more liberal contributions to our help. There are now more than 140 labourers actually in the field—and the responsibilities of the Board for the current year, exceed $15,000, and yet our subscriptions of $100 a year for ten years, do not amount to 30. But we must let our correspondent speak—and soon may his prayer be answered, and more labourers *be sent*, to bless the perishing.

"Reverend and dear Sir,—Looking over the Christian Herald of Pittsburgh, of 17th October last, I see your name and a number of other subscribers to the Missionary Fund of the Board of Missions of the Presbyterian Church in the United States of America—and as the names of the treasurer and secretary are omitted in the publication, I have taken the liberty of addressing you, and requesting that you will add my name to the list of subscribers of one hundred dollars per year for ten years, to that laudable institution on the proposed plan. That the Lord of the harvest will send forth more labourers into his harvest; that the kingdom of the dear Redeemer may extend from river to river, and from sea to sea, even to the ends of the earth, and that our dear heavenly Parent may put it into the hearts of as many of his believing people to subscribe, as will complete the number of *one hundred*, as contemplated in the proposed plan of Christian charity and benevolence, is the sincere wish of your friend and obedient servant,

ALEXANDER JOHNSTON.

RESOLUTIONS OF THE PRESBYTERY OF WABASH, INDIANA.

The following communication, dated Indianapolis, October 26th, 1829, was received a few days since by the Corresponding Secretary, from the Rev. John B. Moreland, accompanied with a request for the appointment of a Missionary, and a list of 47 subscribers for the "Missionary Reporter, and Education Register." Let Presbyteries which have not yet acted in this matter, imitate the example here presented, and the number of our Missionaries and the means of their support, will very soon be doubled—and many thousands of our own monthly publication will soon be circulating among the distant churches, and arousing them to action.

"Dear Sir,—The Presbytery of Wabash in session at Shiloh church, the 15th inst. made it my duty to send you the following preamble and resolutions.

"Whereas, the Board of Missions of the General Assembly, in connexion with the Board of Education, have recently published the first number of the Missionary Reporter, and Education Register, which promises to do much good in giving the churches more extensive information on the subject of missions, and the education of young men for the gospel ministry;—and whereas, it is important, in order to preserve the unity, peace, and purity, of the church, in this new country,

whose character is just forming, that Missionaries, who visit us, should embrace the doctrines of our Confession, and believe the form of government and discipline of the Presbyterian Church; and whereas, the Board of Missions of our church, have recently adopted such measures as promise to supply our vacant churches, not only with pious and able, but orthodox Missionaries; therefore,

Resolved, by this Presbytery, that we will aid the Board to carry their plans into effect by all lawful means; and, further,

Resolved, That this Presbytery become auxiliary to the Board, and that we recommend to all the sessions under the care of this Presbytery, to become auxiliary to the Presbytery or to the Board as may be most convenient, and that a copy of these Resolutions be forwarded to J. T. Russell, the Secretary and General Agent of the Board."

Permit me, my dear brother, to subjoin a few remarks. The territory embraced by the Wabash Presbytery, is the most important of any in the State of Indiana. It is an hundred miles in extent from east to west; its southern boundary is about thirty miles south of Indianapolis; the northern boundary not defined. Probably the United States do not afford a richer body of land lying together, and, as might be expected, it is rapidly filling with emigrants from other states. The county of Tippecanoe, which was, four years ago, without a white inhabitant, at the last August election, sent to the polls 1000 freemen. Many instances of the same kind could be given. The county is about twenty miles square. In many parts of the above limits, the soil is as productive as the best parts of Kentucky in its best days.

The country not being yet ten years old, the first settlers having young and poor families—farms as yet small—and the tide of emigration immense, it might be supposed that provisions would be scarce and dear—the contrary, however, is the fact, as you will be convinced, when I tell you, corn can be had in abundance for ten cents a bushel, and other provisions in proportion. In ten years there will be an immensely dense population within the bounds of this Presbytery, and shall not measures be taken to supply the inhabitants with the bread of life? and has the Board of Missions of the General Assembly no interest here? are the many members of our church to be left in their scattered state? There never can be a more convenient time to occupy the ground. There are valuable men belonging to our church already in the field, but the work is too much for them, more labourers are wanted, and permit me to suggest the sort this Presbytery and the members of our church would prefer. Where churches are formed, and the people evangelized, men of ordinary piety, talents and attainments, may be the instruments of keeping the church together, and adding greatly to its numbers; but the most talented, pious, and devoted men you can command, are necessary to make an impression, where no church exists. We are satisfied, if the object is to collect and organize churches, the strongest men ought to be commissioned. It is a mistake to suppose every new country must necessarily be settled by an ignorant and uncultivated people.—Most of the people within our bounds are intelligent, and some well educated. All the various grades of error which exist in older states, have emigrated here; and if piety and talents are necessary to combat them there, they are equally necessary here. But a weak man, if he has a good weapon, may be effective.

We would not forget that truth is the sword of the Spirit, and it is this which pulls down the strong holds of sin. We feel that there is a difference between the professed ministers of Christ, and we do no one injustice when we prefer men of our own faith, to those who deny the penal suffering of Christ, and such there are and have been amongst us.

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REPORTS OF MISSIONARIES.

PENNSYLVANIA.

Report of the Rev. Wm. Ramsay, to the Corresponding Secretary, dated Philadelphia, Nov. 2d, 1829.

"Dear Sir,—Most gladly would I have kept silence concerning my labours in Southwark, but my commission calls for a report from me. Duty must be obeyed. This report embraces a period of six months, ending with October. During that time I have preached 106 times; baptized 9 adults and 21 children, and have received into the communion of the church 21 persons, of which number only one was on certificate.

"As the Board requires 'a full account' from each missionary concerning his mode of operation, permit me to give you a sketch of a week's work, which being multiplied by 52, will give you an idea of how I spend the year.

"On the Sabbath I regularly preach 3 times. After each sermon I converse personally, with as many as are willing to stay, and to be spoken to concerning their own salvation, and urge upon them to

comply with wisdom's request of 'give me thy heart.' I have heretofore always found some persons willing to be spoken to; and in many cases have left persons under conviction from a few words spoken after sermon personally to them, who during the period remained perfectly indifferent. Visiting the Sabbath school occasionally, and talking to the children and teachers, forms another item in my Sabbath day labours.

"On every Monday evening (except the first of each month, which we devote to the Monthly Concert) I hold an anxious meeting, to which I invite all who feel concerned about their souls, and desire to be spoken to particularly on the subject, to come. This meeting is free for all who feel disposed to attend, but designed for the awakened. For the last three years I have kept up this meeting; and I do not now recollect that there have been more than two or three evenings in all that time at which there were not *some inquirers*. I am fully convinced that the practice of holding anxious meetings only in times of more than ordinary excitement, is altogether erroneous. If the gospel be preached as it ought, and the people of God in the congregation are engaged in prayer, the missionary may rest assured that somebody's heart is touched, and that some are awakened. An anxious meeting will, most generally, tell who they are, and how much they feel.

On Tuesday evenings I attend a Bible class, which meets in the basement story of our church. The number of regular attendants is about thirty. Since its commencement we have gone through a harmony of the gospels; the Acts of the Apostles, and as far in the Old Testament as Judges. This class has been blessed to the awakening of more than twenty persons, who have since been added to the church. A deep interest is felt by the members in this mode of instruction. One reason why more good is not done in Bible classes than there is, appears to me to be owing to a want of that simplicity and familiarity in the mode of giving instruction, which should always characterize such a meeting. Let the minister propose difficult questions to his class, which it would require some theologian to answer, and he may rely on it he will do but little good. So did not his Master. Besides, there ought to be a 'thou art the man' application of the whole subject to the class, in the conclusion.

"On Wednesday evenings the members of the church have social prayer meetings, some of which I usually attend.

"On Thursday nights I regularly preach in the church, which is always well attended.

"On Saturday nights I attend the church prayer meeting; this meeting is changed from house to house, and is also well attended. I usually address those who attend, and converse with the anxious after the meeting is dismissed. In this meeting I am assisted by the members of the church.

"Besides these publick meetings, I spend more or less time every week in visiting from house to house, and conversing with all I can find, from the garret to the cellar, upon the subject of religion; and on nothing else except it be as an introduction. It frequently happens, however, that all the family are out, but one or two; or they are "so *particularly engaged* that they cannot be seen at the present, but would be very glad to see me any time again." Felix-like, any time but the present. Sometimes the children are out, and it is not known where they are; but the gently lifting up of the latch of the stair door has let me into the secret, and enabled me to tell what had become of them. Frequently have I sat in the room with only one individual, and preached Christ to a number of others, who listened with breathless anxiety behind the cellar-stair, or room door. A missionary should take it for granted when he enters a house, that there are more persons listening to his discourse than those in his immediate presence. In these visits I have found it of great benefit to carry with me some copies of 'Baxter's Call,' 'Allein's Alarm,' &c. to give to those who may be impressed at the time, or will promise to read them.

"Every thing in this church is now of an encouraging kind; and all that is wanting, with the blessing of God, to build up a large congregation in this part of the suburbs, is a little longer time, and the missionary to give himself *wholly* to the work."

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly has received of the Rev. Joshua T. Russell, for the New York and New Jersey Professorship, collected by him in New York, to be credited to the Synod of New York, the sum of $180.

View of Publick Affairs.

EUROPE.

The latest advices from Europe are from London January 2d, from Paris December 30th, and from Havre December 31st; but never was a month more barren of *important* news than the last. It appears that throughout Europe the severity of cold began in an early part of the month of November, and continued, with but little abatement, to the date of the last intelligence—So different are the seasons in different sections of our globe, in the same latitudes. With us, the weather was so mild till after mid-winter, that some began to think and say that this year we should have no winter at all. Till the present time we have had scarcely snow enough to cover the ground; whereas in Europe, it has been so deep as to stop the usual progress and arrival of the publick mails—in France, for 48 hours.

BRITAIN.—Negotiations in regard to the West India trade were, at the date of the last accounts, still pending between our minister, Mr. M'Lane, and Lord Aberdeen. There were different opinions in regard to the result, but we see nothing that indicates a change of measures on the part of the British, except that they still continue to listen to Mr. M'Lane's representations. The king, it was affirmed, was in perfect health; but it appears that he had "a visual affection," which we suppose means that he was threatened with blindness. Ireland was still in a very unquiet state. It was said in the publick papers, that the deficiency of revenue from the Excise, for the year ending January 6th, would be upwards of one million sterling. Trade was dull, and distress still continued in some parts of the kingdom among the industrious poor; and in Huddersfield a subscription was commenced for their relief. Mr. Maury, our late consul at Liverpool, on retiring from office, had been presented with a splendid service of plate by the merchants of that place. Four millions sterling had been invested in the American Mining Companies by the London capitalists. A project was on foot for a steamboat communication with India, by the way of the Mediterranean and the Red Sea; but it was said that the Pacha of Egypt had refused his consent.

FRANCE.—It is stated that about the middle of December, the cold at Havre was so intense, that the mercury, in Farenheit's Thermometer, fell to eleven degrees below Zero. The price of grain in France had fallen, but not greatly, since last summer. It was expected that the contest with Algiers would shortly be settled by treaty, as the Dey had manifested a desire for peace. There was still much agitation in consequence of measures recommended by the new ministry; but the last accounts state that the premier, Prince Polignac, was making head against the *liberals*, and that they were yielding. The Chambers were expected to convene about the middle of January. The Court Royale had reversed a sentence of the Correctional Police, in such manner as to establish the right of free discussion on religious subjects.

SPAIN.—The new Queen of Spain, who had been married by proxy, and was soon to be married *de facto*, was to enter Madrid, with a most splendid retinue, on the 11th of December; the king to ride on the right side of her carriage on horseback, and the Infants Don Carlos and Don Francisco de Paulo, in the same style, on the left. It was supposed that more than 45,000 persons had already arrived to witness the ceremony, and as many more were expected—We have nothing more important than this to report of Spain; unless it be, that there was an *intention* of restoring the lines of St. Roche, in the environs of Gibraltar, and of repairing certain fortresses on the sea coast.

PORTUGAL.—It is rumoured that Don Pedro and Don Miguel are likely to compromise their dispute, in regard to their several claims to the crown of Portugal. The truth is, that Don Pedro has not the means of making war, and the kingdom is in so wretched a state that it is scarcely worth a quarrel. Trade is destroyed, and apprehensions are entertained of a mutiny among the Portuguese troops, as there is no money to pay them for their services.

GREECE is freed from the Turks, and is likely to obtain more territory than had been contemplated till very lately. But then, as we have feared ever since the interposition of the allied powers, those powers are to give her a chief, probably with the title of king, without even consulting her on the subject. Britain, it is said, has been negotiating successfully with Russia and France, in favour of Prince Leopold. The London Globe, speaking of Greece says, "A king is to be consigned to them, without any more warning than a factor has of a bale of goods, viz: 'By the ship Speedwell

you will receive one king, named Leopold; (as per invoice) of which you will please to acknowledge the receipt, and duly honour, and place to our account.' The descendants of Themistocles and Miltiades are fated to receive a monarch from the hand of the Cimmerians." Capo d'Istrias will retire with reluctance, it is said, on his part, and with deep regret on the part of the Greeks. But if they are to be subjected to this hard measure, we believe, from all we have heard of Prince Leopold, that he would make them as good a king as could be found in Europe. It is not in his favour, however, that he should be willing to accept of such an appointment. In November last a dreadful storm occurred at Navarino, and lightning fell on the citadel, set fire to the powder magazine, and blew it up with all the walls and buildings in the enclosure. Above a hundred French artillery men were injured by the explosion; 17 were killed, and 78 wounded, and several missing. Much injury was also done by the storm in the adjacent country. A Greek merchant vessel, with the flag of the nation displayed, had passed the Bosphorus into the Black Sea—No pleasant spectacle this to the Turks and their Sultan.

Russia.—The Emperor Nicholas has been very ill, occasioned, it is said, by a disaster which befel him by rising in the night, on an alarm in his palace. There had been much speculation among the *quid nuncs* of London and Paris on the consequences of his death, if that event should occur. In the mean time he was recovering; and at the last accounts was able to attend to publick business, though still pale and feeble. He is represented as distressed, by finding that the Russians are not satisfied with the terms of peace which he has allowed to the Turk, and that his brothers Constantine and Michael are among the malcontents. They think that he ought, after his army crossed the Balkan, to have directed it to march into Constantinople. They also think that the indemnities he has demanded are not large enough—a coldness, it is reported, has taken place on these grounds, between the Emperor and his brothers. The Russian armies are partly to be withdrawn, and partly to remain for winter quarters to the south of the Balkan. The plague is prevalent in Moldavia; and an earthquake has done much injury to buildings in Odessa and some neighbouring places, but no lives had been lost.

Turkey.—The British and French ministers at the Porte, have been giving splendid entertainments to the Turkish Grandees, of which the Turks permitted a large number of their women to partake publickly. The British fête was given on board the Blonde frigate, and that of the French at the minister's hotel. There was much dancing and wine drinking on board the Blonde, and some of the Turks became disguised with liquor. At the Frenchmen's fête the Turks were offered Sherbet or Lemonade, in which to drink their toasts, but some of them preferred Champaigne. The strict Musselmen are scandalized at this anti-mahomedan indulgence; but it is manifestly the wish of the British and French to seduce the Turks from their strict regard to the laws of the Koran; and it would seem as if the Sultan was not unfriendly to the design. He was expected shortly to give an entertainment, as the counterpart of those to which his subjects had been invited—There appears to be much discontent in various parts of the empire, at the result of the last war. For some cause or other, the Sultan and the Pacha of Egypt are not on good terms—Nothing is more evident than that the Ottoman power has received its death blow.

ASIA.

It appears that the British manufacturers are turning the tables on the Chinese. There is now a great and increasing demand, in Canton, for British cotton fabricks; and even broad cloths are sent there to advantage.

The Rev. Samuel Dyer, a missionary at Penang, writes that he is permitted to distribute Christian tracts at the threshold of a heathen temple, and even within its walls; and that the people read them by the lights which the temple affords—He considers this as an omen for good; but "sometimes thinks the priests will soon expel him from the temple." A hopeful success attends the labours of the Baptist missionaries in the Burman empire.

AFRICA.

An unusual overflowing of the Nile has recently been productive of much injury in Egypt. It had, however, subsided more rapidly than had been expected; and its destructive effects, though great, and occasioning many deaths, had proved to be less than had been feared—The whole of the cotton crop has been saved. The Pacha of Egypt has been ill; said to have been occasioned by his distress at the overflowing of the Nile. He appears to be desirous to reinstate himself in the good graces of his master, the Sultan. A squadron of his, united with some ships belonging to the Porte, was to sail about the 4th of November from Alexandria to Constantinople, in consequence of orders from the Sultan.

AMERICA.

BRAZIL.—Extract of a letter dated Rio Janeiro, December 9.—"Two days since a very serious occurrence to the country was near taking place in the death of the emperor. He was driving the empress, the prince of Lenchtenburg, and the queen of Portugal, in his curricle, when from some cause or other he upset them. The emperor was very severely bruised in different parts of his body and head, and had two ribs broken. The queen of Portugal had her jaw bone broken, and was otherwise much injured. The prince of Lenchtenburg had several ribs broken and his shoulder dislocated, and the empress was bruised, though she came off without broken bones. The emperor was senseless for some time, and when he came to himself received the sacrament. It is said, however, that to-day he is better—should he not recover, we shall have terrible doings here."—So much for the ambition of an emperor to show his skill as a coachman.

COLOMBIA.—Extract of a letter from Maracaibo, dated 22d December.—"Our trade is completely at a stand, and we regret to say, in consequence of the act passed in Caracas, on the 26th November, disowning the authority of general Bolivar and the government of Bogota, we have no prospects of its reviving for some time to come. The greatest anxiety is felt by all classes to know what measures the president adopts on the receipt of the intelligence. He was expected at Bogota on the 10th inst."—We see no end to the confusion existing in this great republick, as well as in that of Mexico. The people are not sufficiently enlightened to institute and submit to a regular federal government; and the territories of both these states are too large for a single republick.

MEXICO.—The U. S. Ship Erie has arrived at Pensacola from Mexico, and brought information that another revolution has there taken place. The statement is as follows:—"The causes which have been operating to render the government of Guerrero unpopular, with a large portion, perhaps majority of the people, or rather army, of the United States of Mexico, are supposed to be known. The project, to accomplish which the province of Yucatan is now in array, and for which the troops at Puebla have lately risen, is "CENTRALISM," by which, for the present, they wish to vest all power in *one individual—that individual* is to be St. Anna, and here is the proximate cause of the movements now in progress. The large district of Campeachy is commanded by St. Anna's brother-in-law, and there *the ball received its first impulse*. The truth is, that there is no power known or felt in all Mexico—*but the army*. The military power originates and prosecutes a revolution there, at its pleasure—"*the people*" have no existence! While the Erie was at Vera Cruz, it was scarcely possible for the officer left in command, during a temporary absence of general St. Anna, at his country residence, to keep the troops from declaring for the revolt of Puebla.—At Sisal the officers of the Erie understood that Guerrero had left the city of Mexico with 1500 men, to march on Puebla, and had ordered St. Anna to proceed from Vera Cruz with 500 men, to meet him, having Puebla between them.—General St. Anna's brother-in-law declared his opinion, that the result would be the junction and co-operation of St. Anna's troops and those of Puebla, and *the immediate and total overthrow of Guerrero's government!—There is no doubt, that a bloody civil war is now raging in Mexico.*

UNITED STATES.—What cause have we for gratitude to God, that our republick has never experienced the convulsions of those in the Southern part of our continent, and that we are now in perfect peace. We owe this, under the smiles of divine providence, to the knowledge, integrity, and piety, not only of the leading men in our revolution, but of the people at large: and our liberties can be preserved only by the same means, or causes, to which we are indebted for their establishment. Nothing is more visionary than to expect that a free government should long exist among an ignorant and vicious people. It should therefore be our first and great concern to diffuse knowledge, and to cultivate good morals and an enlightened piety. Fearful efforts are now making to change the character of our nation, and to render us an infidel instead of a Christian people. If these efforts should succeed, our ruin would be sealed. But our hope is in God that they will not succeed. Let the friends of religion and of freedom—who are the same—do their duty, and their success is certain —We refer to our Sabbath Memorial, and the paper on Indian rights, in our present number, for a fuller exposition of our sentiments. Congress are engaged in the discussion of momentous questions, but no final decision on any very important subject has yet been made. We cannot too often remind our readers of their duty to pray much and earnestly for divine guidance, to those whose proceedings and measures are to have a deep influence on the weal or wo of our beloved country.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

FEBRUARY 1, 1830.

BOARD OF MISSIONS.

The remark has been repeatedly made, and its truth is confirmed by events which are daily transpiring, that the present is peculiarly an age of *benevolent enterprize and action*. Patriots, philanthropists and christians are happily combining their counsels, their efforts, and their resources to devise and execute their respective plans for the furtherance of national prosperity, for the improvement and relief of the ignorant and the oppressed, and for the reformation and salvation of the profligate and perishing. To the *Church* of the living God especially, a new and powerful impulse has been given, within the last thirty years, which has already been followed by results equally glorious to God, and beneficial to men—Christians, are now, at least *beginning* to understand and experience the luxury and blessedness of "*doing good*," and are consequently becoming more nearly allied to their heavenly Master, both in the sources of their happiness, and in the tenor of their actions. While there are many things to deplore in the feelings, motives and actions even of the best of men, on account of the remaining imperfections and infirmities of their but partially sanctified natures, we think we can clearly discover in very many christians of different denominations, and in distinct associations of the same denomination, something of the holy ardour, and elevated purpose, and boundless desire, which urged the disciples of other times to "*provoke* one another to *love* and *good works*." Plans for doing good are indeed numerous and diversified, and suited in peculiarity of their features, to the peculiar views and opinions entertained and cherished by those who have originated and adopted them; but in these "*diversities of operations*," we fondly hope and believe "it is the *same God* which worketh all in all."

Sabbath-School, Temperance, Tract, Colonization, Education, Bible and Missionary Societies are all kindred institutions having in view, essentially the same hallowed end, the glory of God, and the moral improvement and eternal salvation of men—Each has a distinct claim to the regards and to the patronage of every christian disciple, and by a little attention to *system* in the distribution of his religious charities, each might be in a measure sustained by every man who has but a *single dollar* to bestow upon the whole. Let him consider the relative importance and actual necessities of each, and apportion his gifts accordingly, and the offering, however small, will be beneficial to the object, and well pleasing in the sight of God, who loveth a "cheerful giver," and who accepteth every man according to that he hath, and not according to that he hath not. Among these various Societies there are in reality no *conflicting* designs, no *exclusive* interests, nor ought the extraordinary prosperity and success of some to be viewed as in the slightest degree prejudicial to the interests of the rest. There are fields of labour, and means of support, abundantly sufficient for the whole, and in due time, if their claims be judiciously presented, and prudently urged, they will all be fully answered by a discerning and benevolent christian community. These general remarks are *peculiarly* applicable, at least in our apprehension, to all evangelical Missionary Societies and Associations, both Foreign and Domestic, whether they be conducted by different denominations of christians or by distinct portions of the same denomination. The desirable objects proposed to be accomplished, especially by all well-conducted Missionary Institutions within the pale of our own communion, are virtually the same. All are expressly designed to supply the destitute with the means of grace, and to aid in the conversion of the world. And, if, by the separate action of these distinct societies, the cha-

rities of the church be divided, they will still flow on through their respective channels, to the common centre, and will ultimately combine to produce a far greater amount of general good. These various streams of christian benevolence are to the church of God, what the navigable waters of our rivers and canals are to our common country—Each by its peculiar adaptation to the wants and circumstances of the different parts of the community will ultimately contribute the more to the prosperity and happiness of the whole. We are happy to have it in our power to assure our readers that we express the sincere and undisguised sentiments of every member of the Executive Committee of the Board of Missions, when we say, that we entertain *no fear* of any *injurious collisions* with sister institutions, engaged in conducting on christian, catholic principles, Missionary operations, similar to our own. We do most sincerely & affectionately bid them 'God speed,' in all their well-directed efforts to collect and appropriate the charities of the churches, for the purpose of supplying the destitutions of our land with the means of grace. We will earnestly pray for their prosperity and rejoice in their success. And this we can do, in perfect consistency with the most ardent desires, and the most vigorous efforts, to secure from the churches the most extended patronage which we have hitherto contemplated. Were all our churches organized on the simple plan which has been recommended to them by this Board, an annual income of at least $100,000 might be secured to us by our auxiliaries alone, without requiring of a single member a larger contribution than *one penny a week*, and consequently, without materially diminishing their means of affording liberal patronage to all other kindred institutions in our land. On the principles here announced, then, we do most earnestly solicit, the cordial co-operation, the fervent prayers, and the systematic patronage of all the churches, and with equal sincerity we urge them, also, to sustain and cherish according to their means, all other institutions which are properly engaged in efforts to extend the kingdom of our common Lord.

To convince our readers that the sentiments we have just expressed, are in perfect accordance with those which have been cordially embraced and openly avowed by the *whole Board of Missions*, we will present them with a short quotation from an address to the churches, which was unanimously approved by the Board, and appended to the Minutes of the Assembly of 1828. In that address the Board explicitly says,—"If by a wish we could engross the missionary business of our country, that wish should not be formed. We have no desire to hinder, or to interfere with, any evangelical missionary operations by whomsoever conducted, but to promote them. We are cordially willing to concede to others all that we claim for ourselves. We are desirous to treat as brethren all missionary associations, which recognise those great principles of the Protestant Reformation to which we have alluded. With all such associations we wish to maintain the most friendly intercourse; yea, we repeat it, to afford them all the aid in our power, And we do firmly believe, that by each acting with vigour in its own appropriate sphere, and by mutually cherishing a spirit of fervent Christian charity, more may be done in evangelizing the world—far more—than if all were amalgamated. For ourselves, we can truly say, there is not an evangelical mission now in being, in whose success we do not unfeignedly rejoice, and for which we do not give thanks to God. And why should interference be the subject of alarm or apprehension, when "the field is the world," and when the harvest is so great, and the labourers so few? There is surely room enough for us all, without any collision, were we even a hundred fold more numerous than we are. Some amicable arrangement among the different missionary corps may be of use; and we are ready to enter into them with all who are prepared to meet us. With the American Board of Commissioners for Foreign Missions, of which some of this committee are members, & with the Home Missionary Society, to which many of our dear brethren, both of the clergy and laity, are known to belong, we have already opened, and hope constantly to maintain, a friendly correspondence."

COMMUNICATIONS.

Synod of Albany.

A letter has just been received, at the Office of the Board of Missions, from the stated clerk of this Synod, containing the official intelligence, that at their last meeting in October, they declared themselves auxiliary to the Board, by the passage of the following resolution, viz:

"*Resolved*, That the Board of Agency for Domestic Missions, within the bounds of this Synod, be hereafter auxiliary, not only to the American Home Missionary Society, but also to the Board of Missions of the General Assembly." True extract from the minutes.

Attest, James V. Henry, Stated Clerk.

From the systematic plans which have recently been adopted by the above named Board of Agency, and from the energy with which they have already prosecuted their plans, by special agencies of their own, we are led to entertain high hopes and expectations of the increased efforts and liberality of the churches throughout that important section of country. It is truly gratifying and encouraging to find that the Ecclesiastical Judicatories of the North, as well as those of the South and West, are beginning to act in their *distinctive* character, and consequently to act *efficiently*, in behalf of the various benevolent institutions which have for their object the purity and prosperity of the church, and the salvation of the world. From the experience we have already had of the beneficial results of the systematic efforts of individual Churches, Presbyteries, and Synods, in the all-important work of collecting and disseminating information, of searching out and developing the moral condition, and spiritual necessities of the people; securing funds, and preparing the way for their judicious appropriation, we are fully persuaded that, when all our church Judicatories, *as such*, from the highest to the lowest, shall adopt and pursue with vigour the necessary measures for sustaining and encouraging the various benevolent societies, there will be not only a vast increase of funds, but also an equal increase of charitable feeling, and energetic action throughout all the churches.

Union Domestic Missionary Society, Pa.

From the Corresponding Secretary of this Society, we have recently received the following communication, informing us that the society at its last meeting became auxiliary to this Board, presenting to our view the number of vacancies, and missionary stations in their bounds, and earnestly soliciting the immediate appointment of Missionaries among them. We publish the communication entire, in the hope that it may meet the eye, and secure the attention of some heralds of the cross, who may be willing and anxious to enter, without delay, upon interesting missionary fields, where there are encouraging prospects both of usefulness and comfort.

Although our Board, under its present organization, is in its infancy, and our funds hitherto have been comparatively limited, and although we have not hesitated to commission and send forth *every well-qualified* preacher, who was willing to be employed, yet even now, as applications for aid are multiplying upon our files, we are compelled daily to exclaim, "Who will go for us, and whom shall we send?" To occupy the fields here presented, and a *large number* more which might be named, of equal promise and importance, we greatly need *many more* faithful missionary labourers. Should an *hundred* applications for commissions be made at once, by *suitable men*, we could point each of them to a field of labour, already white unto the harvest; and should we grant their request, we should confidently expect from the churches the means which might be necessary for their support.

Carlisle, Jan. 11, 1830.

Rev. Joshua T. Russell,

Dear Sir,—At a meeting of the Union Domestic Missionary Society, at Carlisle, Pa. held in the session room of the Presbyterian church at this place, it was on montion, Resolved, that the Society become auxiliary to the Board of Missions of the General Assembly.

The following is a list of the officers of the society for the present year.

A. Carothers, Esq. President.

Rev. Robert Catchcart, D. D. and Henry R. Wilson, Vice Presidents.

Rev. Geo. Duffield, Cor. Secretary.

W. C. Chambers, M. D. Rec. Secretary.

John Proctor, Treasurer.

Executive Committee.

G. Duffield,	W. C. Chambers,
J. Proctor,	J. Williamson,
J. M'Clure,	J. Paxton, M. D.
A. Blair.	

Managers.

Rev. J. M'Knight,	J. Moody,
A. A. M'Ginley,	D. M'Conaughey,
W. R. De Witt,	J. Williamson,
J. Niblock,	J. Kennedy,
S. Agnew, M. D.	Col. J. Agnew.

The last report and the proceedings of the Society will shortly be published, when I will transmit to you a copy.—The church in Dickinson township, of this county, has received aid for several years, and will for a year or two require help. The church in Bedford has become an object of attention by the committee, and requires some assistance.—There is a wide field for missionary labour—two of the most respectable churches in the Presbytery are vacant. Two others adjacent, and nearly, if not fully, able to support a pastor unitedly, are without regular preaching. Several new congregations might be organized. We invite the attention of the Board to this region, and shall be pleased to hear that it is in their power to send Missionaries among us. The funds of the society could be increased considerably, but it has languished because no Missionaries could be obtained. The application has been made to the professors in the Theological Seminary and elsewhere, in hopes of securing the services of some young men. The committee, when they had missionaries, established circuits, and found the plan advantageous. They recommend the same to the attention of the Board, and will be happy to hear from them as soon and as fully as they may find it convenient to write to us. With sentiments of respect, I am yours, &c.

GEO. DUFFIELD.

NEW JERSEY.

The following extract from a letter of a Presbyterian Elder in one of the churches of West Jersey, containing a list of subscribers for our Monthly Publication, will serve to show the interest which is felt in this work, and in the general operations of the Board of Missions, in that section of the country. It may serve also as an *illustration* of the tone and spirit of most of the communications which are made to us every week from Ministers and Laymen in different and distant parts of the Union. By such expressions of confidence and zeal in the cause of the Board, our hearts are encouraged and our hands are strengthened in the work. Were the ardent and catholic feelings of this devoted Elder universally prevalent among the officers, and private members of our churches, our resources would soon be abundant, and our benevolent operations might be greatly extended.

Our correspondent says:

"Last week, I had the pleasure and satisfaction of reading your Publication, the "Missionary Reporter and Education Register," a work that we need much in this place. I have given it to some of my neighbours, and they are also pleased with it."

[Here follows a list of subscribers, accompanied with the full amount of money in advance for the same. *An example* this, worthy of *imitation*. Should all the Elders of our churches go, *and do likewise*, instead of 5,000, we should soon issuue from 20 to 30,000 of this publication, and indeed, even with our present encouragements, we hope, ere long, to realize this desirable result of the *voluntary and gratuitous efforts* of the friends of Domestic Missions.]

In reference to the general operations of the Board, and the aid which should be afforded, the writer remarks, "I hope the great Head of the Church will soon dispose his people here to *do their duty* in this matter. In my opinion, the Presbyterian church, as such, has been *too long indifferent* in the cause of Missions, but I hope they are *beginning* to work effectually, and that we shall *continue* to work, not only until America is blessed with the word of life, and the means of grace, but until the *whole world* shall enjoy them. And what glorious days might we soon expect to see, if all who profess to love Christ, were *doing their duty*. Dear Sir, pardon what is amiss in these remarks, I *feel*, more than I dare to say, on this subject." Surely, our correspondent need not have asked our *pardon*.—He can discover nothing, either in the phraseology or spirit of his communication, that is "*amiss*,"—but much that is right and commendable. We have long been convinced, that some professed Christians are looking with *too much complacency*, and *satisfaction* on what has already *been done* in the cause of benevolence, instead of sincerely lamenting, as most if not all of us have abundant occasion to do, over our past "*indifference*."—We love to hear such lamentations, especially from members in our

own communion. We love to have them, as our correspondent has done, look abroad upon the wants and miseries of à "world," and regard all that has hitherto *been done*, as only a "*beginning*" of the work to *be done*. In comparison with the demands, even of our own country, and with the ability of the 200,000 members in our communion, what is *a single penny a week from each*? And yet, inconsiderable as this sum is, in every point of view, we have reason to apprehend, that the whole amount of the contributions for the current year, from all our churches, to the Board of Missions, will fall short of $20,000—less than *one-fifth* of the sum, which *might* be realized, if every communicant should acknowledge and perform the duty of consecrating his penny a week.

Great want of Protestant Ministers in Canada.

From the Rev. *Isaac Purkis*, a Missionary of this Board in Montreal, and its vicinity, we have recently received an interesting communication, from which we make the following extracts, in relation to the number and condition of the Protestant population, and their truly distressing need of the ordinary means of grace.

"I have been informed of several settlements in different parts of this section of the country, where the Gospel is much needed, and where many of the people would most gladly aid in procuring it, but who are unable, without assistance, either to find ministers, or to support them wholly; several interesting cases of this kind have been mentioned, concerning which I shall be able to give more particular information hereafter. A gentleman who is agent for a proprietor of about 20,000 acres of land, not 30 miles distant, informs me that there are on the lands under his charge about 4,000 Protestants, living without the means of grace —that they would raise about $100 a year.

Of the necessitous situation of this country, some idea may be formed from the following items of information, which I doubt not may be relied on as generally correct. There are in the Lower Province about 600,000 souls.—Protestants, from 100 to 150,000.

In the *Island* of Montreal are about 50,000. In the city and suburbs, 29 to 30,000. In Quebec, more than 26,000. It is said, and I doubt not correctly, that there are not more than 36 Protestant ministers of any description or denomination among the 600,000 in the Lower Province. Not more than 15,000 of the 600,000 can have any part in the labors of any Protestant minister. There are not so far as my knowledge extends, after renewed inquiry, so many as six Evangelical Presbyterian ministers among the 600,000. There is also great need of Missionaries to promote education, as not more than one in fifty of the French Canadians, perhaps I should rather have said, not one in eighty who can read. The four Indian villages, viz. Lorette, Caughnawaga, Lake of the two Mountains, and St. Regis, are much to be commisserated, priest-ridden as they are, and enveloped in *worse* than Pagan superstition.

There is also much for which we ought to be thankful in Montreal, and in other parts of the Province, viz. Bible Societies, Religious Tract Societies, Sabbath School Societies, and Libraries, all of which have gained considerable strength in a few years—a small Missionary Society, House of Industry, Infant School, &c. several of which had no existence when I first came here, six years ago, and at which time, it was hard, if not impossible, to collect fifty persons together, for the most important, viz. the Bible Society, but now its meetings command the attention of many hundreds, and many branches exist in different parts of the province; thus, while there is much to deplore, there is at the same time much on account of which the friends of the doctrine of the Cross ought to thank God and take courage."

REPORTS OF MISSIONARIES.

Pennsylvania.

Extracts from a monthly report of a Missionary in Huntingdon county, dated, Martinsburg, Dec. 31, 1829.

"During the present month, I have travelled 120 miles, preached 18 sermons, visited 21 families, attended my classes as usual, and formed a Tract society of 50 members, and also distributed some Tracts. Last week I visited and preached to the congregation at Yellow Creek. They have not had any stated preaching for some years, except from one whose character has been impeached, and who has been silenced by Presbytery. He has, it seems, done no good among the people, but rather the contrary. He is now about to leave

them, and they are anxious to obtain the services of a minister, and think they could give $150 towards his support for one third of his time, and in a year or two, could afford more. This place, i. e. Martinsburg and Well's Valley, it is said, will give the same amount. It is certain these three places, if aided by the Board for a time, will soon be able to keep a minister of themselves.

I have, dear sir, much reason to lament the hardness of heart which is manifested in some of these people among whom I minister, and yet deplorable as this is, I have much greater reason to bewail my own negligence and remissness in duty. O how I need the fervent prayer of the righteous, that I might be delivered from my besetting sin, indolence, and that my conduct might be such, as to win souls to Christ. Another year is just lingering to be gone. The grand clock of time is about to strike another hour, and "what have I done for him that died to save my wretched soul? How are my follies multiplied fast as my minutes roll!" I say not these things as a splendid exhibition of my own humility. Alas! though I should think myself to be something, yet in His sight, "Behold, I am vile." O that the year, which is now ushering in, if spared to see the end of it, may testify to my greater faithfulness and devotedness to God, for which let me hope for your fervent prayers, and I shall ever remain your friend, and for the present, your humble servant for Christ's sake."

Report of the Rev. Wm. Bacon, stated supply in the 12th Church, Philadelphia.

I have now completed my second quarter of missionary labor in your service, during which time I have attended 123 meetings, of which 1 was a church meeting, 3 were meetings of Presbytery, 6 of Sabbath and Infant School Societies, 4 anxious meetings, 7 session meetings, 4 meetings for the distribution of Tracts, 48 prayer meetings, and 50 meetings for preaching the word. In addition to these, I have attended 2 funerals, 2 days of fasting, and visited the Sabbath School 21 times.

In consequence of sickness in my family and the accumulation of other ministerial business, I am unable to give so much time to religious visiting as formerly. I have, however, been able to pay 205 of such visits during the quarter.

Since my last communication, 16 have united to the church in which I labor. Several hopeful conversions have lately taken place among us; several cases of conviction are now existing, and I think there is a sensible increase of life and zeal of late in the church.

Our Sabbath School is much increased of late both in numbers and interest. I take an active part myself in the instruction of it, the effect of which has been to interest at least my own self in the Sabbath School cause. There is an increase of zeal and faithfulness on the part of the Teachers, and a proportionable seriousness on the part of the scholars. Several of them have lately given evidence of saving conversion.

The members of our congregation have enlisted with much energy in the monthly distribution of Tracts. They have nearly completed the distribution in Cedar Ward, and they come back from their work delighted with the friendly reception which they met.

From the Rev. Salmon King, dated Warren, Bradford county, Pa. Jan. 8, 1830.

Dear Sir,—In making out my report for the last quarter, I would state that I have, according to my directions, confined my labors principally to the feeble church of Warren, but have preached occasionally in the destitute places. We have lately formed a *temperance society*—though small, yet we hope it will increase, and have a salutary influence in suppressing the use of ardent spirits.

There are at present considerable efforts made to build a house for the worship of Almighty God. The site is fixed, and many have subscribed liberally for their circumstances for the object. But how it is possible to accomplish it, is difficult to conceive. We meet once a week to pray about it.

The church are harmonious, but feeble. I know of no particular excitement at present. We meet in a large school-house on the Sabbath, but it is not large enough to contain the audience. Prayer meetings, conferences, and lectures are continued. I have just returned from the funeral of the Rev. M. M. York, of Wysox. He died on the 2d inst. after a few days illness.—He was indeed a bright and shining light, an able minister, and died in peace. The christian people, in this quarter, deeply lament his loss.

From the Rev. Cyrus Gildersleeve, a Missionary in Luzerne county.

"Saturday, Oct. 10th.—Attended by

appointment, a meeting in Hanover, to inquire into the expediency of *organizing a new church*, embracing the members of the Wilkesbarre church, that reside in Hanover and Newport, together with such other pious persons, as may apply on examination. The result was, that there appeared a fair promise, that the way would soon open for organizing a new church. Preached the next morning, Sabbath, in Hanover.

Nov. 27th.—The Rev. Mr. Murray accompanied me to the school house near Mr. Lines. After sermon by Mr. Murray, a certificate of dismission, containing eighteen names, was produced and read, and on motion, it was unanimously agreed that they would be formed into a church. Three ruling elders and one deacon were elected, and set apart to their office according to our book of discipline. Appearances seemed auspicious in relation to the new church.

"Dec. 5th.—Preached a lecture preparatory to the administration of the Lord's supper, in the newly organized church in Hanover.

"Sabbath, Dec. 6th.—Preached and dispensed the Lord's supper to the new church for the first time. Two persons, on application, were examined and received on profession of their faith.—Notwithstanding the paths were very bad, the house was full, the people attentive and solemn. Had a comfortable season.

In Plymouth, a death-like apathy prevails, with very few exceptions; and yet my Bible class excites some interest, is pretty well attended, and hope may be useful. The newly organized church in Hanover and Newport, are contemplating the erection of a house for worship. The hope is indulged that this object will be effected, and that this church will prosper. There are equal materials for a new Presbyterian church in Pittston and Providence; but things seem not exactly ripe yet for the object to be carried into effect. Perhaps the board may think I ought to have preached more frequently; but it is difficult to collect many people, at other times than the Sabbath, unless more excitement existed. Considerable discouragements exist, on the ground which your missionary has endeavored to cultivate, that require faith and perseverance; yet the preaching of the Gospel has appeared not to be entirely in vain. The people are progressing in Christian order; respect for the Lord's day, attention to the preaching of the word, and the cause of temperance is gaining.

New Jersey.

From the Rev. John Burt, Missionary in Salem, dated Jan. 4, 1830.

"In relation to the commission received from the Board of Missions, I have fulfilled it as well as I could. I have not been wholly idle, although from certain causes beyond my control, not quite so industrious and successful as in former years. Preached 169 times, besides addresses, exhortations, &c.—made 68 religious visits—met my two Bible classes 42 times—examined the Sunday school 14 times, founded a temperance and a colonization society, &c."

Virginia.

From a Missionary in Pittsylvania county, dated Danville, Dec. 15, 1829.

"I cannot, in a short letter, give you any adequate idea of the desolations around Danville. Truly there are many who profess to be followers of Christ, yet it could not be believed in very many cases, in any other way, than by seeing their names enrolled among the records of their church. There are many portions of this county that never heard the voice of a preacher of our church.—There is one interesting part of the county, about 15 or 20 miles north-west of Danville, that would, no doubt, receive a good zealous preacher from the Board, if the Board could find him.—Should his labors be blessed, he might at once build up one of the most respectable churches in all this section of country. There is a great mass of wealth and worldly respectability, and five or six individuals that would at once join the Presbyterian church.

In the north-east section of the county, they are asking for Presbyterian preaching. There I think a Missionary might do much good.

Henry county, which lies west of Pittsylvania, has in it no Presbyterian church, and not even a member of the church, to my knowledge. I think there is but little preaching there of any kind.

But to return to Danville. Permit me to say, that during the past year, I attended 190 meetings, and preached nearly as many times. In Danville, I have held 170 meetings. The congregations have generally been good. For the last six months, the congregations have been uncommonly large and attentive. There have been only two cases of hopeful conversion in the place,

and one in the country. There has been, I humbly hope, a growing in grace among our members generally, and great anxiety for the salvation of souls. I know of no cases of pungent conviction for sin—there are a few who have inquiring minds. Our Sunday schools are attended with increasing interest, particularly the female Sunday school. There is a female benevolent society. They have appropriated their collections as yet about home.

There is a Bible society for the county recently formed. It has between 30 and 40 members. The object before the board of that society now is, to supply every destitute family with a Bible, in the best way, in the shortest time, and upon the cheapest terms practicable. I hope we shall in less than two years be enabled to say that every family in our county has a Bible.

I am in the habit of visiting more or less every week. I hope such labor is not in vain in the Lord. But alas! sin abounds, and iniquity prevails to an alarming extent, and I am ready to take up the lamentation of the prophet, "Who hath believed our report? And to whom is the arm of the Lord revealed?"

From the same, under date of Jan. 12, 1830.

"I send enclosed twenty-five dollars, as a donation from the church in Danville, Va. to the Assembly's Board of Missions, which the Board will please accept. This sum was collected during the past year, at the monthly concert of prayer. I am glad, and I trust thankful, when the Lord enables me to cast something into his treasury from this infant and feeble church. Though not able to support their pastor, they are learning to feel for the destitute, and if it be but the widow's mite that they can give, they will not withhold that. "There is that scattereth and yet increaseth." I trust, Sir, in the course of the year, (I hope in the beginning of it,) to be able to form the session into a Missionary society, auxiliary to the Assembly's Board. If this is not done, the Board may confidently rely on the contributions collected at the monthly concert. I hope from the beginning made this year, that our donation will be greater than the past.

There is an increasing liberality in the church, and as in all other places, the more they give, the more willing they are to give.

Our Sunday schools promise to be very useful. There is great interest felt for their prosperity. Teachers are punctual in their attendance, and have become more assiduous in their attention to their respective classes. I am glad to say that there is another missionary of the Presbyterian church in the county—he is now in the field of which I spoke in my last."

From the Rev. E. C. Hutchinson, a Missionary in Loudon county, dated Leesburg, Dec. 22, 1829.

"My time has been very constantly occupied in the duties which have devolved upon me, and you, reverend sir, who have labored in this country, can form a very good estimate of the nature and the extent of these duties. According to the best of my ability, I have preached the Gospel, and visited my charge. Although it is a time of coldness and carelessness among all sects of christian here, our church has nevertheless been blessed with a small addition. Our congregation in Leesburg is usually respectable in numbers, and it is sometimes very full. In addition to my usual practice of preaching twice on the Sabbath, we have a weekly lecture; and the female members have a weekly prayer meeting. The Tract cause flourishes, and the county Bible society are about to adopt some measures to forward the views of the Parent Society. You have probably seen my ordination in the papers.

So low was the condition of this church when I came to Leesburg, that it had been given up by many of the ministers of our Presbytery. It seemed however to me important ground; and such is its present state, that I trust we may not be under the necessity of troubling the Board of Missions longer than the present year. Prejudice has gradually died away, and seems now almost extinct.—The Episcopalians have yielded their hopes of incorporating our members in their church; and with the blessing of God there may be yet a Presbyterian people here. In the German settlement, where I preach once a month, there is an extensive field of usefulness. The congregation is usually as large as three hundred. It is my hope that our Presbytery will gain another church from that settlement.

In Waterford I sometimes preach on Sabbath evening. There are a few members residing in town, and I have been successful in establishing a Tract society there.

Our cause in the counties around me

is bleeding for want of missionaries and and pastors."

From a Missionary in Bath, Pocahontas, and Greenbriar counties, dated December 29, 1829.

"During the last month, I have preached 12 sermons; travelled 250 miles; distributed 1000 pages of Tracts, consisting chiefly of Kittridge's Address on Intemperance. Tracts are very much needed in these backward and destitute regions of country. I have also visted 15 families. In these counties we have no Sabbath Schools, and it is more than probable that we shall not have any before spring. The country is very mountainous; the population very sparse. A number of the people have to come from 6 to 8 and 10 miles to preaching. I would preach oftener could I collect the people to hear. I have been disappointed more than once in fulfiling my appointments, on account of high water. And once after riding 5 miles through sleet and snow to fulfil an appointment, the weather was so inclement that no one attended. In the counties of Bath, Greenbriar and Pocahontas, there is only one Presbyterian preacher besides your Missionary; and in these counties there are nearly 20,000 souls. A great many of them never heard a Presbyterian minister preach; and the people are anxious to hear Presbyterian preaching. A large majority prefer it. Indeed there is very little preaching of any kind—one or two Methodist circuit riders, and the same number of very inefficient Baptist preachers. They have no congregations, and the people only go to hear them when there is no other person to go to hear. These three counties, partially as they are at present supplied, are much better supplied than many of the neighbouring or adjoining counties. Western Virginia is truly destitute of the labours of evangelical men. Thousands are perishing for "lack of knowledge:" And little can be done by the feeble churches in those regions, where they have been already organized, in support of the Gospel of Christ. In many counties in Western Virginia, there is no Presbyterian preacher—no Missionary, no Tract, no Bible Societies, nor any institution of the kind. All, all is a barren, unenlightened, moral waste. The people are generally very kind and hospitable—Missionaries are kindly received—they need not be at any expense whilst labouring among this people. Still there is much to discourage: Intemperance in these regions has not yet "become ashamed"—nor "hidden its head." The distribution of Kittridges address has already been attended with much good; and I hope to hear of much more good resulting from giving the people an opportunity of reading this valuable tract. The Sabbath in many parts of this country is much profaned. Could not some of your benevolent and charitable tract societies send us a small parcel of tracts to disperse through these destitute regions, these 'western wilds.' Could not the "Philadelphia Tract Society" extend her helping hand to us, we want tracts very much. It is impossible for one Missionary to watch over so many souls—or to let his influence be felt over such extensive bounds in the manner in which he wishes it might be felt.

GEORGIA.

From Mr. J. R. Talmage, Butts Co. Jan. 12, 1830.

"I have preached in several different counties to very interesting audiences, but in general the Presbyterian congregations are very small. The number of professors of religion in one church in this part of the state varies from 6 to 10, 15, 20 and in a few instances 60 or 70. In general we have but one congregation in a county, for which reason some are obliged to go fifteen or twenty miles to church. It has sometimes been a source of great pleasure to me to reflect that although my audience is small it is composed for the most part of those who are anxious to hear the gospel.—They have not stepped out of their houses immediately into the house of worship, merely to pass away an idle hour or satisfy a vain curiosity. They have been obliged to rise earlier than usual on the Sabbath morning and proceed for a considerable number of miles to the house of God.—When I see such persons taking their seats in the church, fixing their eyes on the speaker, and eagerly devouring every word that is dropped I cannot but believe that of a truth God is no respecter of persons.

NORTH CAROLINA.

Reports have recently been received from Mr. *W. C. Anderson*, an agent of the Board in this state, of a highly interesting and encouraging nature. In a little less than two months, from the 21st of Nov. to the 19th of Jan. he has travelled 831 miles, preached 36 times, and organized 27 auxiliaries, at an expense of less than $10. In these Auxiliaries the whole number of sub-

scribers is 1,487—the amount subscribed $795 30—the amount collected $128 67. A number of subscribers were also obtained for the "Missionary Reporter." The names of the Auxiliaries reported will be found in the general list, and the amounts paid by each will be acknowledged by the Treasurer, when the collections and remittances shall have been more generally made.

LIST OF AUXILIARIES

TO THE BOARD OF MISSIONS.

Massachusetts—Newburyport. *New York*, N. York city—Wall street church, Canal st. church, Murray street church, Scotch Presbyterian, church; Albany, 1st Presbyterian church, 2d do., 3d do., Synod of Albany; Troy, 1st Presbyterian church, 2d do.; Greenbush, Lansingburg, Hudson, Presbytery of Watertown, Black River Association. *New Jersey*—Church at Cape May, do. at Princeton, Kingston church, Harmony congregation, Oxford do., Hardwick do., Stillwater do., Greenwich, Warren co. do., Bethlehem, Hunterdon co. do., Alexandria do., Amwell United 1st do., Amwell 1st church, Hunterdon county, Amwell 2d church, Hunterdon co., Millville church, Cumberland co., Bridgeton do. do., Fairfield do. do., Mansfield do. Hunterdon county, Greenwich do. Cumberland co., Deerfield do. do., Pittsgrove do. Salem co., Woodbury do. Gloucester co., Blackwoodtown do. do., Lambertsville do. Hunterdon co., Pennington do. do., 1st church in Trenton, Lawrenceville church, Hunterdon co., Dutch Neck do., Cranberry do. Middlesex co., Upper Freehold do. Monmouth co., 1st church in Freehold, do., Church in Trenton city, 3d church of Newark, New Brunswick do. *Pennsylvania.*—1st church in Philadelphia; 2d do. 3d do. 4th do. 6th do. 7th do. 8th do.; Churches in Kensington, Frankford, Neshamony, Reading, East Tuscarora, Mifflintown, Lewistown, Waynesburg, Huntington, Harts Log, Alexandria, Bellefonte, Lick Run, East Kishacoquillas, Norristown, Doylestown, Abington, Germantown, Allentownship; 1st and 2d Presbyterian church, Pittsburg; church at East Liberty, Alleghany county; Wyalusing, Solesbury, Long Run & New Salem, Great Valley and Charlestown, Cross Roads, The Flats, Washington county; Youngstown, Slippery Rock, Mount Pleasant, Easton, Lower Mount Bethel; Beulah church, Northumberland Presbytery, T. Hood, Secretary; Presbyterian church at Greensburg, Beaver county; Beaver, Charteers, Wash. co.; Cross Creek, Washington, Buffaloe, Mercer, Mercer co.; North East, Erie co.; 1st church Erie; 1st church Meadville, Crawford co.; Butler, Butler co.; Mount Prospect, Wash. co.; Claysville, do; Pigeon Creek, do.; Hopewell congregation, New Bedford, Mercer co.; church at Racoon, Wash. co.; Miller's Run, do.; Bethany church, Allegheny co.; church at Mill Creek, Beaver co.; Monteurs Run congregation, Upper Ten Mile, Wash. co.; Lower Ten Mile, do.; Congruity, Westmoreland co. *Delaware.*—Churches at Christiana, New Castle, Penncader. *Maryland.*—Churches at Hagerstown, Monokin or Princess Ann, Wicomico or Salisbury; 1st church at Baltimore; Taneytown, Miss M. Birnie, Sec.; 2d Pres. church of Baltimore, 3d. do. do. *Virginia.*—Lower Buffaloe, Brook co.; The Flatts, do. Three Springs, do.; Presbyterian church at Wheeling.—*North Carolina.*—Centre church, churches of Ash Pole, Laurel Hill, Bethel church, Little Pedee, Wilmington, Nutbush, Oxford, Hillsborough, Hawfields, Cross Roads, Milton, Danville, Harmony, Carmel, Philadelphus, St. Pauls, Lumber Bridge, Euphronia, Moore county, Buffalo, do. Mineral Spring, do. Alemance, Guilford co. Buffalo, do. Greensborough, do. Eno, Orange co. Griers, Caswell co. Union, Moore co. Bethesda, do. Tirza, Cumberland co. Averasborough, do. Bluff congregation, do. Gallatia, do. Long street, do. Bethel, Robinson co. M'Gill's cong'tion, Richmond co. *South Carolina.*—Red Bluff congregation. *Ohio.*—Churches at Mansfield, Mount Vernon, Buck Creek, Urbanna, Cincinnati, (Dr. Wilsons's) Dayton, Franklin, Lebanon, Dicks Creek, Pisgah, Rocky Spring, Bloomingburgh, Washington, Salem, Concord, Reading, Springfield, Mill Ville, Seven Mile, Hamilton, Butler co. Somerset, Montgomery, Pleasant Ridge, Ripley, Brown co. Red Oak, Strait Creek, Manchester, West Union, Hillsborough, Mount Carmel, Hopewell, Bath, Troy, Miama co. Yellow Spring, Green co. New Lisbon, Columbiana co. Youngstown, Trumbull co. Poland, do. Pleasant Valley congregation, Fairfield, Columbiana co. Apple Creek congregation, Wooster, Wayne co. church at Lancaster, Fairfield co. 3d church at Cincinnati, church at Newton, Fairview, Guernsey county, Lancaster Presbytery, churches at New Lancaster, Thornville, Unity, Zanesville and Putnam, Norwich, Pleasant Hill, Cambridge, Washington, Senecaville, Buffaloe, M'Connellsville, Welch's Settlement, Irville, Newark, Rush Creek, Richland Presbytery, churches at Utica, Martinsburg, Frederick, Pleasant Valley, Steubenville. *Alabama.*—Tuscumbia. *Indiana.*—Presbytery of Wabash, church at Crawfordsville. *Illinois.*—Golconda, Pope county. *West Tennessee.*—Columbia, Maury county. *Georgia.*—St. Mary's. *Kentucky.*—First church at Lexington.—Total 240.

MISSIONARY APPOINTMENTS.

Rev. Jabez Spicer, 1 year, Greenwood and Andover, New York.

Rev. Robert A. Lapsley, 1 year, Livingston and Caldwell counties, Ky.

Mr. Daniel L. Russell, Missionary Agent, 2 months, Synod of Virginia.

Rev. Colin M'Iver, Missionary Agent, 4 months, North and South Carolina and Georgia.

Rev. George Colton, 1 year, Elba, Stafford, and Alexander, Genesee co. N. York.

Rev. E. S. Hunter, 1 year, Middlebury Village, Genesee co. N. York.

Rev. Chester Long, 1 year, White Plains, West Chester co. N. York.

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Re-appointments.

Rev. George G. Sill, 1 year, West Mendon and Rush, N. Y.

Rev. Cyrus Gildersleeve, 6 months, Luzerne co. Pa.

Rev. Daniel M. Barber, 1 year, West Branch of the Susquehanna and Sinemahoning, Clearfield co. Pa.

Mr. Samuel Montgomery, 2 months, Huntingdon co. Pa.

LETTERS RECEIVED.

W. Carrith, Pa.; C. Johnson, N. Y.; S. Baldridge, Ill.; J. D. Duffield, Md.; S. Steele, Ky.; S. B. Quay, Pa.; J. C. Harrison, Ky.; N. Gould, N.Y.; J. Paine, Va.; G. G. Sill 2, N. Y.; J. H. Jones, N. J.; J. F. Clarke, do.; S. Montgomery, Pa.; L. B. Sullivan, N. Y.; S. Pierce, do.; H. Brown, Ohio; A. G. Danby, N. Y.; D. R. Preston, Florida; R. Rutherford, Ohio; A. Clark, N. Y.; G. Morgan, N. Y.; J. Blythe, Kentucky; T. Barr 2, Ohio; J. Titus, Pa.; S. Agnew, Pa.; W. Fraser, Ohio; A. Alexander, N.J.; W. Bacon, Pa.; B. E. Collins, Pa.; J. Burt, N. J.; C. Gildersleeve, Pa.; R. A. Lapsley, Kentucky; H. M. Kerr, N. C.; G. Duffield, Pa.; S. C. Henry, N. J.; H. Van Deman, O.; J. Robinson, Ohio; J. Peebles, Pa.; J. S. Thomson, Indiana; J. Thomson 2, do.; W. C. Anderson, N. C.; R. G. Lynn, Ohio; M. Williamson, N. J.; W. Hughes, Ohio; D. M. Barbour, Pa.; J. Agnew, do.; J. Lee, N. Y.; J. Rea, Ohio; R. Boal, jr. Ohio; J. R. Anderson, Geo.; W. M. Colin, Ohio; A. M'Elroy, Pa.; J. Gloucester, Pa.; S. Hodge, Tenn.; D. L. Russell 2, Va.; B. F. Spillman, Illinois; T. G. Potts, Pa.; Messrs. Whiting, Wilcox and Crawford, N. Y.; E. S. Hunter, and Elders and Trustees of the church in Middlebury, N. Y.; A. F. Rankin, Ohio; A. Leonard, do.; A. D. Montgomery, Va.; J. Ayres, do.; E. Hart, Ohio; J. M. Olmstead, Pa.; D. M'Kinney, Pa.; J. D. Hughes, Ohio; P. H. Fullenwider, N. J.; S. W. Leonard, N. Y.; C. Gardiner, Pa.; G. Colton, do.; W. Craig do.; J. R. Moreland, Indiana; J. A. Ogden, Indiana; A. Coe, N. W. Territory; J. M. Street, Michigan Territory; D. Dingley, N. W. Territory; P. Lamar, Geo.; Elders and Trustees of the congregations M'Connellsville, Deerfield and Windsor, Ohio; J. V. Henry, N. Y.; A. R. Moore, do.; T. Caldwell, Ky.; G. Printz, Ohio; A. Scovel, N. Y.; J. C. Watson, N. J.; A. S. Weaver, Ohio; Messrs. Hall, Steele and Blythe, Cor. Ex. Com. of West Lexington Pres. Ky.; J. R. Talmage, Geo.; A. O. Hubbard, Md.; G. Morrison, do.; S. Daley, N. Y.; Elders of the church at White Plains, N. Y.; S. Todd, Pa.; W. B. Stow, N.Y.; J. H. Agnew, Pa. Elders of New Shiloh church, W. Ten.; A. Beasley O.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, during the month of January, 1830.

Aurora, Ohio. From Mrs. Trephina Sawyer, per Rev. A. Coe,		$00 12
Baltimore, Md. Donation from Mr. Samuel Jones - - - -	5 00	
Annual subscription from the 3d Presbyterian church,	21 00	
Do. do. do. 2d do. do. -	20 00	
Do. do. do. 1st do. do. -	174 00	
		220 00
Brooklyn, N. Y. From 1st Presbyterian church, 1-3d of their Monthly Concert collection, per A. V. Sinderin, Esq. - - - - -		50 00
Cape May, N.J. Monthly collection in Presby'n church, per Rev. M. Williamson		2 00
Congruity, Pa. Annual subscription Auxiliary Society, per Wm. Craig, Tr.		39 75
Danville, Va. Monthly Concert collection in Presb. church, per Rev. D. A. Montgomery, - - - - - - - - - - - -		25 00
Great Valley, N. Y. Annual subscription from Presb. church, per Dr. Stephen Harrison, Treasurer - - - - - - - -		16 00
Germantown, Pa. Monthly coll. from Pres. church, per Rev. J. Nourse,	6 19	
Annual subscription from members	6 00	
		12 19
Greensburg. From Auxiliary Society, additional, per Mr. S. Todd - -		5 00
Greenfield, Ohio. From Mrs. Samuel Spencer, per Rev. A. Coe -	0 50	
Do. Hiram Spencer, do. - - - -	0 50	
		1 00
Huntingdon, Pa. Annual subscription from Pres. church, under care of Rev. John Peebles, per R. B. Campfield - - - -		21 00
Jackson, Tenn. Donation from Elizabeth P. Trigg - - - -		0 50
Lambertsville, N. J. Collection in Presbyterian church - - - -		10 79
		403 35

	Brought over		403 35
Lewiston, Pa.	From do. per Rev. A. B. Quay,		13 00
Long Run,	From do. per A. M. Candless		4 00
Neshamony, Pa.	From the Auxiliary Society in Rev. Mr. Bellville's congregation	40 00	
	Donation from an aged member of do	20 00	
			60 00
New Hope.	From Miss Pratt's scholars		0 56
New Lisbon.	From Presbyterian church, per Rev. C. Vallingham		7 50
New York.	From Auxiliary Society of Murray street congregation, per Rev. J. T. Russell,	76 94	
	Do. of the Irish Pres. church, Canal st. per do.	83 51	
	Donation from Rev. Gardiner Spring, D.D.	50 00	
			210 45
Newark, N. J.	Third payment of Auxiliary Society of 3d church, per Rev. J. T. Russell		64 50
New Brunswick, N. J.	Donation from Mrs. Joanna Bayard, per Mr. Samuel Holcomb	1 50	
	Do. Mrs. Ogden, do.	4 50	
	Annual subscription of Presbyterian church	44 50	
			50 50
N. W. Territory.	Donation from Daniel Dingley, an Indian trader near St. Croix River, North Western Territory, per Rev. A. Coe		10 00
Princeton, N. J.	From Auxiliary Society, per Rev. J. T. Russell		7 00
Ogee's Ferry, Ill.	From Mr. Joseph Ogee, per Rev. A. Coe,	2 00	
	Do- two little girls do.	0 02	
			2 02
Philadelphia.	Monthly Concert collection in 1st Pres. church	5 15	
	Do. do. 2d do.	33 51	
	Annual Subscription for 1829 of 2d do.	106 89	
	Do. do. do. 7th do. Rev. W. Engles	62 70	
	Do. do. in part, 4th do.	26 75	
	Do. do. do. 8th do.	70 00	
	Do. do. for 1829, Rev. S. B. How and family	2 00	
	Subscription of late S. E. Wier, Esq.	100 00	
	From Mr. W. F. Geddes, for sub'n to Philadelphian	1 00	
	Donation from the Ladies Foreign and Domestic Missionary Society, per Miss Anna J. Linnard, and Miss Hannah Clarkson	350 00	
	Donation from discussion of Universalism	0 50	
	Do. Mr. Robert Wallace	10 00	
	Do. Mr. W. F. Geddes	4 00	
			772 50

Cash from Rev. E. S. Ely, from himself and congregation, viz:

Rev. E. S. Ely	$100 00	Brought over	$230 00
Mr. Wm. Nassau, an elder	50 00	Mr. John Little	2 00
Mrs. Margaret Carswell	25 00	Mr. Henry Tumbleston	2 00
Lemuel Lamb, Esq.	12 00	Mr. John Brower	1 00
Mr. James C. Thompson and wife	10 00	Miss Abby Ann Steele	1 00
Mr. Robert Thompson and wife	10 00	Mrs. Sarah A. Raybold	1 00
Mrs. Maria M'Clure	5 00	Mrs. J. B. Sutherland	1 00
Mr. Elisha W. Cook	5 00	Mr. Joseph Rogers	1 00
Mr. Joseph B. Mitchell	4 00	Mrs. Eliza Crowley	1 00
Mr. James Stuart, an elder	5 00	Mr. Frederick Myerle	1 00
John W. Thompson, Esq.	2 00	Mrs. Margaret Myerle	1 00
Mrs. Mary Hunter	2 00	181 subscrib's of 50 cts. ea.	90 50
		7 do. 25 do.	1 75
Carried over	$230 00		334 25

Salem, N. J.	Collection in Pres. church for 1829, per Rev. Mr. Burt	5 00	
	Do. do. 1830, do.	8 00	
			13 00
Trenton, Tenn.	Donation from G. Hamilton, per Rev. J. Nourse		0 50
Missionary Reporter.	From sundry subscribers		178 00
	SOLOMON ALLEN, *Treasurer,* *No. 18, South Third Street.*		$2,131 13

NOTE.—*Robert Lenox, Esq.* of the city of New-York, has authorized us to add his name to the subscription of $100 a year for 10 years.

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

GENERAL AGENT.

It is proper to state that the General Agent, after he had made some progress in prosecuting his agency in this city, was obliged to return to Carlisle, the residence of his family. One of his children was dangerously ill; and when she had partially recovered he was detained there by the subsequent sickness of his wife. Something was done by him in Carlisle. On his return he conferred with the President of the Board; and it was deemed advisable for him to visit New York and Albany immediately, as his assistance had been desired by brethren in each of those cities. In regard to the clerical brethren at New York, he says they are generally very friendly to our Board; and in Albany he informs us he is prosecuting his agency with flattering success. The details of his labours may perhaps be given in a subsequent number.

LETTER FROM THE REV. GEO. WHITING.

Boston, Jan. 13th, 1830.

Rev. E. S. Ely, D. D.

My Dear Sir,—Perhaps you may recollect that your Board of Education granted me two loans, of $50 each, some 4 years ago, while I was a member of the seminary at Princeton. You may possibly remember also to have intimated to me that if, as I expected, I should become a foreign missionary, your impression was that the Board would not require the payment of the notes I gave. They will become due in the course of the present year; and as I am about to leave the country, it is proper that I should know officially whether I may expect the Board to do me this kindness or not; and if not, that I should endeavour to make some other arrangement. It is hardly necessary to say, that having been laboring as an agent for the A. B. C. F. M., on a moderate salary, almost the whole time since I began to preach, and having been in debt for my education, I am not prepared, to pay the money now—nor could I possibly do it, without taking it from the amount allowed me by the Prudential Committee, as an outfit.

Of course the donation, if made, would be in reality to the missionary cause. Still I regard the debt as an honest one, and should rejoice to pay it when I can, that some other indigent student may have the benefit of it; situated as I am, however, perhaps it will be deemed a reasonable request when I ask to be released from the obligation. Will you, my dear sir, do me the favor to communicate this request to the Executive Committee, and let me know what order is taken respecting it.—Should they not be together immediately, I will thank you to write me a line expressing your own opinion as to what they will do. If that opinion is the same as you expressed to me years ago, I shall venture to dismiss all anxiety on the subject.

A line will reach me before I embark if written immediately.

It may be interesting to you to know that I expect to sail for Malta, on the 20th inst., and to be associated with Mr. Bird in Syria.

Your prayers I trust will follow me.

I beg you to make my thanks acceptable to the Committee for their past kindness; and believe me, my dear sir, very truly

Your obliged fellow servant in the Gospel, GEO. B. WHITING.

It will be recollected, that in our last we stated our objections to exacting bonds from our beneficiaries for the payment of money advanced for their edcation.* Instances have occurred in which individuals needing but little assistance, have preferred receiving a loan and giving their notes for the repayment. The Board have complied with their wishes; and will in future aid others thus circumstanced in the same manner, when they prefer this mode.

On reading Mr. Whiting's letter the Executive Committee *instantly* & *unanimously* cancelled his obligation. They rejoice to have assisted a worthy young man in completing his thelogical education, by which he has become qualified, in the judgment of the Prudential Committee of the A. B. C. F. M. to be one

* Page 78, line 15 from the bottom, dele the word *two*.

of their Mission to Syria. Very cheerfully will the Board of Education, at any future time, make a similar donation to assist foreign Missions.

Princeton College.

A brother in the West has stated in a letter that some apprehended, that if they were to become too closely connected with this Board, their colleges would be neglected, and that at Princeton be too exclusively patronized. This apprehension is founded in mistake, and would have been removed if our former statements had been duly considered. This ancient literary institution is indeed worthy of regard. It has been a blessing both to the church and to the state. A large proportion of our most eminent statesmen and most popular preachers, have received their collegiate education in that highly favoured seminary; but our brethren to the West and to the South may rest assured, that their wishes will be consulted, and beneficiaries supported by them, sent to any college, or theological seminary they may prefer.

Thus led to speak of the college of Princeton, it will be deemed but an act of justice to correct a mistatement of facts in relation to it, to which has been given very extensive circulation, and which is likely to be injurious to its prosperity if suffered to remain without correction. For the diminution of the number of its students various causes might be assigned, that do not reflect on its literary merit or reputation. But the number is by no means so small as stated in two publications that have extensive circulation. In the quarterly Register and Journal of the A. Education Society for April 1829, it is stated, that this college had only *forty-three* undergraduates; and this statement is republished in the Christian Almanac for N. York, Connecticut & N. Jersey, and elswhere. This incorrect and unfortunate statement has, we are informed, induced some persons to suppose this college is closed. We are happy to be able, on the best authority, to inform the public that the average number for the last year was between *seventy* and *eighty*, and that there are at present *seventy-one* students, and that it is confidently believed there never was more industry, good order, and piety in the institution at any period for many years. A large addition to the college is expected next spring.

This periodical has not only erred in regard to the whole number of students, but has made the sum of the numbers assigned by its own statement to 3 classes less, by 10, than the true amount.

Good Example.

There is a young man in Princeton College, to whom the Executive Committee have made an appropriation of $35 for the present session. He has no relations to aid him, except a brother from whom he receives some clothing. But he is a house carpenter; and the last session he paid his college bill with the avails of his labour. He raised by his industry during the last vacation, between $30 and $40; and he intends employing his vacations in this way during his whole preparatory course for the gospel Ministry. He is a good scholar.

Extracts Continued, from page 80.

"To the inquiry why the fact should be so, it would be a sufficient answer to say, that such is God's appointment. 'Faith cometh by hearing.' But we can, in this instance, see an analogy between the effectual communication of revealed truth, and that of truth of every other kind. Without oral instruction there would be little knowledge in the world, though the world were filled with books. In every gradation of instruction, from the child that learns his alphabet to the erudite adept in science, the advances are made chiefly by oral instruction. Whoever thought of opening a school, or a college, by placing a library in it, from which each scholar might be furnished with suitable books, but without any teachers to explain them by verbal instruction, to aid the pupils in their researches, or to direct those researches aright? It is the same in religion; or rather the case is stronger here, because depraved man is more averse from religious truth than from truth of any other kind. We cheerfully admit, nay, we would earnestly contend, that every hu-

man being arrived at the age of discretion should have a Bible, and be taught to read it. But we also contend, that mankind must have living teachers too, or that the Bible, in ninety-nine instances out of a hundred, will be little read, little understood, and do but little good.

"From the time of the Evangelist Philip, down to the present hour, the answer even of a diligent reader to the enquiry, 'Understandeth thou what thou readest?' must be that of the Ethiopian Eunuch, 'How can I, except some man should guide me.'

"If any of the children of the church need assistance in obtaining an education for the sacred office, from what source can they so properly receive it, as from the church their moral parent? Every consideration of nature, reason, and scripture, point to this parent as the most suitable provider. Assistance from individuals may be given reluctantly, or may be suddenly and capriciously withdrawn: but the church, as long as she has the feelings of a mother, can never be, either reluctant, or weary in providing for her beloved children. The aid received from individuals, may excite in delicate minds, a painful sense of dependence: but it would surely be improper for a child to feel pain in receiving from the hand of parental affection. Nay, may we not confidently assert, that when a pious youth is willing to devote his talents for life to the service of the Church, it is but an act of mere justice in the Church, to furnish him with the means of comfortable support while he is preparing to serve her?

"Nor is it any solid objection to the system of educating young men for the ministry, on charitable funds, that some of them, after obtaining an education, never enter the ministry; and that some others are by no means distinguished ornaments of the sacred office. It were just as reasonable for parents, according to the flesh, to say, that many youth whose parents do much for them turn out ill; and that, therefore, *they* will take no pains, and incur no expense, in educating their beloved offspring. No wise parent thinks or speaks thus. He is willing to do all in his power for promoting the welfare of his children; and to labour and incur expense, whenever there is a rational prospect of a favourable result; and having done so, to leave the event with infinite wisdom. And the Church ought to be willing to take the same course, and run the same risk with respect to her children.

"*Pious parents!* will you not take a deep interest in this immensely important concern? Will you not be willing to contribute your mite towards the education of your own sons, or the sons of others, whose hearts the lord has touched, that they may be prepared to serve the Church in the ministry of reconciliation? There is a day coming, when to have contributed efficiently to the preparation of one able and faithful gospel minister for the sanctuary, will appear more important, and will afford greater pleasure in reflection, than the greatest mere temporal benefaction that can possibly be bestowed on mankind. Temporal benefits perish in the using: but the labours of one faithful minister of the gospel, may be the means of extending blessings to nations the most remote, and posterity the most distant, as well as through eternal ages.

"*Pious young men!* we call upon you to ponder this subject deeply in your hearts. To you, under God, we look for ministers of that Church, which the Redeemer has purchased with his own blood. We entreat you to come forward, and to consecrate yourselves to the service of that Church. Can you make choice of any other profession so desirable, so noble, so God-like, as the ministry of reconciliation? If not, then pray for the prosperity of this Board; endeavour to excite the zeal and liberality of others for its support; and crown all by devoting yourself to the holy cause which it is formed to promote.

"*Christian brethren of every character and age!* the errand on which we come to you in this address, is no common one! We have all too long neglected our duty to the Church of God. Let us, then, humbled by the past, and animated by the prospect of the future, rouse from our lethargy, and begin to act in earnest. Our Master requires it of us. The calls of destitute Churches, who can find none to break to them the bread of life, requires it of us. The cries of frontier settlements, who look and entreat in vain for missionaries, require it of us. The miseries of the poor heathen, who are perishing by millions for lack of knowledge, require it of us. Yes, brethren, if you love the Lord Jesus Christ in sincerity; if you love the Church to which you belong; if you wish to prevent a famine of the Word of Life from desolating our land,—Come forward, to the help of the Lord against the mighty."*

"We address our fellow-citizens as christians, and ask, concerning the future millions of our country, who would

* Address of the Education Society.

most naturally, under the influence of parental instructions, become Presbyterians in principle, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

"We address our fellow-citizens as friends of literature, good government, domestic industry, sound morality, and national happiness, and ask, when did these blessings abound, and continue, in any land in which the Bible was not generally read by the common people, and in which the people were not well supplied with evangelical, protestant ministers? If we would not have our nation subjected to superstition, papal bondage, anarchy, tyranny, oppression, vice, and even pagan idolatries, we must promote the general diffusion of knowledge by public schools, colleges, and seminaries of learning; we must teach the people self-government; we must cherish civil and religious liberty; we must influence the community by the hopes of endless happiness, and the fears of endless punishment; and in doing all these things, the protestant pulpit has ever been the most powerful means; and for this good reason, that Infinite Goodness has appointed the preaching of the Gospel to be the wisdom of God, and the power of God unto the salvation of sinful men.

"If you would not have your posterity, and countrymen of future ages, generally destitute of the inestimable blessings of a free and wise representative government which you enjoy; if you would not have half the yet unborn millions of our western world, the home of rational liberty, grow up in ignorance of that just God and Saviour, whom you love and adore; if you would not that your childrens' children should be the slaves of some ghostly pontiff, or of some regal tyrant, whom he may set up; if you would not that your posterity should become infidels and pagans, and perish without spiritual vision, pray, pray earnestly, that the Lord of the harvest would send forth a sufficiency of labourers into his vineyard: and follow your prayers by conduct becoming those who believe that Heaven ordinarily accomplishes his gracious purposes towards man through the instrumentality of human agency."

Disappointments.

The Board hopes to be honoured, by divine providence, as an instrument for training up, in the course of years, hundreds of young men for the ministerial office. But in the prosecution of a work of such great importance disappointments may be expected. Calculating on the state of human nature and the usual course of events, it would be wonderful indeed if in so large a number of beneficiaries, all should answer our expectations. Caution is indeed to be exercised in placing applicants on the funds. But as no sagacity or vigilance in church officers, can prevent the intrusion of unworthy persons into the church, so no sagacity or vigilance in the Board of Education will be sufficient to prevent some unworthy youth from participating in the funds committed to their care. After the trial of years men destitute of piety find their way into the ministry; and it would be marvellous if the Board, who are under the necessity of aiding young men long before their characters can be subject to the test of years, were not in some cases to be imposed on. Such disappointments should neither induce us to abandon our work, nor discourage us in the prosecution of our labours. The door of admission into the sacred office is not to be shut against *all* to hinder *wolves* from entering in to devour the sheep. If the church is to refuse to educate her indigent sons, because some will repay her kindness with ingratitude, and may utterly disappoint her expectations, then, for the same reason, ought every pious parent to withold his assistance from his child, whose heart is touched by the grace of God, and whose soul is longing for the happiness of going forth as an embassador of heaven to proclaim salvation to a perishing world.

Offer Accepted.

The last number presented an offer, which has been accepted by one individual. It is now proper to give names.

Jacob J. Janeway, D. D., and Solomon Allen, Esq. have engaged to pay to the Board of Education two hundred dollars for this year, in addition to their former subscriptions; provided *eight* more will engage to pay each an equal sum.

THE

CHRISTIAN ADVOCATE.

MARCH, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVI.

We are now to enter on the consideration of the duties enjoined in the second table of the Decalogue—the duties that we owe to our neighbour and to ourselves. And it may be proper here to remark, once for all, that no precept of the second table can ever oblige us to set aside one of the first. Our duty to our Creator is superior to every other; so that, strictly speaking, nothing is, or can be a duty, which is dishonourable to him, or which interferes with the service or obedience that he requires. If, therefore, earthly parents, or magistrates, or other superiors, or laws, or usages of what kind soever, shall at any time urge you, my dear youth, to disobey or dishonour your heavenly Father, the Sovereign of the universe, your reply must be—"We must obey God rather than man." Make your refusal as meekly and discreetly, and in every way as inoffensively as you can; but make it—make it firmly, and in the strength of God, maintain it even unto death. This is the principle on which Confessors have always hazarded their lives, and Martyrs have laid them down.

The first precept in the second table of the moral law, or the fifth of the Decalogue, with its requirements and prohibitions, as stated in our Catechism, are as follows—"Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

"The fifth commandment requireth the preserving the honour and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals:" And it "forbiddeth the neglecting of, or doing any thing against the honour and duty, which belongeth to every one in their several places and relations."

I have placed the injunctions and prohibitions of this commandment together, and shall consider them connectedly, as being most favourable to the avoidance of repetition, and to a clear and full view of the duties to be explained and enforced.

We have in the precept before us a striking example of the specification of a single relative duty—that which children owe to their parents—as indicative of every other of the same class. That the precept ought to be thus considered is apparent; since all relative duties are made obligatory in the revealed will of God, and this table of the moral law was intended to epitomise them all, and the fifth commandment alone enjoins one of the most important of these duties, in *a positive form*—the others only spe-

cifying and forbidding the various violations of this general law.

The answers of the Catechism now under consideration, distribute "the places and relations" of men in society into three classes—"superiors, inferiors, and equals." All who are included in these classes have, we are taught, a claim to "honour," which is to be "preserved;" and to duties, the performance of which is obligatory on them all. These duties are mutual, or correlative; and as such we shall consider them, as they appertain to each of the classes that have been mentioned; and—

I. The honour to be preserved, and the mutual or correlative duties to be performed, by SUPERIORS AND INFERIORS, refer to the places and relations of *husbands and wives, parents and children, masters and servants, ministers and people, rulers and ruled, old and young*, and *the possessors of superior and inferior gifts and graces*. In all these relations there is a subordination of rank or character, which is clearly recognised in the scriptures of truth. The duties of each might occupy a whole lecture, but I must treat of them in a much more brief and summary manner; paying some regard, however, in the extent of the discussion, to the nature and importance of each subject, as it comes under consideration.

1. *Of Husbands and Wives.*—This relation is constituted by marriage, in regard to which the standards of our church teach, that "marriage is not a sacrament, nor peculiar to the church of Christ; that it is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time; that it was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the church with a holy seed, and for the preventing of uncleanness; that it is lawful for all sorts of people to marry, who are able with judgment to give their consent, yet that it is the duty of Christians to marry only in the Lord; and therefore that such as are godly, ought not to be unequally yoked, by marrying with such as are notoriously wicked in their lives, or that maintain damnable heresies; that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word of God; and that such incestuous marriages can never be made lawful by any law of man, or consent of parties, so as that those persons may live together as man and wife; that the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own; that fornication committed after contract, and before marriage, and adultery committed after marriage, give just occasion to the innocent party to dissolve the contract, and after the divorce to marry another, as if the offending party were dead; that nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient for dissolving the bond of marriage; that it is proper that every commonwealth, for the good of society, make laws to regulate marriage, which all citizens are bound to obey; that it is fit that marriage be solemnized by a lawful minister, and that special instruction be given to the parties, and suitable prayer be made, when they enter into this relation; that if the parties be under age, or live with their parents, the consent of the parents, or of others under whose care they are, ought to be previously obtained; that parents ought neither to compel their children to marry contrary to their inclination, nor deny their consent, without just and important reasons; that ministers must be properly certified, with respect to the parties applying to

them, that no just objections lie against their marriage; that it must always be performed before a competent number of witnesses; that it ought not to be celebrated on a day of publick humiliation, and that it is not advisable that it be on the Lord's day."*

I have quoted thus largely from the standards of the Presbyterian church on the subject of marriage, because the subject is highly important in itself, is not treated of elsewhere in the Catechism, and especially because the duties of husbands and wives—the point immediately under discussion—are, to a considerable extent, indicated by the very nature and design of the marriage covenant. Let me now call your attention to the following passage of sacred scripture. "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church—Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands love your wives, even as Christ also loved the church and gave himself for it—So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church—For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh—Let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband." Who can fail to perceive the wisdom of these divine injunctions, and to confess that when they are duly regarded the conjugal relation must be productive of peculiar happiness? The wife is made subject to her husband, but it is only that kind of subjection which the church is under to Christ, or that which the members of the body yield to the head. The husband is to love his wife as a part of himself, and as Christ loved the church. He is to be as far from indulging hatred toward her, as he is from hating his own flesh. His superiority, while it demands reverence on her part, imposes on him an obligation and responsibility of kindness, and of every endearing attention. If the parties mutually perform their duties, the situation of both, so far from being irksome, may well give rise to the question, which is the happier—or whose is the preferable allotment? With right feelings neither will so much as wish for a change. They will feel that they were made for each other, and that each is in the place and relation which the God of wisdom and benevolence has appointed.

The passage of scripture recited, teaches that every other relation of life, when it interferes with that which subsists between husband and wife, is to be relinquished—If they are faithful to each other, nothing but death is to separate them. "The fundamental and essential part of the contract is fidelity and chastity. This must immediately appear to be essential to the purpose of the union. Some writers say that this is especially binding on the woman, in order to ascertain the offspring; but every body must see the absurdity of any distinction; because the contract would neither be equal, nor likely to be steadily observed, if it were not mutual. Besides, as a late author has well observed, if chastity be a female virtue, how can man be unchaste without infringing upon it."* Nothing strikes so directly at the very vitals, not only of domestick

* See Confession of Faith, chap. xxiv. and Directory for Worship, chap. xi. A few words have been changed or added, to give uniformity and propriety to the statement; but the sense is not altered, and so little of the language, that it may be fairly considered as a quotation.

* Witherspoon.

happiness but of society at large, or marks so distinctly a corrupt state of society itself, as general licentiousness in the marriage state. Every lover of human happiness, therefore, should brand the first appearance of this licentiousness with tokens of the greatest abhorrence; and every married man and woman should regard the first rising thought of it in themselves as a heinous sin before the heart searching God, and as a real violation of the marriage covenant—to be repented of with the deepest humiliation, and avoided with the utmost care.

The other duties of husbands and wives, beside those which have been mentioned, are—bearing with each other's infirmities and weaknesses, to which human nature, in its present state, is always subject; encouraging and sustaining each other under the various ills of life; comforting and sedulously endeavouring to relieve each other in sickness; providing, by honesty, industry, and economy, for their own support, and that of their family—making their interest and their property the same; instructing and governing, by mutual concert and care, the children which God may have given them, and all others of whom they have the charge; and praying for, and aiding each other in the performance of all other religious duties—endeavouring in all respects to live together as heirs of the grace of life.

Nothing is of more importance in the marriage relation, than for both parties to watch against the very beginnings of discord, and to prevent, by self-command and suitable concession, its proceeding far. Many rules of prudence have been given, in relation to this point, and they are worth remembrance and regard; but the best rule of all is, to recollect habitually the marriage covenant itself, and the all seeing eye of God, and under the influence of these recollections to endeavour to preserve a conscience void of offence. If any alienation has unhappily commenced, that party acts the most like a Christian, who first makes an advance, and even a sacrifice, if it be necessary, for the restoration of perfect harmony. Sometimes a peculiarity, and even a perversity of temper, or conduct, when it is not gross, or in extreme, may be so met by prudence and Christian kindness in the other party, as still to preserve no inconsiderable degree of happiness, in this nearest and tenderest of all relations. When one party becomes flagrantly vicious, or habitually ill tempered, then certainly ensues one of the severest trials of human life: And yet it is a trial which not a few of the best of our fallen race have been called to endure. Much patience, much prayer, much address, and many plans and endeavours to produce reformation, will, in every such case, be called for, from the innocent suffering party. If these are ineffectual, and the vices indulged do not warrant a divorce, nothing remains but to cultivate submission to the permissive will of God, and to seek every lawful alleviation of distress, till the death of the offender, or of the offended—a sad alternative—shall bring relief.

In closing this part of my subject, suffer me, my young friends, to offer you a few words of friendly counsel, on the subject of marriage. On what is due to parents and guardians, I shall add nothing to what is said in the quotation from the standards of our church, till I come to speak particularly of the duties of parents and children. Be assured that much of your happiness depends on the management of your affections, in relation to one with whom you contemplate a union for life. These affections ought never to be permitted to become fixed and strong, till you are satisfied that they have not been placed on an unworthy object, or that a worthy one will meet and reciprocate them.

This advice is not impracticable. Our affections, when incipient, are certainly under our control. That they are not so, or at least not easily restrained, nor disappointed without the keenest pain, when they have become settled and ardent, is the very reason of the advice that I now offer. Numerous are the instances in which disappointed affection has left a wound as lasting as life; or been the cause that the heart could never be so given to another individual, as to render marriage desirable. Therefore while your hearts are in your own keeping, think whether a party toward whom you find them tending is worthy of them. Then think whether there is a prospect of a return of affection; or whether there be not some insurmountable obstacles to the lawfulness or the practicability of a union. Be as far resolved in these points as you can be, before you suffer an attachment to become too strong to be renounced—fully resolved, I admit you cannot easily be, from the nature of the case. Therefore I add, be much in prayer that God may direct you, assist you to govern your own minds, and, by the order of his providence, make the path of duty plain. There is no event of life which calls for more solemn deliberation, and for more earnest prayer for heavenly wisdom and guidance, than that of marriage; since with no other event are the destinies of this life, and even of the life to come, so often and so closely connected. Yet how frequently is this relation formed without any serious thought, or one petition offered to God for his direction and blessing—formed under the blind impulse of ungoverned and heedless passion. What wonder, then, that it is so frequently productive of disappointment and misery, instead of that happiness which it was intended, and in itself is so admirably calculated, to promote. The wonder is, that unhappy matches are not a hundred fold more numerous than they actually are.

It seems scarcely necessary to caution youth against forming this connexion from mere mercenary motives, or without real affection for the objects of their choice—They who do this deserve the misery which they are sure to experience. It is commonly more needful to warn the young against contracting marriage, before they have any reasonable prospect of supporting a family; and to put them on their guard against being smitten with some showy qualities, unaccompanied by solid merit and lasting excellence. I am a friend to early marriages, in all cases where the parties have the means of a comfortable livelihood, or may rationally hope to obtain it from occupations and industry for which they are prepared, and which lie fairly before them. But the folly is great, and the misery often lasting, when young persons bind themselves to each other in marriage, and bring a family around them, without either the means or the prospect of obtaining the very necessaries of life. In such a procedure, surely there is no manifestation of genuine affection, but much of real wickedness and cruelty. Nor can I pass without pointed censure a practice often witnessed in this country, of young persons pledging themselves to each other for a future marriage, while they have yet a profession or a trade to acquire, and when changes may take place that may render the contract difficult, and sometimes improper to be fulfilled. The voluntary violation of a marriage engagement, where attachment and fidelity remain on one side, is among the basest and most criminal actions of which a human being can be guilty—The death which it sometimes occasions, is a real murder, aggravated by the circumstance that it is of a lingering kind. How carefully should every conscientious youth guard against even a tempta-

tion to so great a sin? But leaving this out of view, an engagement of marriage, while a person is making preparation for a professional pursuit, often and usually interferes with that preparation, in so serious a manner as to render it inexpedient and imprudent in a very high degree.

In the choice of a companion for life, the qualities which will *wear well*, are worthy of far more regard, although they too seldom receive it, than those which strike and dazzle, with little beside to recommend them. Good sense, good nature, good morals, good education, good behaviour, firmness of mind, active habits, an affectionate and benevolent disposition, genuine piety, and a healthful constitution—these are the prime requisites. These will last when beauty has faded, and fashionable manners and accomplishments—none of which do I disparage—have lost their charms, or their scope for display.

Attentively ponder, my dear children, the advice which age and experience thus offer you, in relation to a subject in which your dearest interests are involved. Above all seek counsel of God,—"In all your ways acknowledge him, and he shall direct your paths."

The consideration of the duties of parents and children must be deferred till the next lecture.

WITHERSPOON ON REGENERATION.

On the important subject of the παλιγγενεσια, or *new birth* of the New Testament, we have never seen any thing more clear, scriptural, and satisfactory, than Dr. Witherspoon's "Practical Treatise on Regeneration." Having lately read it over with increased pleasure, and we hope advantage too, we have determined to lay some important portions of it before our readers. The following extract closes the IV. section, in which the author shows that the change effected in regeneration is SUPERNATURAL. After reciting a considerable number of texts, in which the truth of his position is distinctly affirmed, the Doctor adds:

"Let it not seem tedious to any, that I have collected so many passages of scripture on this subject. It is no light thing; and indeed it is no common thing, to believe it from the heart. But let us now affirm it, on divine testimony, that regeneration is the work of the Holy Ghost.

"I would not build this truth upon any other evidence. When we stand in God's room, bear his message, and speak in his name, nothing should be affirmed, which cannot be supported by a 'Thus saith the Lord.' But having done so, I think I may warrantably observe how much the visible state of the world corresponds with the scripture declarations on this subject. I hope this will be neither unsuitable nor unprofitable, considering what an inward aversion men have to receive and apply them. Do we not daily see many instances of persons, of first rate understandings and great natural abilities, who yet continue blind to their duty to God, and the salvation of their souls? As they are born, so they continue to show themselves through their whole lives, 'wise to do evil, but to do good they have no knowledge.' What proofs do they often give of the power and influence of habits of wickedness over them? How frequently does it happen, that their attachment to sin in general, or to some particular sin, is such, as to bear down before it all regard to their own interest, temporal and eternal? While at the same time persons of unspeakably inferior talents, enlightened by the Spirit and sanctified by the grace of God, shall stand firm against the most dangerous temptations, and escape

the pollution that is in the world through lust. This our blessed Lord adores as a part or proof of the sovereignty and unsearchable wisdom of his heavenly Father. 'In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.'*

"Is it not plain, that superior advantages of instruction, though very valuable, are far from being always effectual? Sometimes those who live long under the salutary instruction and edifying example of pious parents and masters, continue, notwithstanding, in an insensible state. Sometimes we see persons sit long under the most enlightening and awakening ministry, with hearts as hard as the nether millstone. The case of the ordinary hearers of the gospel is indeed often affecting, and leads to serious meditation on the depths of the divine counsels. Suffer me to bespeak the readers of this class in the following terms. Are not many of you a wonder to yourselves, as well as to one another? Is not your danger often pointed out to you in the clearest manner? Is not your character drawn and distinguished by the most undeniable marks? Are not your duty and interest set before you in such a manner, that it cannot be contradicted, and there is nothing left to reply? And yet after all, though there may be some weak or temporary resolutions, it is without any real or lasting effect. Doth not this ratify and confirm the following passage of Scripture? 'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.'*

"To be absent altogether from the ordinances of God is a dreadful and dangerous thing, for it leads directly to a state of total blindness and undisturbed security. I have often thought, however, that the case of many who continue to give their attendance is much more wonderful. Are there not habitual drunkards often seen in the house of God? Are there not some profane swearers often seen in the house of God? Are there not some who walk in the lust of uncleanness? some who retain, without restitution, unrighteous gain, whom approaching death, the wrath of God, and the fire of hell cannot terrify? Of such, we may justly say with the apostle Paul, 'But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.'†

"Let it be further considered, how much providential warnings are generally despised, even when they are so awful in their nature, and so clear in their meaning, that one would think nothing but an absolute infatuation could prevent their effect. Sinners may keep themselves from hearing the word of God, and from any such reading or conversation as will bring eternity in their view. But he visits them in their families or in their persons, and they cannot fly from these 'terrible things in righteousness,' by which he pleads his cause from day to day. Are not the young and beautiful soon carried to their graves? Are not the great and noble soon humbled in the dust? Have not sensuality and riot, impurity and lust, slain their victims, and raised up monuments fraught

* Luke, x. 21.

* 1 Cor. iii. 5, 6, 7.

† 2 Cor. iv. 3, 4.

with moral instruction in every age? 'How long is it ago, since Hosea said, 'Whoredom and wine, and new wine take away the heart?'* And since Solomon said of a harlot, "She hath cast down many wounded, and many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death?'† But though uninspired writers have said this as well as he, nay, though it is visible to all, have men become wise? Have they shunned the paths of the destroyer? No: we may justly say of the present times, as the Psalmist David said many ages ago, 'This their way is their folly; yet their posterity approve their sayings.'‡ Nothing, nothing will change them, till the Spirit of God rouse and awaken the conscience, powerfully constrain the will, and effectually renew the heart.

"Hence then it appears, that the new birth is a 'supernatural change;' it is the effect of the power of God; it is the work of the Holy Ghost. I have been at the more pains to establish this truth, because I am persuaded, that until it be truly received, there may be a form, but there can be nothing of the power of godliness. But we must now vindicate it from the objections and abuse, to which it may be thought liable. There are many who still harbour in their minds, and sometimes produce in conversation, the objection mentioned by the apostle Paul; 'Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will?'§ This, indeed, is the sum of all the objections that ever were, or ever can be offered against it: and I make the short answer of the same apostle; 'Nay, but O man! who art thou that repliest against God?' This is but making or imagining an inconsistency between two things, both of which God hath clearly established and inseparably joined in his word. These are, his own power necessary to the change, and our duty in the use of the means; or rather, our sin while continuing at enmity with him and refusing his mercy.

"I make no scruple to acknowledge, that it is impossible for me; nay, I find no difficulty in supposing, that it is impossible for any finite mind, to point out the bounds between the 'dependence' and 'activity' of the creature. But though we must ever remember, that it is he alone who can 'bring a clean thing out of an unclean,' yet we know also, that 'all have sinned and come short of the glory of God.' We know that 'God will be just when he speaketh, and clear when he judgeth:' that he rejects with disdain, the imputation of being the author of sin. 'Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man.'* For our greater assurance of this, he hath condescended to confirm it by his oath.—'As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?'† The connexion between this and the former truth appears plainly in the following passage: 'Ye will not come unto me, that ye might have life.'‡

"Perhaps also, there are some who abuse this doctrine to sloth and negligence. At least they may pretend this, as an excuse or palliation of their contempt of religion. But is it not an inference directly contrary to what the scripture teaches us, much more justly, to draw from the same truth, viz. 'Work out your own salvation with fear and

* Hos. iv. 11.
† Prov. vii. 26, 27.
‡ Ps. xlix. 13.
§ Rom. ix. 19.

* James, i. 13.
† Ezek. xxxiii. 11.
‡ John, v. 40.

trembling; for it is God that worketh in you to will and to do of his good pleasure?'* The former inference would be just in the case of devils, who, having received their sentence, can only now 'believe and tremble:' but it would be altogether unjust, and a dreadful contempt of mercy, in those to whom the offer of salvation by grace is addressed. What is now transacting in the ministry of the gospel, shall contribute at last to stop every mouth, and put this criminal excuse to eternal silence. Suppose the sinner at the judgment-seat to offer this defence for himself: 'I was altogether under the power of corruption; it was impossible for me to do any thing of myself.' Is it not natural to reply, 'Where learned you this?' From the holy scriptures. 'And did not the same scriptures also tell you, Him that cometh to me, I will in no wise cast out. Wherefore he is able to save to the uttermost all that come to God through him.—Believe in the Lord Jesus Christ, and thou shalt be saved?' But I could not reconcile one scripture to another. 'And was that any way wonderful? Or can it possibly justify your rebellion against the plainest commands, that you were not able fully to comprehend what is said of the absolute dominion and sovereignty of God?'

"Let us, therefore, settle it in our minds, that though we are of ourselves utterly unable to produce a change in our hearts, 'nothing is impossible with GOD.' He first made them, and he is able to reform them. On a conviction of our own inability, one would think we should but the more humbly and the more earnestly apply to him, who is all-sufficient in power and grace. The deplorable and naturally helpless state of sinners, doth not hinder exhortations to them in scripture; and therefore takes not away their obligation to duty. See an address, where the strongest metaphors are retained, the exhortation given in these very terms, and the foundation of the duty plainly pointed out —'Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'* From which it is very plain, that the moral inability, under which sinners now lie, as a consequence of the fall, is not of such a nature as to take away the guilt of sin, the propriety of exhortations to duty, or the necessity of endeavours after recovery.

"But what shall we say? Alas! the very subject we are now speaking of, affords a new proof of the blindness, prejudice, and obstinacy of sinners. They are self-condemned; for they do not act the same part in similar cases. The affairs of the present life are not managed in so preposterous a manner. He that ploughs his ground, and throws in his seed, cannot so much as unite one grain to the clod; nay, he is not able to conceive how it is done. He cannot carry on, nay, he cannot so much as begin one single step of this wonderful process toward the subsequent crop; the mortification of the seed, the resurrection of the blade, and gradual increase, till it come to perfect maturity. Is it, therefore, reasonable that he should say, 'I for my part can do nothing: it is, first and last, an effect of divine power and energy: and God can as easily raise a crop without sowing as with it, in a single instant and in any place, as in a long time by the mutual influence of soil and season; I will therefore spare myself the hardship of toil and labour, and wait with patience, till I see what he will be pleased to send?' Would this be madness? Would it be universally reputed so? And would it not be equal madness to turn the grace of God into licentiousness? Believe it, the warning is equally reasonable and equally necessary, in spi-

* Phil. ii. 13, 14.

* Eph. v. 14.

ritual as in temporal things: 'Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap: for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' "*

HEAVEN AND EARTH.

BY J. MONTGOMERY, ESQ.

Behold yon bright array,
Before the sapphire throne!
There young nor old, nor rich nor poor,
There bond nor free are known.

At once they strike their lyres;
At once break off, and all
With trembling joy and silent love,
In adoration fall.

Whate'er their lot below,
As fellow heirs of bliss,
In heaven their services are one;
Let earth be heaven in this.

As brethren, so may we
Worship with one accord;
In stillness wait, in prayer bow down,
Stand up and bless the Lord.

As pilgrims on our way,
God's earthly courts we fill;
And travel on from strength to strength,
Abreast to Zion's hill.

There may our spirits meet,
When faith is changed to sight,
Where the Lord God himself shall be
The temple, life, and light.

Where on the sea of glass,
The ransom'd nations sing;
And to the Lamb, amidst the throne,
Eternal glory bring.

* Gal. vi. 7, 8.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 69.)

Friday, July 4.—I left London early this morning, with Mr. S. of Philadelphia, for Portsmouth; for the purpose of seeing, among other objects, the great dock-yards and shipping at that place. The road took us by Kew to Hampton Court, on the Thames, where the view is beautiful. The celebrated botanick garden at Kew I hastily examined some days since, and from the road I could now only see the tall octagonal top of the *great pagoda*, towering above the verdant forest of trees by which it is surrounded. In this garden there are a number of fanciful buildings called *temples:* thus we have the temple of Bellona, of Pan, of Æolus, of Victory, &c., but none of them are equal to this Chinese affair, called the Great Pagoda, from the top of which, in a clear day, it is said you can see to the distance of 40 miles. The garden at Kew consists of a fine park, and a large botanick garden, of about 20 acres, surrounded by high walls. The English pride themselves much on the cultivation of fruit and vegetables, both forced and in the open air. The other day I heard that Lord Grosvenor, to encourage the growth of peaches, offered a guinea for every peach of a good quality that should be produced on a certain day, when he was to give a fruit party to the nobility; and a thousand peaches were produced, bought and eaten. The London fruit market, however, will not please an American; for although their fruit looks uncommonly well, yet it is acid, insipid, or ill flavoured, when compared with that produced in our own country.

The royal palace, called Hampton Court, is one of the sights near London, and I regret that my time would not permit me to visit it. Its principal attraction till within a few weeks—the cartoons of Raphael—are now removed, I think to

Windsor Castle. Copies of these celebrated works I saw at Oxford. The pride of Cardinal Wolsey erected the splendid palace of Hampton Court, and then fear compelled him to present it to his prouder master, Henry VIII.

A little further on our road we passed Clermont, the seat of Prince Leopold, and where the good Princess Charlotte died. In many places we found large tracts of uncultivated land, without fences or hedges. Game, such as hares and partridges, were seen in abundance. The birds here are all exceedingly tame, no one being allowed to disturb them, without a special license. I have not heard a gun fired since I have been in England.

We passed through several inconsiderable towns, but I found the country by no means so thickly inhabited as I expected. Near the road side we saw a vast spherical hollow, among the hills vulgarly called the Devil's Punch-bowl. It is not, I think, so remarkable as a curious excavation of a similar kind which we noticed together near Carlisle—some years since—in Pennsylvania. These cavities in the ground are not uncommon in America, but they all, I think, like the one at Carlisle, have a stream of water running *under* the ground, and which opens into the cavity at the bottom. Our punch-bowls, therefore, have no doubt been formed by the gradual dropping of the soil into the running stream of water below, the cavity widening till it reached an angle sufficient for the lower portions of soil to support the upper, when vegetation would ensue, and prevent any farther enlargement of the hollow. The Punch-bowl here, however, has no stream of water at the bottom, and I will therefore leave it for the English theorizing geologists to explain, for they can account for almost any thing.

Two or three miles from Portsmouth, we had a fine view of the town and harbour, where a multitude of ships of war were riding at anchor. We arrived safe about 8 o'clock, after a ride of 72 miles. Portsmouth is the only regular fortified town on the island. It is surrounded by every means of defence; batteries, forts, fortifications, ditches, &c. &c. On entering it we passed through several gates, and crossed a number of ditches, by means of draw-bridges. Naval officers and marines in abundance, met us at every turn.

Though in this great naval station of Britannia, who proudly calls herself the Mistress of the Ocean, at dinner we recollected that this was the Fourth of July, and drank to absent friends and American Independence. We spent the evening in examining the place. The long ranges of elm trees on the fortifications and round the town, form a number of very beautiful walks, most of which we found thronged with visiters. The Clarence Reading Rooms, on the beach, are delightfully situated.

The magnitude and extent of the fortifications and bulwarks, and the great expense which has been incurred in order to render this place impregnable, forcibly brought to mind the beautiful *poetry* of Campbell—

> Britannia needs no bulwark,
> No towers along the steep;
> Her march is o'er the mountain wave,
> Her home is on the deep.

I wandered alone along the beach,—the surf gently rose and fell at my feet—the moonlight gave a silvery hue to the whole surface of the water, and playfully sparkled on the crests of the waves. It was a lovely scene. As my eye stretched across the deep

> I thought of my home—of my dear native bowers,
> Of pleasures that waited on life's early morn;
> While memory stood sideways all covered with flowers,
> And restored every rose, but secreted each thorn.

I seemed to myself like the inhabitant of another world, and the melancholy impression came over me that I should never, perhaps, see you all in the land of my fathers.

Saturday, July 5.—We went at a quarter past 10, the only time we could get admittance, to see the dock yards, which are enclosed by a high brick wall. Before entering, we were obliged to write our names in a book; no foreigners, known to be such, are admitted, without some special license. A marine, who was very obliging and very ignorant, conducted us through the yard. We saw a number of ships of war building, and undergoing repairs in the dry docks, a grand rope walk, a quarter of a mile in length, a vast number of anchors, piles of balls and shells, long rows of cannons and mortars, and in fact immense supplies of every article necessary for building, repairing or fitting out armed vessels. So expeditious are they, that we were told a large vessel lying in the harbour, was brought into the dry docks and newly coppered from stem to stern, in less than two hours for the whole operation. Nothing pleased me here so much as the machinery for making ships' blocks; the sawing, the boring, the gouging, the turning, and the what not, required to make a complete block, is here done by wonderful machinery. The inventor of the whole is a Mr. Brunel, father to the gentleman who projected, and now superintends the building of the Thames Tunnel. We were dunned most prodigiously for sixpences and shillings, during our examination of this place, both by our guide, and by *boxes* with—*For the lame—For the sick*, &c., painted in large letters upon them.

From several elevated places in the yard there are fine views of the surrounding scenery. Spithead, Gosport, and Portsea, places we often read of in naval history, are, in fact, but parts of Portsmouth. The Isle of Wight, and the ships which covered the expanse of water between it and the town, was an interesting sight. A singular and interesting interview once took place here between the Emperor Alexander, and Leigh Richmond, the amiable and celebrated author of the Dairyman's Daughter. Mr. Richmond was absorbed in viewing through a telescope the surrounding objects, when his imperial majesty and *suite* unexpectedly came to the spot. Mr. R. offered to withdraw, but the emperor would not consent, saying, "perhaps you are acquainted with the points of view before us." Mr. R. then handed him the telescope, and directed it to the different objects worthy of notice. The results of this interview were favourable to the diffusion of Bibles and Tracts in Russia—and the Emperor, on his return home, testified his recollection of the circumstance, by sending to Mr. Richmond a diamond ring of considerable value.

After leaving the yard we took a boat and went to examine the immense ship called the Victory, of 120 guns, in which Lord Nelson was killed; it is now in a fine state of repair, but it is composed, like the coat of the Shepherd of Salisbury plains, of but little of the original materials. We went on board the King's Yacht, the vessel in which George IV. made his visit to Scotland—it is really splendid. We saw besides many other ships of war—the Princess Charlotte, one of the largest vessels in the navy, or in the world—but descriptions of ships to you, who inhabit a sea port, and where the most substantial and beautiful vessels in the world are constructed, cannot be very interesting.

The town of Portsmouth is dirty, dull, and generally unpleasant—the hotel at which we stopped was large and commodious, and per-

haps one of the most expensive in England. Every thing is dear in Portsmouth. We found here a number of naval and military officers, and crowds of midshipmen—one little chap was addressed as Lord somebody—and I understood that he held a captain's commission.

In the afternoon we took a steamboat, or a *steamer* as it is here called, for Ryde, a fine bathing place, on the Isle of Wight, where we arrived about 4 o'clock, and began to walk over the hills and vales of this beautiful spot. No part of England is more picturesque than this island. From an elevated point I enjoyed a beautiful, varied, and extensive prospect, composed of land and sea, woods and plains, hill and dale, all sweetly blended together, and relieving each other in the landscape. Leigh Richmond, who lived you know at Brading, at no very great distance off, well describes the prospect I most admired. "South-east was the open sea, bounded only by the horizon—the sun shone and gilded the waves with a glittering light. On the north the sea appeared like a noble river, varying from three to seven miles in breadth, between the banks of the opposite coast and those of the island. Immediately underneath me was a fine woody district of country, diversified by many pleasing objects. Distant towns were visible on the opposite shore. Numbers of ships occupied the sheltered station, which this northern channel afforded them. The eye roamed with delight over an expanse of near and remote beauties, which alternately caught the observation, and which harmonized together and produced a scene of peculiar interest."

After dinner we sailed in a small boat along the shores, for about seven miles, to Cowes, a port from which several packets depart for America—Here we saw an American brig at anchor, which revived in us many agreeable feelings. The ships of the United States may readily be distinguished at first sight, and at a distance, from those of almost all other nations. Besides being more symmetrical, or graceful in form, the fineness of their upper timbers renders all paint unnecessary. The shores on the northern part of the Isle of Wight, along which we sailed, are bold and well cultivated, but they are by no means so interesting as those on the south. The curious perpendicular peaks called the *needles*, and the lofty and broken cliffs, where the eider duck builds her nest, are towards the western extremity of the island. The wonderful stories I used to read of the bird catchers among such cliffs, made me very desirous of seeing the spot where so many hazardous adventures had occurred—but my companion had not a particle of enthusiasm on this subject, and I was therefore obliged either to go alone, or to give up the excursion.

Cowes is an old and very inconsiderable place, though there are some fine houses near the top of the steep hill, on which the town is built. East *Cowes* lies on the other side of the bay.

Sunday, July 6th.—This morning we left the island, and went 16 miles in a steam packet to Southampton, on the opposite coast, where we proposed to pass the day. This is a well built and populous place, and has many pleasant walks, both along the beach and in the neighbouring country. In going to church, we passed under a fine old arch-way, called here "*the bar*"—over the arch there is a statue of *Kanute*, who here threw off his crown, because he could not command the *waves on the shore*. At the Independent church to which we went, I heard one of the best sermons, from a middle-aged man, that I ever listened to. The singing of the hymns forcibly reminded me of the psalm-

ody in the little chapel at our college in Princeton, when Mr. E. led the choir. The singing here, however, was accompanied by two or three instruments. I visited, also, an old and fine church of the establishment.

Monday, July 7th.—Early this morning we took stage for Salisbury. The cathedral in this place is grand; the tower or steeple, is the highest in England, being about 400 feet, that of St. Paul's being only 340.—The spire of St. Peter's, at Rome, is 437 feet. There are some very good monuments and finely painted windows, but after seeing York Minster, Westminster Abbey, and several other buildings of this nature, gothick architecture produces comparatively but little effect on the mind. I was here *fined* sixpence, for walking about eight feet into the building with my *hat on*, though I took it off before I saw any one, as soon as I conveniently could. I told the person he ought to have put up a printed notice, to prevent such occurrences. "Ah, then," said he, "we should never get any *fines*." This cathedral is esteemed by antiquaries, as one of the best specimens of the architecture of the age in which it was built. Every one must feel a degree of awe and solemnity, when passing under its lofty arches. There is a beauty, grandeur, and magnificence about old gothick churches, which, though frequent examination very much deadens, yet can never entirely efface. The spire, and a portion of the tower on which it stands, are in a different style of architecture from the rest of the building; it is therefore, probably, of a more recent date. You may form some idea of the vastness of the cathedral, from the following quaint lines, on the number of its pillars, windows, and doors—

As many days as in one year there be,
So many windows in this church we see;
As many marble pillars here appear
As there are hours throughout the fleeting year;
As many doors, as moons one year does view;
Strange tale to tell, yet not more strange than true.

We saw some other interesting reliques of ancient architecture in Salisbury, with which I was much gratified.

We were sorry to find that the magnificent seat of the Earl of Pembroke, near this place, was inaccessible to strangers; we therefore took a post chaise to Bath, visiting the celebrated *Stonehenge*, and Salisbury plains, by the way. Just after leaving the town, we came in sight of Old Sarum, originally a fortress, built by that tribe of Britons called the Belgæ, as my guide book says. Not a vestige of the old town remains, though the ruins of a castle and its walls present a "very august appearance." Its ancient honours and privileges are not, however, altogether lost; for it has the power of sending two members to Parliament, who are elected by the proprietors of certain adjacent lands. Among my many pretensions, I never assumed the character of a politician; but this *rotten borough* system of representation in the national councils, when there is nothing to *represent*, I think very queer. Neither Manchester nor Birmingham, two of the largest cities in the kingdom, send a member; and Old Sarum, where neither man, woman, child, dog, nor cat, is to be found, is represented by two honourable gentlemen. Stonehenge, every one knows, is a most extraordinary work. It is visible at some distance, for there is nothing, neither stone nor tree, in the immediate vicinity of the place where it is located; though some hillocks, or barrows, with trees upon their tops, are not far distant. It has been remarked, that these vast and solitary ruins strike the lonely traveller "like those of Balbec and Palmyra, in the deserts of Asia." At a distance from the ruins I felt a good deal disappoint-

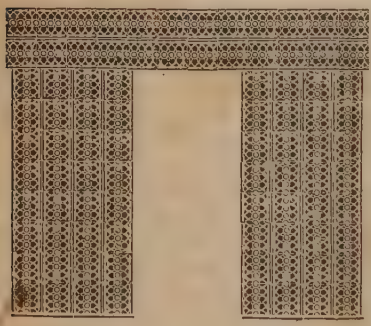
ed at their apparent insignificance, and began to regret that I had taken so much trouble to view them. But when I entered the building, its magnitude and grandeur were quite overpowering. An old shepherd, with a dog at his feet, was reclining on one of the fallen columns, and he kindly served us as a guide in our researches. At some distance from the temple, if such it was intended for, there are a number of pillars standing by themselves; these, together with the columnar masses which compose the main building, have all been rudely carved, by some cutting instrument, into four plain sides; many of the stones are more than 25 feet high, 6 feet broad, and proportionably thick; and it is calculated that some of them will weigh from thirty to forty tons. They are not all of the same material; some are sand stone; some seemed to me to be granite, and some a coarse kind of marble. Though Stonehenge is a good deal in ruins, there is enough remaining entire, to enable the observer to recover its original form. I will abridge for you one of the numerous accounts of this ruin from the guide book. The entrance into the area of the work faces the northeast, and is marked by a bank and ditch, called the Avenue. On this side, the first object that arrests the attention, is a large rude stone in a leaning position, which by some has been called *The Friar's Heel.* Its height is about sixteen feet, and its original purport is totally unknown, though conjecture has not been idle in ascribing various uses to it.

On entering now this mysterious building, at first sight all is amazement and confusion; the eye is surprised, and the mind bewildered. The stones begin now, and not before, to assume their proper grandeur; and the interior of the Temple, hitherto blinded by an uniform exterior, displays a most singular variety and gigantick magnificence.

This Temple consists of two circles and two ovals: the two latter constituting the Cell, or Sanctum. The outward circle, about three hundred feet in circumference, is composed of huge upright stones, bearing others over them, which form a kind of architrave. Though they evidently show the mark of tools, they are still irregular in their forms and sizes. The height of the stones on each side of the entrance, is a little more than thirteen feet; and the breadth of one, seven feet; and of the other, six feet four inches; the impost over them is about two feet eight inches deep. The space between the stones in this outward circle varies; that between the entrance stones is five feet, and rather wider than in the rest. This circle consisted originally of thirty stones, of which seventeen still remain standing. At the distance of eight feet three inches from the inside of this outward circle, we find another composed of smaller stones, rude and irregular in their shapes. The grandest part of the Temple is the Cell, or Sanctum; in forming which the general plan has been varied; this inner Temple represents two-thirds of a large oval, and a concentric small oval, as in the outward Temple we find a large and a small circle. The large oval is formed by five pair of trilithons, or two large upright stones, with a third laid over them as an impost. The placing of the imposts is also varied, for they are not continued all round, as in the outward circle, but are divided into pairs, which gives a great lightness to the work, and breaks its uniformity; neither are they like those in the outward circle, parallel at top, but rise gradually in height from east to west.

Such, indeed, is the general fascination imposed on all those who view Stonehenge, that no one

can quit its precincts without feeling strong sensations of surprise and admiration. The ignorant rustick will, with a vacant stare, attribute it to the giants, the antiquary is equally uninformed as to its origin, and the artist, on viewing these enormous masses, will wonder that art could thus rival nature, in magnificence and picturesque effect. Even the most indifferent passenger over the plain, must be attracted by the solitary and magnificent appearance of these ruins; and all with one accord will exclaim, How grand! How wonderful! How incomprehensible! I took a rude sketch of two of the most remarkable trilithons, as they are called, and the following figure will give you some idea of one of them:



They are named trilithons because they are composed of three great stones each—two upright, and one horizontal at the top, called the impost—each upright pillar has a tennon, or knob, carved on the top, which fits into a mortice or socket in the impost, and thus the three are fastened together. As some of these trilithons have fallen down, this ball and socket joint can readily be examined —some of the imposts will weigh more than eleven tons. Our shepherd guide informed us that he witnessed the fall of one of these huge stones, which produced a jarring or concussion of the ground, that could be felt for more than half a mile. On examining the cavity left in the ground by this fallen column, and which indicated the depth to which it had been originally sunk, I was surprised to find it not more than three feet. The earliest writer who notices Stonehenge is Ninnius, who lived in 617. The prevailing opinion is, that this ruin was originally a Druidical Temple, but strong arguments are urged in favour of its being a monumental structure, something like the Egyptian pyramids; and still stronger reasons, in my opinion, lead many to believe that it was an Astronomical Observatory.

With regard to the mounds or barrows, which may be seen rising above the surface of the extensive plain round Stonehenge, many of them have been carefully opened and examined. Their dimensions and depths were various, some being very shallow, whilst others were nearly fifteen feet deep. They generally produced one or more human skeletons; those of the earliest æra were frequently discovered to have been interred within a cist, with the legs drawn up towards the head. Besides these, there were found bones, loose on the floors of the barrows, burnt and unburnt, and sometimes in cists; numerous beads of amber, glass, stone, and horn; drinking cups of various sizes, made with very poor clay, intermixed with bits of chalk, with the exception of two or three, which were richly ornamented; rude urns, containing various kinds of burned bones; sepulchral urns, of which some were in a very perfect state; ivory pins and tweezers; brass daggers, spear heads, and pins; a remarkable cist, made of the trunk of an elm tree, the wood and bark appearing fresh and perfect; spear heads and arrows of flint; large pieces of stag's horns; curious whet-stones; and two

knives, were both found in the same barrow.*

Besides Stonehenge, many other relicks of Celtick or druidical superstition are yet to be seen on this island, such as cromlechs or altars, circles of memorial, and rocking stones. Some have imagined that our own country has been visited by the Druids—that the aborigines of America were of Celtick origin, and that their rude monuments yet remain in our land. It cannot be doubted, that there are huge and shapeless masses of stone, under circumstances and in situations which can hardly be attributable to accident; and if placed there by human means, it must certainly have been done by a people greatly superior in power and civilization to the rude and disjointed tribes of Indians, who inhabited our country, when our fathers first arrived in it. In a learned essay on this subject, by my ingenious friend, John Finch, Esq., he brings forward a rocking stone, which I described some years ago, as one instance among many others of the Celtic origin of our Indians. His words are as follows:—

"*Rocking Stones* are memorials raised by the same people, and the same race of men, who elevated the cromlechs; they consist of an enormous stone so equally poised upon its base, that a very small force is sufficient to move it; sometimes even the touch of a finger will cause it to vibrate.

"There are several of these memorials of a former race, in the United States of America, but of the origin of the whole of them we cannot be certain, until an accurate account is published of their size, appearance, and situation, and it would be desirable if they were illustrated by correct drawings. In the State of New York there are probably three or more. Professor G. has described one in the American Journal of Science, vol. 5, page 252. It is situated near the top of a high hill, near the village of Peekskill, in Putnam county; the moveable stone is thirty-one feet in circumference; the rock is of granite, but the mica contained in it being schistose, gives it some resemblance to gneiss, and it is supported by a base of the same material. This rocking stone can be moved by the hand, although six men with iron bars were unable to throw it off its pedestal. From the drawing which accompanies the description, this rock presents every appearance of an artificial monument, and may perhaps with safety be classed amongst the Celtick antiquities of North America."

Salisbury plains, which spread beyond Stonehenge in every direction, are vast indeed—the shepherds with their dogs, and the great flocks of sheep, which are to be seen all over them, not only reminded me of the manners of the east, but also gave a "local habitation" to Hannah More's fine story, the incidents of which were derived from the scenes around me. We passed a small town called Amesbury, near which is Amesbury House, the seat of Lord Douglass—here the Duke and Duchess of Queensbury, who patronised Gay, lived and died; and on this spot a famous nunnery was founded by Elfrida, in 980, to atone for one of her murders. Deptford Inn, where we next stopped, is located on a beautiful hill, above the town—the gardens back of the house pleased us much. We next passed the

* On erecting a wind-mill, distant about four miles south-west of Stonehenge, the interment of a skeleton was discovered, together with several brass articles, a drinking cup, and the blade of an iron knife. This interment appears of a later æra, when the custom of gathering up the legs had ceased, and when the use of iron was more generally adopted, for in the early tumuli none of that metal has ever been found. The same observations may be applied to the barrow at Stonehenge, which contained the two knives.

ugly town of Warminster. Some miles from Warminster, and on a high hill near the road, is Medford Castle, which is a very picturesque and interesting object. A few miles more brought us to Bath.

I could not help remarking, that during our ride to day we had seen fewer human beings, than I had ever seen in the same distance before, even when journeying beyond our Alleghany mountains. In some of the hay fields we noticed, for the first time, a number of women working with the pitchfork and rake, and otherwise employed in the labour which is peculiar to the men in the United States, where we are said to be so coarse and unrefined.

(*To be continued.*)

THE SUM OF RELIGION.

By the Lord Chief Justice Hale.

He that fears the Lord of heaven and earth, and walks humbly before him,—and thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience,—that is sorry with all his soul when he comes short of his duty,—that walks watchfully in the denial of himself, and does not yield to any lust or known sin,—he that, if he fails in the least measure, is restless till he has made his peace by true repentance,—that is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion,—that will not deliberately dishonour God, although with perfect security from temporal punishment,—that has his hopes and his conversation in heaven,—that dares not do any thing unjustly, although never so much to his advantage; and all this because he firmly believes Him that is invisible, and fears him because he loves him, —fears him as well for his goodness as for his greatness,—Such a man, whether he be an Episcopalian or a Presbyterian, an Independent or Anabaptist; whether he wears a surplice or wears none; whether he kneels at the communion, or for conscience' sake stands or sits,—he hath the *life of religion* in him; and that *life* acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or nonpractice of things indifferent. On the other side, if a man fears not the eternal God, commits sin with presumption, can drink to excess, lie, swear vainly or falsely, loosely break his promises,—such a man, although he cry down Bishops, or cry down Presbytery; although he be rebaptized every day, or declaim against it as heresy; although he fast all the Lent, or not fast, out of pretence of avoiding superstition,—yet, notwithstanding these, and a thousand more external conformities or zealous oppositions of them, he wants the *life of religion.*

ON INTEMPERANCE.

In the course of the last summer and autumn, we inserted in our Miscellany, a series of essays on intemperance. The following was intended to close that series, and was handed to the editor for that purpose. It was mislaid (for which we beg the respected author to accept our apology,) and not found till a few days since. But as the subject is highly interesting, and this essay not so connected with the preceding as to lose any of its effect by being published separately, we are glad to place it on our pages.

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FOR THE CHRISTIAN ADVOCATE.

Our remarks on the evils and correctives of intemperance have been extended, perhaps to the satiety of the reader, and certainly beyond the original design of the writer.

We cannot dismiss the subject, however, without some monitions by way of PRACTICAL APPLICATION, for the special benefit of the young.

We have more hope of the individual who avoids unnecessary temptations, than of him who purposes to encounter them with resolution. The garrison which unbars its gates and levels its walls, in order to exhibit its prowess in repelling the adversary, will probably suffer for its temerity. Military skill displays itself in the retreat, no less than in the din of battle. Such is the moral heroism which we wish to inspire. Evil habits are easily contracted, but amended with difficulty—to flee is often more praiseworthy than to fight.

—— Facilis descensus Averni,
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est—

If an evil habit be fairly contracted, particularly a fondness for ardent spirits, the prospect of amendment is exceedingly unpromising. The writer has conferred with some intemperate persons, whose intelligence and refinement of manners, and endearing connexions in life, afforded ample scope for appeal and argument, and inspired a lively hope of success; but these remonstrances, though kindly received in several instances, have never been followed by any permanent reformation. To master evil habits, however long indulged, is not impossible, and is unquestionably a duty; but things possible and obligatory may not be very likely.

Our design in making these remarks, is to inspire the reader with a salutary fear and self-distrust. This is the moral courage best suited to human nature in its present lapsed state, and when properly cultivated, is a better conservator of publick and private morals than the most elaborate system of ethics, or the best digested code of laws.

I shall enumerate some of the temptations to intemperance against which the reader is admonished to guard.

Intemperate companions. If they be genteel, and wealthy, and amiable, their influence is the more to be dreaded. Moral diseases are not less contagious than those which are physical. The man who fraternises with drunkards is storing up sorrow for time to come.*

Idleness is in itself a heinous offence, and is the parent of crimes without number. Persons whose time is fully and honourably occupied, escape a thousand vexations and temptations incident to those who have no regular employment. The tedium of mind attendant on idleness must be relieved by drinking, or gaming, or fighting, or racing,† or some of the kindred vices. I knew a man of sobriety and respectable standing in society, who became weary of the cares of life, and in less than a year after his retirement, he died a maniack and bankrupt from the use of ardent spirits.

Public dinners and festive celebrations exert a very demoralizing influence on society. Idleness is made the order of the day, and the provocations to improper indulgence are greatly multiplied. Intemperance is almost inseparable

* It is exceedingly to be lamented, that females should ever enter into the marriage relation with a man who is known to be fond of ardent spirits. He may be a man of veracity as to other matters, but his most solemn promises of amendment in this particular are entitled to no credit.

† The gentry of a city in the interior, while contravening a statute of this commonwealth, by establishing a race-course, express a determination, with the aid of the police, to banish all sorts of vice from the premises! We have read of persons "who devoured widows' houses," and yet were greatly concerned about "mint, and anise, and cummim." When persons open the dykes, they may well call on the police to prevent an inundation. During the first heat, one rider had his skull fractured, and the "breed" of the horse was so much "improved," that he will probably never have another competitor.

from such festivities.* They may be compared to volcanick eruptions, which convert the "fruitful field into a wilderness." Nor is there any real advantage, to compensate for the injury done to publick morals; for an honour which is liberally awarded to hundreds who are entirely destitute of merit, cannot be any stimulant to virtuous enterprise. The accidents which occur on the Fourth of July, occasion the loss of not fewer than one hundred lives annually. These, generally, are of persons in the humbler walks of society, who leave widows and families to suffer, or to be provided for by publick charity. But this is an evil of only secondary magnitude. Many who would have been true patriots and useful citizens, become "the filth and offscouring of all things." Friend of temperance! let your place be vacant at publick dinners and festive celebrations! Be not afraid to incur the charge of political treason, from those whose patriotism consists in eating, drinking, and being merry!

The practice of "treating," as it is vulgarly called, has been already alluded to, in its debasing influence on popular elections. But there are other forms of this evil. Farms cannot be cultivated, nor manufactures conducted, without a liberal distribution of the liquid poison. Hospitality is made to consist in urging guests to partake of the hateful draught. This mistaken hospitality, the more dangerous because it proceeds from feelings which are kindly and merit respect, is productive of incalculable injury.

Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox, omnes scelerum comprendere formas
* * * * * * possim.

* A publick dinner was recently given in Georgia to the Hon. Wm. H. Crawford, from which ardent spirits were excluded: but this is a solitary instance, and one, we fear, which will not be frequently imitated.

To a person of generous feelings it is painful to incur *the imputation of niggardliness,* which is cast on one who refuses compliance with this pernicious custom; but the experiment ought to be made and persevered in at all hazards, and if our conduct be generous in other respects, we shall not forfeit the friendship of those whose society is to be prized. It would be well to keep no ardent spirits about our houses. They ought to be used but sparingly even as a medicine; but if they be absolutely necessary for such a purpose, they may be obtained as other medicines are: and when the reason of our conduct in this matter becomes apparent, it will serve to all with whom we associate, as an unobtrusive monitor in favour of temperance.

We have not space, nor is it necessary, to express a judgment in regard to the distilling and vending of ardent spirits.

Finally: We are willing to incur the charge of a proselyting spirit, by advising every reader to attach himself to a Temperance Society, on the principle of entire abstinence from ardent spirits, except when necessary as a medicine.

Some who entirely abstain from ardent spirits, are not willing to give a pledge, or to join a society, lest their abstinence should seem to result from mere compact, and not from principle. But these persons lose sight of the principal object of such institutions—that of exerting and diffusing a wholesome influence on the community. One hundred individuals embodied, whether for the promotion of arts, or sciences, or politics, or benevolent operations, will effect more than ten times the number, though equally zealous in the cause, but operating without unison. The waters of the river which roll majestically over the golden sands, would be entirely lost beneath a burning sky, if outspread into a thousand disconnected streamlets. Custom and sodali-

ty may be regarded as the burning sun and parching plain of the moral world, against whose influence, as in the natural world, we need to be sheltered, by a confluence of movements. If known as members of Temperance Societies, we shall be free from a thousand unpleasant solicitations. The few who are uninfluenced by the temptations alluded to, may be compared to a vessel completely rigged, and with a fair wind, which stems the opposing current; but the majority of young persons resemble a ship becalmed, which is borne in the direction of the tide.

By joining a Temperance Society, we also place our light on a candlestick. We exert an influence perfectly compatible with Christian humility and decorum. The example of one is imitated by another; a third follows the second, and a fourth succeeds to the third. The impulse once given spreads over the surface of society, widening and strengthening, as it recedes from the centre of undulation.

Friend of Immanuel, "without holiness no man shall see the Lord." The drunkard will have his "portion in the lake which burneth with fire and brimstone." Intemperance is not the only sin which excludes from heaven, but it does more, perhaps, than any other class of sins, to multiply crimes and preclude repentance. How melancholy the thought, that many who have a form of godliness, cling to and contend for "the accursed thing!" Friend of Immanuel, you must stand with the drunkard at the judgment seat of Christ! You must hear pronounced the sentence which shall adjudge him to "be filthy still!"—on some one, perhaps, whom your mistaken hospitality emboldened to his eternal undoing! Praying that your future conduct may be such as you will approve at that eventful period, we now commend the cause we have been advocating to God and to the word of his grace. Amen!

From the Evangelical Magazine, for December last.

SINGULAR INCONSISTENCY.

It has often struck me as a singular inconsistency, on the part of those who are in the habit of profaning the name and attributes of the Most High, that although they are in no degree impressed by the idea of the omnipresence of God, (who hears and takes cognizance of every oath which they utter,) they are often awed into silence by the presence of a fellow mortal, if they know him to be a pious man. The late Mr. M——, of N——, in the county of F——, was a striking proof of the correctness of this remark. He was a man of extensive property and influence, and a most inveterate swearer. In the company of his inferiors, superiors, or equals, it was all the same. Oath after oath rolled from his tongue. And yet there was one man in whose presence Mr. M—— was never known to swear. And who was he? A man of high rank, or political power? Not at all. He was one of Mr. M——'s own tenants. But he was a pious man; a fearless defender of the honour of his divine Master; and of him Mr. M—— could not help standing in awe.

Let humble Christians think of this. When upright and consistent in their walk and conversation, their influence is much greater than they imagine. It is not always necessary that they lift up their voice, to testify against those who insult the Majesty of Heaven. The silent dial indicates the hour, with as much precision as the deep-toned bell. But there are times and places when silence is absolutely criminal; and the man who would sit quietly by and hear the character of his brother made the subject of slanderous tongues, is not half so culpable as he who (professing to revere the name and attributes of the Almighty) shall willingly continue in the com-

pany of men who are guilty of profaning both.

Let swearers also reflect (if any such should read these remarks) that "the Lord, whose name is Jealous, is a jealous God;" and that, though immediate punishment do not always follow transgression, he is equally inflexible in justice as irresistible in might. Let them remember that He, whom they so daringly insult, is the witness, and will, ere long, be the judge of their conduct; and that if the presence of a pious neighbour place them under restraint now, they will be helpless and astounded indeed when summoned to the bar of the Eternal.

Edinburgh. H. E.

[The following was addressed to the Editor.]

Burlington, N. J. Feb. 23, 1830.

Sir,—It is with much diffidence that the annexed memorial is offered you for publication; but seeing, from the observations in your excellent miscellany, that you take an interest in the condition of this suffering and much injured people, we are disposed to commit to your consideration this effort in their behalf. By giving it publicity, it may induce others to make further exertions in their favour. If it accords with your views, the ladies of Burlington will be pleased to see it in the next number of the "Christian Advocate." I will only add, this memorial was signed by 360 persons, and more names could have been procured.

I am, dear sir, with great personal respect, &c. Yours,

E—— R——.

To the Senate and House of Representatives of the United States of America in Congress assembled:

The Memorial of the subscribers, inhabitants of the city and vicinity of Burlington, represents:

That although unused to interference in the concerns of the public, and hoping that circumstances may seldom occur requiring or authorizing the expression of their sentiments to the representatives of the people, yet, being endowed with a capacity to discern good from evil and right from wrong, as reflecting and accountable beings, they deem it no departure from the reserve and decorum becoming their sex, briefly and unpresumingly to make known their opinion of measures fraught, as they believe, with injustice and oppression to an already wasted and suffering portion of the human race.

They allude to the attempts that have been made, and which are still persisted in, to dispossess the Indians, particularly those residing within the limits of some of the southern states, of their lands, and to banish a comparatively enlightened people from homes endeared by the recollections of infancy, from fields where repose the bones of their fathers—to a remote and dreary wilderness, and, in all probability, to the darkness and barbarity of savage life, the sufferings and privations of which, it is a well known fact, fall with peculiar severity on the feebler sex. From information received, it is believed that these Indians have made no little progress in civilization and the knowledge of the useful arts, and their further advancement, if suffered to remain unmolested in their present situation, may be reasonably hoped; more especially their advancement in that all important knowledge, the knowledge of our Lord and Saviour Jesus Christ, in comparison of which, all other is as dust in the balance. To those who consider all men as brethren, who believe that of one blood God hath created all nations who dwell on the face of the earth, and that all are alike objects of his redeeming love, the desolation of this cheering prospect, the extinction of this consoling hope, and the probable extermination of this hapless

branch of the human family, will be a source of deep regret.

Your memorialists are not disposed to occupy, unnecessarily, the time and attention of the legislature. They are aware that this subject has been long before the publick, and is familiar to most; but believing that the publick faith has been pledged to ensure to these Indians the peaceful possession of lands which they have held from time immemorial, and the national honour engaged to protect them in the enjoyment of all their rights, they will only observe, that dear to their hearts is unbroken faith and unsullied honour, and they earnestly hope that no measure may be adopted, or permitted, likely to tarnish the national character; that righteousness only can truly exalt a nation; and that sin will not only be a reproach, but will assuredly be followed eventually by national chastisement and humiliation.

They therefore respectfully but earnestly request, that the Indians may be protected in the quiet and peaceable possession of their lands, and the full and secure enjoyment of all their rights.

Review.

JEFFERSON'S PAPERS.

(*Continued from p.* 83.)

As the work before us has already been pretty extensively circulated, and from the former high standing of its author, will probably be much read both at home and abroad,* we shall endeavour to give our readers as complete a view as our limits will permit, of his opinions on the all important subjects of morals and religion—touching but slightly, as already intimated, on other topicks. It cannot but be a matter of considerable interest to the religious community in the United States, to know what were the sentiments of a man who received the highest honours which our country can confer, on subjects which, in the estimation of every Christian, are infinitely more momentous than any other. It must also be desirable for Christians to be able to judge, whether their patronage ought to be given to, or withheld from this publication. It was, moreover, while Mr. J. lived, a matter of doubt with some, of inquiry with many, and even of controversy in certain places, what system of religion, if any, this eminent man had actually adopted. He must have intended to satisfy the world on this point, if, (as we have been told since we wrote the first part of our review,) he ordered this publication to be made exactly as it now appears. But whether this were so or not, the work is before the publick, and we feel that we have no need of an apology—unless it be to Christians, for puting so much profaneness on our pages—for the exhibition we are going to make of his creed in morals and religion. Our quotations shall be fair; and our readers will give to our remarks as much or as little weight as they may be thought to deserve.

It is our lot to belong to that class of men which Mr. J. detested above all others upon the earth, not excepting even kings and nobles—a class remarkable for taking *texts* when they write or speak. We must notwithstanding continue our old habit, only changing our subjects from sacred to profane—a change which we make with extreme reluctance. We have never before taken, and

* We have heard, but cannot vouch for the truth of the statement, that the first edition of six thousand copies is disposed of, that a second is in the press, and that one also is about to be published in London.

hope we shall never again have occasion to take, such a text, from which to branch out our observations, as is exhibited in the following extract from a letter to a youth, in regard to a course of study. Mr. J. says, "I enclose you a sketch of the sciences to which I would wish you to apply, in such order as Mr. Wythe shall advise: I mention also the books in them worth your reading, which submit to his correction." After mentioning the Italian and Spanish languages, he writes—

"3. *Moral Philosophy.* I think it lost time to attend lectures on this branch. He who made us would have been a pitiful bungler, if he had made the rules of our moral conduct a matter of science. For one man of science, there are thousands who are not. What would have become of them? Man was destined for society. His morality, therefore, was to be formed to this object. He was endowed with a sense of right and wrong, merely relative to this. This sense is as much a part of nature, as the sense of hearing, seeing, feeling; it is the true foundation of morality, and not the TO KAAON, truth, &c. as fanciful writers have imagined. The moral sense, or conscience, is as much a part of man, as his leg or arm. It is given to all human beings in a stronger or weaker degree, as force of members is given them in a greater or less degree. It may be strengthened by exercise, as may any particular limb of the body This sense is submitted, indeed, in some degree, to the guidance of reason; but it is a small stock which is required for this: even a less one than what we call common sense. State a moral case to a ploughman and a professor. The former will decide it as well, and often better than the latter, because he has not been led astray by artificial rules. In this branch, therefore, read good books, because they will encourage, as well as direct your feelings. The writings of Sterne, particularly, form the best course of morality that ever was written. Besides these, read the books mentioned in the inclosed paper: and above all things, lose no occasion of exercising your dispositions to be grateful, to be generous, to be charitable, to be humane, to be true, just, firm, orderly, courageous, &c. Consider every act of this kind, as an exercise which will strengthen your moral faculties, and increase your worth.

"4. *Religion.* Your reason is now mature enough to examine this object. In the first place, divest yourself of all bias in favour of novelty and singularity of opinion. Indulge them in any other subject rather than that of religion. It is too important, and the consequences of error may be too serious. On the other hand, shake off all the fears and servile prejudices, under which weak minds are servilely crouched. Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve the homage of reason, than that of blindfolded fear. You will naturally examine, first, the religion of your own country. Read the Bible then, as you would read Livy or Tacitus. The facts which are within the ordinary course of nature, you will believe on the authority of the writer, as you do those of the same kind in Livy and Tacitus. The testimony of the writer weighs in their favour, in one scale, and their not being against the laws of nature, does not weigh against them. But those facts in the Bible which contradict the laws of nature, must be examined with more care, and under a variety of faces. Here you must recur to the pretensions of the writer to inspiration from God. Examine upon what evidence his pretensions are founded, and whether that evidence is so strong, as that its falsehood would be more improbable, than a change of the laws of nature, in the case he relates. For example, in the book of Joshua we are told, the sun stood still several hours. Were we to read that fact in Livy or Tacitus, we should class it with their showers of blood, speaking of statues, beasts, &c. But it is said, that the writer of that book was inspired. Examine, therefore, candidly, what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millions believe it. On the other hand, you are astronomer enough to know, how contrary it is to the law of nature, that a body revolving on its axis, as the earth does, should have stopped; should not, by that sudden stoppage, have prostrated animals, trees, buildings, and should after a certain time have resumed its revolution, and that without a second general prostration. Is this arrest of the earth's motion, or the evidence which affirms it, most within the law of probabilities? You will next read the New Testament. It is the history of a personage called Jesus. Keep in your eye the opposite pretensions, 1. of those who say he was begotten by God, born of a virgin, suspended and reversed the laws of nature at will, and ascended bodily into heaven: and 2. of those who say he was

a man, of illegitimate birth, of a benevolent heart, enthusiastick mind, who set out without pretensions to divinity, ended in believing them, and was punished capitally for sedition, by being gibbeted, according to the Roman law, which punished the first commission of that offence by whipping, and the second by exile or death *in furea*. See this law in the Digest, Lib. 48. tit. 19. § 28. 3. and Lipsius, Lib. 2. de cruce, cap. 2. These questions are examined in the books I have mentioned, under the head of Religion, and several others. They will assist you in your inquiries; but keep your reason firmly on the watch in reading them all. Do not be frightened from this inquiry by any fear of its consequences. If it ends in a belief that there is no God, you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you. If you find reason to believe there is a God, a consciousness that you are acting under his eye, and that he approves you, will be a vast additional incitement: if that there be a future state, the hope of a happy existence in that, increases the appetite to deserve it: if that Jesus was also a God, you will be comforted by a belief of his aid and love. In fine, I repeat, you must lay aside all prejudice on both sides, and neither believe nor reject any thing, because any other person, or description of persons, have rejected or believed it. Your own reason is the only oracle given you by heaven, and you are answerable not for the rightness, but uprightness of the decision. I forgot to observe, when speaking of the New Testament, that you should read all the histories of Christ, as well of those whom a council of ecclesiasticks have decided for us, to be Pseudo-evangelists, as those they named Evangelists. Because these Pseudo-evangelists pretended to inspiration, as much as the others, and you are to judge their pretensions by your own reason, and not by the reason of those ecclesiasticks. Most of these are lost. There are some, however, still extant, collected by Fabricius, which I will endeavour to get and send you."—Vol. II. pp. 216—218.

Here surely are some very singular directions, in relation to a system of reading, study, and thinking, for a youth who was probably yet in his minority. He is not to study Moral Philosophy, because he will understand it as well, or perhaps better, without study, than with it; and "the writings of Sterne"—full of a sickly *sentimentality*, and with a mixture of not a little both of profaneness and obscenity—are declared to "form the best course of morality that ever was written."* We are naturally led to suppose that Mr. J.'s morality was of a piece with that which he recommended to his young friend; and we know of no evidence to falsify such a supposition. We are not however disposed to deny that the moral sense, or conscience, is always a part of the human constitution. But we have been accustomed to think, that, like every other part, it needs a very careful direction and cultivation. It consists in a perception of right and wrong in human action, and in self-approbation if the right is pursued, and of self-condemnation if the wrong is not avoided. But conscience always depends on the *understanding*, for ascertaining what is right and what is wrong; and for want of a just guidance it is found, in instances innumerable, to take the one for the other. Those bloody persecutions and private assassinations, which have so often taken place under the influence of a false religion, and which Mr. J. justly execrates, were mostly perpetrated by those who thought that in these very acts they were "doing God service." Their consciences, so far from condemning, justified and applauded them. An erroneous conscience or moral sense, as Mr. J. would readily enough admit in the instances to which we have just referred, is one of the most fearful instruments of mischief that can be

* We readily admit that the sermons of Sterne contain many just sentiments handsomely expressed. But his sermons compose but a small part of his "writings," which Mr. J. commends in mass. That mass is chiefly made up of his Tristram Shandy, Sentimental Journey, and Letters; and whatever wit and humour these may contain, they disgraced him as a clergyman, and the course of his life confirmed the disgrace. No *priest* who had written and lived as became his character, would, in Mr. J.'s opinion, have been the author of the best system of morality that was ever composed.

imagined, both to its possessor and to the community in which he has influence. And is this a faculty that requires but "a small stock of reason" to guide it? It is a perverted conscience that leads men to "call evil good and good evil, to put darkness for light and light for darkness, to put bitter for sweet and sweet for bitter." A conscience either misled, or "seared with a hot iron," in the bosom of the atheistical philosophers of France, sent host after host of innocent victims to the axe of the guillotine; and when their own turn came to suffer, it carried a number of them there, in some instances with the most stupid apathy, and in others with the most revolting levity. This faculty, after being perverted or dormant, sometimes indeed awakes and recovers its rectitude and its force, when the infidel comes to look death in the face; and then it lacerates him, as in the case of Voltaire, with scorpion strokes and stings. But in other instances, the infidel and blasphemer is so given over "to strong delusions to believe a lie," that he looks forward to his leaving the world without apparent dismay, professes to be waiting and wishing for his dissolution, talks of heaven and happiness beyond the grave, and at last has "no bands in his death." No, verily—Conscience is not, what it is often called, "God's Vicegerent," till it is enlightened and guided by reason and revelation, pacified by the sprinkling of atoning blood, and influenced by the Spirit of grace—Then, and then only, is "the voice of conscience the voice of God." We are well aware with what contemptuous sneers these remarks will be regarded, by all the disciples of the infidel school. But we write not for them, but for those who have not yet renounced the God of their fathers; and especially to guard our youthful readers, against the detestable sophistry and pernicious delusions of those "who lie in wait to deceive,"

But if Mr. J.'s directions in reference to morality are bad, those which relate to religion are, if possible, still worse—they are absolutely appalling. He sets out—and this is his usual manner—with some excellent remarks on one side of the important question; but it is only that he may gain an advantage, to bear with all his force on the other side,—the side of error and infidelity. His first four sentences, after he introduces the subject of religion, are worthy of all approbation. But who would suspect, without the fact before him, that this was only to prepare the way, to say to an unestablished youth—"Question with boldness even the existence of a God." This shocking dictum of Mr. J. is, in our judgment, not justified, nor even softened, by the reason which, in artful language, he assigns for delivering it—"because, if there be one [a God] he must more approve the homage of reason, than that of blindfolded fear." Is there then no alternative, we desire to know, but either to "question with boldness even the existence of God," or to offer him "the homage of blindfolded fear?" Are not the evidences of infinite wisdom, power, and goodness, which every where surround us, so abundant, clear, and impressive, and so strongly indicative of a great, benevolent, and intelligent First Cause, that a youth, and especially a studious and reflecting youth, who has reached to the verge of manhood, has no need "boldly to question even the existence of a God?"—nay, can he do this without the most daring presumption and impiety? We certainly think not. Yet we trust we would be as far as Mr. J. from teaching that the worship of our Maker should be "the homage of blindfolded fear," or not, in any respect whatsoever, "a reasonable service." We would teach studious youth, and so have we taught them often, to examine well the objections of the Atheist, and to consider, *carefully and reverently*, the proofs of the being and perfec-

tions of God. But we have always maintained, that an investigation, *so conducted*, could not fail to result in *a rational, satisfactory, and unwavering conviction*, that there is a God, most worthy, not of a blindfolded, but an enlightened and filial fear, and a cheerful and delightful worship. We assuredly have never put the supposition, as Mr. J. has done, that the candid inquiries of our pupils might "end in a belief that there is no God," and if so, tell them notwithstanding, "you will find incitements to virtue in the comfort and pleasantness you feel in its exercise, and the love of others which it will procure you." What kind of *virtue* that is which an established atheist may possess, or what may be the comfort or pleasantness of his feelings, or what the love of others it will procure, we suppose that Mr. J.'s friend and correspondent Volney, could better tell than we—We belong to the proscribed class of "ecclesiastics;" and we admit that we are, and hope we ever shall be, ignorant and unbelieving in all these particulars.

There is the semblance of much impartiality in Mr. J.'s directions, relative to the study of religion and the pretensions of the Bible. Yet it is palpably plain that he thinks the whole ought to be rejected; indeed he says explicitly, in the winding up of his advice, "your own reason is the only oracle given you by heaven," and adds the favourite infidel dogma, "you are answerable not for the rightness, but uprightness of the decision."* Into the Deistical controversy we, of course, cannot now enter at large: we shall, however, presently show that the objections against revelation, brought forward by Mr. J. in this extract, are utterly groundless. But we cannot pass unnoticed his most unjustifiable insinuation, that the writers of the *spurious gospels*, or in his phrase, "those whom a council of ecclesiasticks have decided for us to be Pseudo-evangelists," have as fair pretensions to inspiration as the apostles of our Lord and their companions, who wrote the accounts of his birth, life, doctrines, miracles, death, resurrection, and ascension. No man acquainted with the subject and possessed of a grain of candour, would insinuate this; and if not acquainted with the subject, his doing it is the more inexcusable. Jones and Lardner have shown, to the conviction of infidels themselves, who have read their works, that the spurious gospels are either forgeries altogether, or narratives of those who had received some true information, which they mixed up with much error; and that they are and ever have been considered by Christians generally, as destitute of all authority. If some of them gained a partial and temporary reception, they were speedily rejected by the whole church, except by a few gross hereticks, whom the church regarded with as little approbation as the spurious books to which they adhered.

In relation to "reading the Bible as you would read Livy or Tacitus," and "to what we are told in the Book of Joshua, that the sun stood still for several hours," we shall avail ourselves of the aid of Bishop Watson—a man who, in point of general erudition, was, to say the least, in no respect inferior to Mr. J., and in acquaintance with the subjects here discussed, immeasurably his superior. Our extracts will be taken from Watson's "Apology for the Bible," in reply to Thomas Paine's "Age of Reason, part the second;" and we think our readers will be surprised, as we cer-

* We are not to be here understood as saying, that the leaning of Mr. J. is toward the denial of the being of a God, and the existence of a future state. His leaning, in regard to these points, seems to be in their favour—*What kind* of a God, and *what sort* of a future state, he professed to believe in, will be seen before we finish our review—What he says of the birth and character of our Lord Jesus Christ, shall also receive due notice.

tainly were, to find that if the Bishop had been replying to a part of the very quotation we have given from Mr, J., he could not have said any thing more direct and pertinent —It looks as if these authors wrote in concert. The volumes under review contain a number of Mr. J.'s letters to Paine, whom he always addresses with peculiar cordiality, and whom, as one of his letters now before us shows, a captain of a sloop of war was charged to "receive and accommodate with a passage back" to this country. Mr. J. was at this time President of the United States, and the letter concludes thus—"That you may long live to continue your useful labours, and to reap their reward in the thankfulness of nations, is my sincere prayer—Accept assurances of my high esteem and affectionate attachment." Yet we do not affirm that the striking similarity between some of the sentiments of Mr. J. and those of Paine, in impugning the Bible, arose from concert and communication on the subject. "Great wits jump in judgment," says the old proverb; and perhaps no other account than this is to be given of the agreement between this pair of Thomases—*par nobile fratrum.*

But it is time to hear Bishop Watson; and we wish our readers may look back to our long quotation, and mark the pertinence of his reply to the points to which we have referred. He belonged to the order of priests, whom both Mr. J. and his coadjutor Paine, always denounce in language of unmeasured abuse, and therefore he shall have liberty to say a few words on that point, before he proceeds to the others—What he writes, it will be remembered, is in letters addressed to Paine—

"In addition to the moral evidence (as you are pleased to think it) against the Bible, you threaten in the progress of your work, to produce such other evidence as even a priest cannot deny. A philosopher in search of truth forfeits with me all claim to candour and impartiality, when he introduces railing for reasoning, vulgar and illiberal sarcasm in the room of argument. I will not imitate the example you set me; but examine what you shall produce, with as much coolness and respect, as if you had given the priests no provocation; as if you were a man of the most unblemished character, subject to no prejudices, actuated by no bad designs, not liable to have abuse retorted upon you with success."

* * * * *

"As to your assertion, that the miracles recorded in Tacitus, and in other profane histories, are quite as well authenticated as those of the Bible—it, being a mere assertion destitute of proof, may be properly answered by a contrary assertion. I take the liberty then to say, that the evidence for the miracles recorded in the Bible is, both in kind and degree, so greatly superior to that for the prodigies mentioned by Livy, or the miracles related by Tacitus, as to justify us in giving credit to the one as the work of God, and in withholding it from the other as the effect of superstition and imposture. This method of derogating from the credibility of Christianity, by opposing to the miracles of our Saviour the tricks of ancient impostors, seems to have originated with Hierocles in the fourth century; and it has been adopted by unbelievers from that time to this; with this difference, indeed, that the heathens of the third and fourth century admitted that Jesus wrought miracles; but lest that admission should have compelled them to abandon their Gods and become Christians, they said, that their *Apollonius*, their *Apuleius*, their *Aristeas*, did as great: whilst modern deists deny the fact of Jesus having ever wrought a miracle. And they have some reason for this proceeding; they are sensible that the gospel miracles are so different, in all their circumstances, from those related in pagan story, that, if they admit them to have been performed, they must admit Christianity to be true; hence they have fabricated a kind of deistical axiom—that no human testimony can establish the credibility of a miracle. This, though it has been an hundred times refuted, is still insisted upon, as if its truth had never been questioned, and could not be disproved."

* * * * *

"You make yourself merry with what you call the tale of the sun standing still upon mount Gibeon, and the moon in the valley of Ajalon; and you say that "the story detects itself, because there is not a nation in the world that knows any thing about it." How can you expect that

there should, when there is not a nation in the world whose annals reach this æra by many hundred years? It happens, however, that you are probably mistaken as to the fact: a confused tradition concerning this miracle, and a similar one in the time of Ahaz, when the sun went back ten degrees, has been preserved amongst one of the most ancient nations, as we are informed by one of the most ancient historians. Herodotus, in his Euterpe, speaking of the Egyptian priests, says—'They told me that the sun had four times deviated from his course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises. This, however, had produced no alteration in the climate of Egypt; the fruits of the earth and the phenomena of the Nile had always been the same.' (Beloe's Tran.) The last part of this observation confirms the conjecture, that this account of the Egyptian priests had a reference to the two miracles respecting the sun mentioned in scripture; for they were not of that kind which could introduce any change in climates or seasons. You would have been contented to admit the account of this miracle as a fine piece of poetical imagery;—you may have seen some Jewish doctors, and some Christian commentators, who consider it as such; but improperly in my opinion. I think it idle at least, if not impious, to undertake to explain how the miracle was performed; but one who is not able to explain the mode of doing a thing, argues ill if he thence infers that the thing was not done. We are perfectly ignorant how the sun was formed, how the planets were projected at the creation, how they are still retained in their orbits by the power of gravity; but we admit, notwithstanding, that the sun was formed, that the planets were then projected, and that they are still retained in their orbits. The machine of the universe is in the hand of God; he can stop the motion of any part, or of the whole of it, with less trouble and less danger of injuring it, than you can stop your watch. In testimony of the reality of the miracle, the author of the book says—'Is not this written in the book of Jasher?'—No author in his senses would have appealed, in proof of his veracity, to a book which did not exist, or in attestation of a fact which, though it did exist, was not recorded in it; we may safely, therefore, conclude, that, at the time the book of Joshua was written, there was such a book as the book of Jasher, and that the miracle of the sun's standing still was recorded in that book. But this observation, you will say, does not prove the fact of the sun's having stood still; I have not produced it as a proof of that fact: but it proves that the author of the book of Joshua believed the fact, and that the people of Israel admitted the authority of the book of Jasher. An appeal to a fabulous book would have been as senseless an insult upon their understanding, as it would have been upon ours, had Rapin appealed to the Arabian Night's Entertainment, as a proof of the battle of Hastings."

Mr. J. recommends to his *elevé*, throughout the article, a part only of which we have quoted, a spirit of self sufficiency. To this most youth are of themselves sufficiently prone; it has ruined them by thousands; and it far oftener needs a rein than a spur. On all subjects, he advises his pupil to bring the reasonings and conclusions of men of the first powers and attainments to the bar of his own judgment, to pronounce on them at once, if we understand him, a sentence of approbation or rejection, and to act accordingly. Do we then say that youth should not be encouraged and exhorted to endeavour to form decisions of their own? Far from it—They ought to be earnestly counselled to examine every important subject with closeness, care and diligence, that in due time they may make up for themselves a sound and steadfast opinion; and in the mean time to be modest and reserved; to yield to the advice of the virtuous and experienced; and always to take the course which appears to be the safest. Respect for the judgment of those who have lived longer, and seen, and inquired, and thought, a hundred fold more than themselves, should be much inculcated. Often should they be cautioned against being carried away by first impressions and specious arguments; and reminded that the time will probably come, when many of their present notions will be renounced by themselves, as premature and utterly indefensible. In this way, we apprehend, a truly amiable, manly, and dignified character is most likely to be formed, and just and virtuous principles to be so radicated, that no-

thing afterwards shall be able to blast or shake them. Mr. J. does not tell us the titles or the authors of the books, which he promises to send to his young friend; but he intimates that they were in accordance with the advice that he gave; and if both together were not productive of serious and lasting injury to the youth who received them, we think he must have made a wonderful and most fortunate escape.

We shall now proceed to notice in detail Mr. J.'s *avowed* opinions, as exhibited in this publication, on some of the most important topicks of religion and morals.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Arrangement of Water Pipes in Streets.—The effect of temperature upon iron pipes, used for the conveyance of water, and also some other circumstances, have been investigated by M. Girard, who has arrived at the following conclusions:—1. According to the effect produced by change of season and temperature upon pipes of this metal placed in subterraneous galleries, they altered in length for each centesimal degree, (1-8 degrees of Fahr.) 0.0000985, a quantity of about 1-9th less than it would have been if they had not been confined on their supports by friction. 2. Although this effect is less when the pipes are put in the ground, it is still sufficient to occasion rupture, leakages, and other unpleasant accidents. 3. If the joints are not made by bolts, but one end of a pipe is inserted into the mouth of the next pipe, then the space for the interposed substance should be as small as possible, and the substance one which swells when in contact with water. 4. The length of the joints should be considerable, both to prevent the escape of water and the flexure of the system of tubes. 5. To insure tightness, the stuffing should be confined between a ring fixed to the end of the pipe, and a moveable ring sliding on the tubes. 6. That this precaution may be dispensed with by laying the pipes down in the coldest part of the season. 7. That pipes put into the ground should be supported, at intervals, by firm props of masonry, to prevent those inflexions which otherwise occur, and form ruptures. 8. That in large towns it is advantageous to place these pipes in subterraneous galleries, either such as are made on purpose, or else in the sewers. 9. That galleries have been tried advantageously for twenty years, and therefore should be resorted to, that those derangements of the pavement and inundations from broken pipes, which are consequent upon the ordinary mode of proceeding, may, from henceforth be avoided.—*Le Globe.*

African Expedition.—Messrs. Richard and John Lander, the young men who are engaged by the British Government to explore the course of the long-sought and long-talked of Niger, and trace that mysterious river to its source, arrived at Portsmouth from the metropolis yesterdry, to embark on board the Alert merchant brig, for the Western Coast of Africa. Mr. Richard Lander, who, it will be recollected, is the only survivor of all the missions of discovery of late years into Africa, and whose conduct under the lamented Captain Clapperton, has elicited such general and deserved applause, is about twenty five years of age, and although rather below than above the middle stature, is strongly formed, and looks as healthy and vigorous as if he had never quitted his native shores. Mr. Lander's brother, who is to be his sole companion in this difficult undertaking, is three years younger than himself, and is the compiler of his late "Wanderings in Africa," which are on the eve of publication; he is rather taller than his elder brother, but possesses a similar robust frame, and sound constitution. Both young men, we have heard, have great resolution, and are animated but by one principle, viz: to endeavour to accomplish their arduous task, or perish in the attempt. We sincerely wish these enterprising young men that good fortune which they themselves hope for; and we shall not only take great interest in their proceedings, but feel considerable pleasure in welcoming their safe return to their native shores.

Twenty Arab boys have lately arrived at the Central Schools of the British and Foreign School Society, Borough road. They were sent over by the Pacha of

Egypt, and are to be educated in the English language, and trained as schoolmasters for opening schools in Egypt.

It is stated in *Le Globe*, that though the Mediterranean is constantly receiving from the Atlantick, by the Straits of Gibraltar, an enormous quantity of salt water, yet the composition of that sea does not in the least vary, and that it remains apparently the same as that of the ocean. It is supposed that the excess of salt is constantly carried away by a lower counter current, which contains much more salt than an equal volume of the upper current. Some investigations have been made which favour this supposition. Dr. Wollaston having obtained three specimens of water taken at the greatest depths to which it was practicable to reach, found that the first two did not exhibit in their composition any difference from the water of the common sea; but the third, taken from a greater depth, (670 fathoms) contained a quantity of salt four times greater than the water of the surface.

Gold, for the last 250 years, says Bell's London Messenger, has been continually rising in value, as compared with silver. An ounce of gold, which was worth only ten ounces of silver in the reign of Elizabeth, is now worth 16¼ ounces, at the present market price of silver bullion.

It is said that gold is not the sole legal tender, at a fixed rate, in any country except England.

Sir Humphrey Davy left an estate of about 30,000*l.* In the closing sentence of his will, in relation to the place of his burial, he expresses his disregard of a particular spot by these words—"*Natura curat suas reliquias.*"

The Wills of Shakspeare, Milton, and Napoleon Bonaparte.—It is a singular circumstance, that the last wills and testaments of the three greatest men of modern ages are tied up in one sheet of foolscap, and may be seen together at Doctor's Commons. In the will of the bard of Avon is an interlineation in his own handwriting—"I give unto my wife my brown best bed, with the furniture." It is proved by William Byrd, 22d July, 1616. The will of the minstrel of Paradise is a nuncupative one, taken by his daughter, the great poet being blind. The will of Napoleon is signed in a bold style of handwriting; the codicil, on the contrary, written shortly before his death, exhibits the then weak state of his body.

Infant Schools.—We are informed by the American Sunday School Magazine, that the Controllers of the publick schools of the city and county of Philadelphia, have resolved to adopt Infant Schools as a part of the system of publick instruction. This single act will form a new era in the history of the publick schools in our country. It is an example worthy to be followed in every other city, and town, and village, wherever publick provision is made for elementary schools. We cannot doubt it will be followed extensively in New England, as soon as a little more information is diffused, and the practical benefit is further witnessed. The change should not be so suddenly effected, as to introduce unqualified teachers.

Mighty Effects of Steam.—It was mentioned by Professor Renwick, in his lecture, in the city of New York, that during the great European struggle, England employed about 400,000 persons in and about steam engines, and that these engines turned out finished work, equal in quantity to what the labour of *two hundred millions* of human beings could have effected; that is, equal to the sum of the industry of all the active population of the whole globe.

It was through the mighty agency and miraculous effects of the steam engine, that England was enabled to sustain herself triumphantly in that long and terrible struggle against the power of Napoleon—and that she found the means of stirring up and subsidising other nations, until, in the language of the lecturer, "the greatest Captain the world ever saw, discomfitted and overthrown, was obliged to bow before the genius of Watt."

Some idea of the amount of intercourse existing between the United States and Great Britain, may be formed from the fact, that the ships Charlemagne and William Thomson, recently arrived at New York from Liverpool, brought over no less than 4,000 letters.

Captain Croker, of the packet ship Pacifick, has now completed one hundred and fifty two passages across the Atlantick, without having ever met with a serious accident at sea.

Religious Intelligence.

We have heretofore published some communications from Miss Ogden, one of the last reinforcement of missionaries sent to the Sandwich Islands. The following letter is from her, and we have the pro-

mise of more of her correspondence. We give it a place in our pages with pleasure, because we think it calculated to give pleasure to all the friends of missions. It communicates not only facts but *feelings* —the feelings—enviable we think —of missionaries, amidst all their arduous labours and numerous privations. It shows us, too, what are their domestick arrangements, and their every day employments; and this it is gratifying to their friends to know, and not without use as well as interest, to the religious publick.

—

Waimea Kauai, May 1st, 1829.

My beloved friends—

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In my former communication I gave a particular account of my situation and prospects, and then expressed myself as perfectly contented, and as happy as I could ask this side of heaven. My dear sister, I wish I could say it with as grateful a heart as the occasion demands, this is still the case. Yes, goodness and mercy do still follow me, and I have the delightful hope that I am not altogether useless. With the exception of the four weeks mentioned in my last, that I was confined at home on account of Mrs. Gulick's illness, the greatest proportion of my time has been employed in teaching the natives. My health is excellent; I have not had any thing that could be called sickness since I landed on these shores. Instead of the climate having a debilitating effect on my system, I think it rather invigorates me. I certainly do not feel even that degree of languor which I have frequently experienced in our hottest weather in America.

That you may have some idea of my labours, I will give you the regular routine of duties. My school-house is about a quarter of a mile from our dwelling. At eight in the morning I set out, call at Mr. Whitney's, and take the children with me; spend about an hour and a half in giving instruction, then dismiss them, and the horn is blown for my native scholars, who immediately collect, and to whom the remainder of the morning is devoted. The morning school is for writing only. In the afternoon I attend to a class in arithmetick, three of whom are chief women; this employs my time from two to half past four, or five, when I am at liberty. On the 11th January, in connexion with Amelia, with whom you are by this time well acquainted, I commenced a Sabbath school, which I attend twice, besides going twice to church, about three quarters of a mile. There are about thirty who attend. The exercises are reading, reciting scripture, catechism, and hymns, which are printed in the language. I have lately introduced Bible questions, commencing with the creation. I find my friend Amelia a valuable assistant: she really talks to them very faithfully. There is a manifest improvement in their outward appearance, and I trust that there is one among them who is a serious inquirer after truth. A few Sabbaths since, on my return to the afternoon school, I found this woman in an obscure corner of the house weeping. On inquiring the cause of her sorrow, she told me "that she was weeping for her sins; that her heart was hewa loa," (very bad). Her anxious looks and streaming eyes seemed to say, "What shall I do to be saved?" and left me no doubt of her sincerity. I endeavoured, as far as my limited knowledge of the language would admit, to direct her to the Lamb of God, who taketh away the sins of the world. She expresses much affection for me, has been one of my week day scholars, and also a constant attendant at the Sabbath school.

The state of things here is assuming a more encouraging aspect. The attendance at church has generally been good: on the Sabbath, the house is crowded to overflowing by attentive hearers. The Wednesday evening lectures, which were thinly attended, except when there was a company to be married, are now also crowded. There is a prayer meeting, conducted by native members, attended by what would be called a large congregation, on a week day, at home. Mr. Whitney has lately opened a meeting for inquiry, which I think will be productive of good—considerable feeling is already manifest in it. We have also revived a female prayer meeting, which, before our arrival, had been given up, but is now increased to at least 200 persons. The members appear to be aroused, and endued with a spirit of prayer, which we consider a token for good. At the last meeting 70 were admitted, and 48 new names propounded as candidates for admission. The manner of proceeding is this: those who wish to be admitted send in their names, which are read over, and those who are acquainted with the person answer, "Aole au ike i koua huoa," (I do not know any evil of her). If there is no objection, the person is admitted at the next meeting. The candidates assemble, and seat themselves on the outside of the

house, sometimes long before the hour of meeting, and there wait in the hot sun with the greatest patience, not presuming to enter until their names are called, when, one at a time, they go in and take their seats, the old members holding up their hands in token of approbation and cordial welcome. There are five native females who lead in the exercises: they are also faithful in reproving and admonishing sinners. I would not wish to convey the idea that all these are anxious inquirers—their attention, however, appears to be awakened to use the means, and we are hoping and praying that they will prove a lasting benefit to their souls. Interesting accounts have been received from Kaavaloa; the Lord is reviving his work there, and there is an increasing attention at all the stations. My heart rejoices at the delightful prospect. I do think that the spirit of God is about to descend in regenerating influences on these islands. I feel a confidence that the many prayers which are ascending for us in our native land, will not all be lost. You will probably wish to know what progress I am making in the language. Though my improvement does not keep pace with my desires, yet I have some reason to be encouraged. I have for some time conducted the business of the school with ease, and can now understand the preaching tolerably well, and, by making a little preparation beforehand, can sometimes assist in the meetings. I can understand the most that is printed in the language, but, when I attempt to converse, find it very difficult to get hold of the idiom and pronunciation. To form a sentence, according to the idiom of our language, would convey a meaning so entirely different from that intended, and perhaps an erroneous one, that it is necessary to proceed with great caution, on religious subjects. Mr. Gulick has preached several times, but does not attempt to say much without preparation; and it is thought that he is gaining fast. I do not feel in the least discouraged. I do not think the Lord has sent me here without designing to render me useful in some way; and though my progress may be slow, yet I trust the time will come, when my stammering tongue shall be loosed, and I shall be enabled to speak freely in the language of this people, "of the wonderful works of God." In the mean time, O blessed privilege! the Throne of Grace is accessible, and I can there pour out my desires for the salvation of these precious immortal souls.

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Amelia continues her kindness: she has lately presented me with a mourning calico dress, a green veil, and silk enough to cover my parasol, which now needs it, and is a real favour, as it is an article which cannot well be dispensed with in this hot climate. Kaikeowa also supplies us with many things necessary to our comfort. The Board, too, have it in their power to furnish the mission better than formerly; so that, in temporal things, we shall not suffer as many privations as the first missionaries—still, we are destitute of many things which we once thought necessary to our comfort. The want of society is a privation which every affectionate heart must deeply feel, and we do not enjoy as much of that in each other as you might imagine: each one has their own separate occupations which employ their time, and leave but little for social intercourse. In this retired station, the arrival of a vessel is almost the only thing that varies the sameness of our life. Every thing around, too, is barren and desolate; particularly so at this time, during the dry season. While you are enjoying the beauties of reviving nature, we have nothing before us but a dry and parched plain, varied only by the native huts, which look more like hay stacks than any thing else—the ocean on one side, and a ridge of barren rocks on the other. But it is not in outward circumstances materially to affect our happiness. The Lord's presence can cheer this barren desart; and revived and animated by the hope of doing something to promote his blessed cause, I can be happy even here. I think of many dear friends, whom I wish to assure of unabated affection, but it would be in vain to undertake to mention names. You know whom I love and respect—tell them all that I still remember them with tenderness and love. Dear, dear friends, farewell.

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DOMESTICK.

(*Continued from page* 93.)

Extract from a Monthly Report of the Rev. J. D. Hughes, dated Greensburgh, Beaver County, Pa. Oct. 27, 1829.

"From the date of my last report, August 15th, until the 6th of October, I continued to labour statedly in the congregation of Springfield. This report, therefore, embraces a period of one month and three weeks. During that time, a good degree of harmony prevailed in the congregation, publick worship was well attended, and at times there appeared to be evidence that the Spirit of the Lord accompanied the messages of the gospel. The Sabbath Schools received good attendance from most of the children in the congregation, and it is believed, were beneficial both to pupils and teachers. Re-

ligious Tracts were read by many with interest, and arrangements have been made to co-operate with the Portage County Tract Society, in their late resolution, to place a Religious Tract monthly, during the year 1830, so far as is practicable, in the hands of each family.

"On the first Sabbath of October, the Lord's Supper was administered by Rev. S. Cleland, who attended with us on that occasion. The season was considered interesting and solemn, and by a number felt to be refreshing. Five young persons were, on examination, received into the communion of the church, and at least as many others express an anxious concern for the salvation of their souls.

"During the time embraced by this report, I preached twenty-eight discourses, and visited thirty-six families.

"For the Board of Missions I received $22 62 cents, from the congregation of Springfield."

NEW JERSEY.

From Rev. James G. Force, dated Milville, Sept. 30, 1829, *to the Cor. Secretary.*

"Rev. and Dear Sir,—Since I wrote last, I have preached seventeen sermons, visited thirty-five families, and am still visiting in Milville and its vicinity. The number of my hearers has increased, yet not in proportion to the population in Milville. There are a few persons not in communion with any church, who appear serious minded. I have conversed with eight or nine, whose consciences are tender, and quite susceptible of deep impressions from the word of God. Some are labouring under the weight of conscious guilt, and others entertaining such measures of knowledge, and approbation of the plan of salvation through a crucified Saviour, as to begin to rejoice in the rich hope of pardon in the merits of his blood. May the Holy Spirit be pleased to breathe on this spark, which appears so much like his own kindling till it shall arise to a flame!!!

"In general, piety is in a low state here—but few attend the weekly prayer meetings and monthly concert. A very few brethren "speak often one to another," and we hope "the Lord hearkens and hears," and in his own time will give us a greater blessing. The Lord save us from despising small things! for there is no gift of his hand, but what, being rightly improved, will be succeeded with greater mercies."

OHIO.

Rev. Henry Van Deman's Report, dated Delaware, Sept. 1*st*, 1829, *to the Corresponding Secretary.*

"Dear Sir,—As a Missionary of your Board, I have endeavoured to fulfil all the duties assigned me.

"In Delaware, on the 3d Sabbath ult., I administered the Lord's Supper. The season was peculiarly interesting. Ten were added to the church, seven on examination, and I trust the Lord has not forsaken us, but is with us to do us good.

"During the past month I have preached 19 sermons, travelled 72 miles, received 10 communicants, baptized 7 infants, visited many sick, attended and encouraged Sabbath Schools on the S. S. Union plan, &c. &c.

"Being convinced of the great importance of unity of sentiment and effort in the General Assembly of the Presbyterian Church in these United States, I have come to the conclusion to form this session auxiliary to the Assembly's Board: and if nothing in the providence of God prevent, I intend in a few days to accomplish this purpose. We have now a little money collected for missionary purposes, which I design shall be subject to your order.

"We have built a house for God here, and a few days since dedicated it to him. It is erected of stone, finished in a very plain manner, and is in size 52 by 66. To build this house has been the labour of three years; and now we are in debt from 150 to 200 dollars.

ILLINOIS.

JOY OCCASIONED BY AN INCREASE OF MISSIONARY LABOURERS.

A Missionary of the Board in the State of Illinois, in a Letter to the Corresponding Secretary, dated October 30*th, thus writes:—*

"I must express to you my joy and gratitude at the arrival of your Missionary Mr. I. B., who is now on the ground assigned him. I trust, he is one that is 'called of God,' and that his pious labours will be abundantly blessed. And oh, that the choicest blessings of heaven may rest upon those friends in that part of Zion, who are, in their benevolence, aiding us in furnishing the destitute in this new land, with the stated means of grace and salvation. Surely, 'the blessing of those that were ready to perish will come upon them.' Should Mr. B. make a permanent settlement in W., we hope that the way will, ere long, be prepared by our united efforts, under the blessing of God, for several ministers more, in this part of the State."

NORTH CAROLINA.

INTERESTING SYNODICAL MEETING.

A Missionary of this Board in North Carolina, under date of Oct. 21st, writes to the Cor. Secretary, as follows:—

"My present report has been necessarily delayed, on account of my having to

attend the meeting of the Holston Presbytery, and the meeting of the East Tennessee Synod, which met at Greenville, East Tennessee, on Wednesday, 14th inst., and adjourned Monday evening following. The citizens of Greenville and its vicinity enjoyed, during the Sessions of the Synod, a very interesting and precious season. The spirit of the Lord seemed to have produced a mighty 'shaking in the valley of dry bones.' Thirty-five were added to the church, and a number more are anxious. On the Sabbath, nearly 400 were privileged to testify their love and attachment to the Saviour of sinners, by obeying his dying command, 'Do this in remembrance of me.' "

CAMP MEETING AND COMMUNION.

The same missionary gives the following account of a four days' meeting, held by himself and a brother in the ministry, in Concord, N. C., towards the last of October.

"On Friday, we went to Concord (ten miles) to attend a communion. The people, for the sake of convenience, encamped on the ground. I will briefly describe this meeting, that you may have a correct idea of the manner in which *Presbyterian* camp meetings, which the situation of this southern country seems to render necessary here, are conducted. On Friday, the people assembled, and we had on this occasion, only one sermon during the day, and one at night; but ordinarily we have two. About sunrise every morning all the congregation assembled either in the church, or at three or four different tents for morning prayers. Immediately after breakfast, say 9 o'clock, a sermon was preached—at 11 o'clock another—and about 1 o'clock another—then dinner. The time from dinner until candle-lighting, when another sermon was preached, was employed in reading, singing and prayer. After the evening services in the church were concluded, they went to their tents, where, after prayers, they all retired, in good season, to rest.

"This was truly a precious season.—Twenty-five were admitted to church privileges, and about seventy more, apparently deeply impressed, came to the anxious seats. Professors appear to be stirred up to some sense of the importance of earnest, importunate prayer, for a refreshing from the presence of the Most High. The meeting terminated on Monday, when all returned to their homes, some rejoicing for the great things which the Lord had done for them, and others deeply impressed with a sense of unpardoned sin. The elders appointed a prayer meeting to be held in the church the next Sabbath."

The Missionary further reports—

"From Concord, I went directly to Morgantown, about fifty miles, and attended the anniversary meeting of the Morgantown Bible Society, which, among other resolutions, resolved that within two years from May, 1829, they will supply every destitute family in the county with a copy of the Scriptures.—From Morgantown, I went to Little Britain, in Rutherford county, and attended another sacramental meeting.—Five were added to the church here, and a few others are still anxious. They are also about organizing a Sabbath school in the congregation, which we hope will be a blessing to them."

NOTICE TO AUXILIARY SOCIETIES.

In issuing the *last number* of the "*Reporter*," for the current year,* we would earnestly solicit the attention of the *Pastors* and *Elders* of our churches, to some important features in our plan of auxiliary connexion, and especially to that which relates to *annual contributions* to the Board of Missions.—It will be recollected, that the 25th *day of December*, in each year, which is now at hand, has been particularly designated, as a favourable and appropriate time for all our auxiliaries to pay over to *Sessions* the amount of their subscriptions, to be remitted to the Treasurer of the Board. To avoid multiplying publick anniversaries, which are already so numerous in many of our congregations, as to be deemed by some a serious evil, the Board have designedly excluded them from their plan. It is believed that the necessity of such anniversaries may be entirely superseded, and the objects for which they are generally designed, may be far more easily and certainly attained by their Auxiliaries, in the way which we now propose and recommend to all our Auxiliaries.

1. Let each congregation be divided into as many districts as there are Ruling Elders in the Session, and previous to the 25th of the present month, *let each Elder visit*, as extensively as possible, in his own district, for the special purpose of communicating definite information respecting the general plans, the past operations, the present wants, and the future prospects of the Board—and for the purpose of arousing the attention of the people to

* We hope the general directions contained in this notice will be carefully observed, although its publication in our work has been delayed till the present time. *Edit. of Ch. Adv.*

the paramount importance, the indispensable necessity, and the vast utility of the missionary enterprises in which the church is engaged, and the imperious obligations resting upon them as men, as patriots, as philanthropists, and above all, as *Christians*, to aid these hallowed enterprises by their counsels, by their prayers, and by their contributions. To assist him in this work, let each Elder, if possible, place in the hands of every person in his district, a copy of the present and past numbers of the "*Reporter*," and earnestly request an attentive perusal of all those articles especially, which are directly calculated to develope the doings, designs, and necessities of our Board, and let some of these articles also be read in the weekly meetings for conference and prayer.

[We would here remark, that it is our purpose in all future years, to give, in the December number of this work, a brief summary of all that shall have been accomplished by the Board during the year, which may be read to the respective auxiliaries from the pulpit, and serve, it is apprehended, a far better purpose, than an ordinary report of a single society. The Address to the Publick, in our first number, the statement of the circumstances of the Board in the second, and the additional facts which may be collected from the present, seem to render such a formal communication, at this time, unnecessary.]

2. On the *Sabbath* immediately preceding *Christmas*, let every *Pastor* preach a sermon to his own people, on Domestick Missions, and faithfully endeavour to excite *Elders* and other *communicants*, and the members of his congregation generally, to a prompt and cheerful discharge of their *duty*, in this matter, to the church, to their country, and their God.

3. On the day appointed for collecting the annual subscriptions, let each Elder again pass through his district, or be prepared in some other way to receive them, and let him at the same time make faithful exertions to obtain additional subscribers to the *Auxiliary*, and also to our *monthly publication*—and then let the moneys collected be immediately remitted to the Treasurer of the Board of Missions. While we cheerfully submit these several propositions to the deliberate consideration of the Pastors and Elders of our churches, and would be very far from attempting to prescribe to them any precise method of proceeding in this labour of love, we cannot refrain from expressing our own decided opinion, that if these perfectly simple and feasible measures should be generally adopted, and vigorously pursued, they would be speedily followed by results the most desirable and beneficial to the Board of Missions, to the church of God, to our common country.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of February last, viz.

Of Rev. John W. Scott, a quarter's rent for the Contingent Fund - -		$87 50
Of Rev. Eli F. Cooley, collected by him for the New York and New Jersey Professorship, in New Brunswick Presbytery, viz.		
Princeton - - - - - -	$130 00	
Pennington - - - - - -	12 00	
Trenton, 1st Church - - - - -	6 75	
		148 75
Of Rev. Dr. John M'Dowell, collected by Rev. Wm. B. Sloan in the congregation of Greenwich, in the Presbytery of Newton, for the New York and New Jersey Professorship - - - - - -		70 00
Of Rev. Dr. Wm. M'Pheeters, from the Presbytery of Orange, for the Southern Professorship - - - - - - - -		261 00
Amount		$567 25

View of Publick Affairs.

EUROPE.

The latest intelligence from Europe is from Liverpool of the 16th of January, and from London of the 15th. The severity of the winter in every part of Europe is still the subject of much remark in the publick papers.

BRITAIN.—The President's message to Congress at the commencement of the present session, was published at length in Liverpool on the 7th of January. There has been a deficiency in the British revenue for the last year of 1,165,449*l.* sterling. It is said that a serious difference exists between the king and the Premier, the Duke of

Wellington, on the subject of the affairs of Portugal. The Duke, says the report, wishes to recognise the regal authority of Don Miguel, and the king opposes it, on the ground of a personal insult received from the Don when he was in Britain. The Duke, it seems, is now popular with those who at first opposed him, and unpopular with his first supporters. "Peel, says a letter from London, is despised by both parties, and Huskisson will no doubt join the administration, which wants propping."—There are many rumours about changes in the ministry. Sir Thomas Lawrence, president of the Royal Academy died suddenly on the 7th of January. He had been engaged, the day before, in painting a portrait of the king—his disease was an ossification of the heart. The king had been ill of an inflammation, which was subdued by his losing fifty ounces of blood, and now "continues to enjoy good health, and regularly dines with his suite at 7 o'clock, P. M." Our minister, Mr. M'Lane, had a long conference with the Duke of Wellington, on the 12th of January. It is thought that the British will make us no concessions in regard to our trade with the West Indies, unless we consent to modify our tariff. There has been an improvement in the state of trade and manufactures in some parts of Britain; but, on the whole, both are still in an unfavourable state. Prince Leopold, it is reported, has declined the honour intended him, of being king of Greece; and prefers the "ease of an English agriculturist to the dangerous elevation of a Greek throne"—We always thought the prince was a man of sense. Moore's life of Lord Byron has been published in London. We observe nothing about the next meeting of Parliament.

France.—The French Chambers have been summoned by a royal ordinance, to meet on the 2d of March. From this ordinance, both political parties, the ministerialists and the liberals, profess to augur well for themselves—These parties are still very ardently hostile to each other, and they agitate the whole country. Both profess to respect the king, whom both contribute to embarrass greatly. Some of the liberal papers censure him severely by implication, while their direct attack is on the ministers, the system of governmental orders, and administration. It is stated that France is endeavouring to persuade the Pacha of Egypt to assist in besieging Algiers, —the Pacha to furnish the men, and France to pay them and find all the military *materiel*. In the mean time, a Turkish envoy has arrived at Mahon, having, it is believed, for his object, the bringing about of a peace between France and Algiers—whose port is still blockaded by some of the French vessels of war. It appears that the manufacture of sugar from the Beet-Root, is so abundant and carried to such perfection in France, that it affords a large part of the supply for the whole kingdom, and is likely, before long, to supersede entirely the use of West India sugar. An extraordinary scarcity of money is said to exist at present in Paris: a ship channel, nevertheless, is projected between Paris and Rouen: and a rail road is also in progress from Paris to the Loire, a distance of one hundred miles, from which great benefits are expected.

Spain.—The king of Spain has been married to the Princess Donna Maria Christina of Naples. The royal family have made a tour, or circuit, through many of the principal towns of the kingdom, which were, on this joyful occasion, illuminated, adorned with triumphal arches, presented addresses, fired salutes, and "many persons kissed the royal hands," &c. &c.—"The overflowings of joy, says the Spanish account, have exceeded all that can be imagined"—The imagination, in all the world except Spain, can exceed any fact whatever—The king's heart has been so enlarged on this occasion, that he has permitted to return to their country 15 persons, who were members of the Municipality of Madrid, under the constitutional government. An ambassador has been sent to Hayti to demand the surrender to Spain of the western part of that island, which was formerly a Spanish possession. We have heard of the arrival of this ambassador, whose demand it was supposed would be refused of course; and it was expected that the Spanish fleet in the West Indies would, in consequence, blockade the ports of Hayti—On the 14th of January ten pirates, Frenchmen and Spaniards, were executed at Cadiz, for having captured the long missing ship Topaz, of Boston, and murdered every person on board! Of this horrid deed, it appears they made a full confession, and of some enormities equally great committed on an English vessel—The subjugation of Mexico is not yet given up.

Portugal.—It appears that Don Miguel is still apprehensive that his brother, Don Pedro, will not quietly resign the kingdom of Portugal.

Greece.—We have no news from Greece to report.

Austria.—A constant interchange of couriers has taken place between Vienna and St. Petersburgh. This has given rise to various rumours; some contend that it relates to military measures, for preserving monarchical principle from the contagion of liberalism, while others think that the anxiety of the German and Russian courts has reference only to the state of Greece.

Russia.—The Russian General Kisselef has issued an address to the Divan of Wallachia, upon his taking the office of President of the Turkish principalities on the Da-

nube, in which he promises an honest administration of the publick affairs entrusted to him, and an indulgent and kind treatment, in order to alleviate the miseries inflicted on the provinces by war. The whole solicitude of Russia seems now bent upon extending its commercial relations, and of rendering its acquisitions under the Persian and Turkish treaties available. A Commission was to be formed in the Council of State, under the presidency of the Minister of Finance. Factories are also to be established at Erivan, and on divers points of the Armenian provinces acquired by Russia by treaty. The government purposes to grant temporary franchises and immunities to merchants seconding its views. These countries are notoriously destitute of all industry and manufactures, which the Russian government wishes to encourage, and to civilize these more or less barbarous populations, by inspiring them with a taste for sedentary and usefully active life. Moreover, a bank is to be formed at Moscow, to favour enterprises of commerce and of industry, to the extent of the present guarantees of success, and without its being turned into a financial resource to government. A Commercial Code is also to be formed on the model of the most commercial countries of both worlds, so as to meet the wants of the empire. The last St. Petersburgh papers make no mention of the health of the Emperor Nicholas. It is said that great discontent still prevails in Russia, in consequence of the peace, and that a great coolness prevails between the Emperor and his two brothers, the Grand Dukes Constantine and Michael. The Smyrna trade is resuming a great activity. The Austrian squadron assembles in that port.

TURKEY.—On the departure of the Russian troops from Adrianople, it is said that many of the Christian families accompanied them, intending to settle in Russia. A fear of a reaction seems to have seized the whole population of Rumelia, and the inhabitants, in general the most peaceable subjects in the world, have made preparations which indicate a desperate resistance, in case the Turkish Governors on their return, should bring their usual spirit of persecution and oppression. Every one looks out his concealed weapons, and distributes them among those dependent on him. Old men, women, and children, arm themselves with swords and daggers. The men able to bear arms have wholly given themselves up to the direction of a secret society. The Ottoman authorities are much embarrassed by this dangerous spirit. The Capital of Turkey, however, was entirely tranquil on the 27th of November. It is said that several offers of loans on advantageous terms have been made to the Porte, by different capitalists, which have been rejected; a fact something at variance with the alleged pecuniary embarrassments of the Porte.

ASIA.

CANTON.—The Canton Register of the 2d and 18th June, states that a great inundation with high tides was experienced the first week of that month. The streets of Canton were navigated with boats, the houses, in most places, being two to three feet under water. In the adjoining villages, it was estimated that from two to three thousand persons had perished, and the destruction was great. The silk districts suffered materially. The general calamity was most distressing, and fresh accounts of disasters were daily received from the interior. The loss of property was conjectured to exceed that by the great fire in 1822. A frigate, belonging to the king of Cochin China, built on the European model, had arrived at Canton.

JAVA.—Captain Hurd, of the ship Potosi, arrived at New York in 106 days from Java, informs that when he left, the war between the Dutch and the natives appeared to be at an end for the present. An expedition sent some time previous, under Col. Vizela, against the rebels who had assembled in considerable force on the Southern Mountains, resulted in the capture of a position which they occupied on an almost inaccessible rock, together with three cannon and a quantity of small arms and ammunition. On this occasion the notorious Jomogolo and a priest, together with a number of others were killed. Since that time, nothing of importance has occurred. Some of the natives had become friendly, and the rest manifested a disposition to be quiet. Several vessels had arrived at Samarang, &c. with prisoners, among whom were some of the principal chiefs. Those of the natives who had not become friendly were at least disposed to be quiet. No permanent arrangement, however, had been entered into; and it is presumed that the suspension of hostilities will continue only so long as suits the mutual convenience of the parties.

AFRICA.

AFRICAN EXPEDITION.—The Portsmouth Herald, of January 13th, thus notices the departure of Messrs. Richard and John Lander, on their exploring expedition to Africa. "The Messrs. Lander sailed from Spithead yesterday afternoon, for the Western Coast of Africa, in the merchant brig Alert, Captain Tyson. The travellers were to have been taken out in a King's ship, but as they were anxious to reach the high countries before the rainy season, which will commence in March, they were unwil-

ling to delay their journey beyond what was absolutely necessary, and therefore took advantage of the Alert, which will carry them as far as Cape Coast Castle. They take with them instructions from the Secretary of State, addressed to the captain of the first King's ship they may chance to meet, after leaving the Alert, and directing him to convey them to Bagdagry, where he or his officers are to introduce the travellers, in the name of our sovereign, to the king of that country—Adolee by name. They will from thence proceed to Katunga, the capital of Yarlba, from thence to Boussa, (where Mungo Park was lost) with a view to trace the river Niger to its termination. If the river should be found to flow into the Bight of Benin, the young men will return by that route; if, on the contrary, it should be found to flow to the eastward, into the lake Tschadan Bornou, they will return over the Great Desert to Tripoli, by way of Fezzan." But is it not to be greatly feared, we ask, that they will never return? "If the Lord will, we shall live and do this or that."

Alexandria.—Accounts from Alexandria have been received to the 29th of November. The merchants state that there was a serious want of circulating medium in Egypt, on account of the quantity of dollars lately transmitted to Constantinople, reported to be for the payment of the instalments of money to Russia.

AMERICA.

Hayti.—Extract of a letter dated Port au Prince, Jan. 30, 1830.—"Since a fortnight there has been a Spanish frigate here, with an ambassador on board, who claims the Spanish part of the Island. This, of course, has been refused. What measures the Spaniards will take now, is doubtful. A blockade is apprehended."

Buenos Ayres and the United Provinces.—We hope from what we have lately seen in the publick papers, that the civil commotions in these republicks are for a time at least at an end. But they are still in a sadly unsettled state, in every way unfriendly to their improvement and prosperity, and calculated to excite fears of new revolutions, with all their attendant mischiefs—The evils of ignorance and superstition are not to be speedily removed.

Brazil.—Long accounts are given of the splendid doings in Rio Janeiro, on the arrival and marriage of the new empress; but we cannot waste our paper with the detail: and we have nothing else to report from Brazil, except that the emperor is likely to recover from his bruises and broken bones—the consequences of his playing the charioteer.

Colombia.—From present appearances it would seem that this great republick is on the point of being divided into about two equal parts—Venezuela, on the Northeast, and Quito, with the contiguous territories, on the Southwest. Bogota has hitherto been considered as the capital of the whole; and there a general congress has been called to meet, for the purposes of forming for the whole a new constitution. But it appears that when it was known in Caracas, that at Quito and Guayaquil resolutions had been passed, instructing the representatives to the congress from those cities to allow Bolivar "as much power as he should choose to take, whether as President, Dictator, King, Emperor, or Autocrat," an alarm was spread—A convention was called, and the city of Caracas issued a declaration, that it separated itself "from the departments of the Centre and South of Colombia;" professing, however, to be desirous to preserve peace with those from whom they separated; but calling on the Venezuelians generally to join them. The call has been accepted by a large part of the population. But in the mean time, General Paez is at the head of the army in Venezuela; and the army governs every thing. The Venezuelians profess to favour Paez, and if he is true to them, will probably make him their chief. But he is in correspondence, and has heretofore been in strict friendship and alliance, with Bolivar. Between them, they are probably determined to govern Colombia, and (we say it with extreme reluctance,) we have entirely lost confidence in them both. Perhaps they will quarrel, and involve their country in a civil war—Or they may agree to try to *reign* together. The issue cannot be foreseen—The prospect is gloomy, and we have only to lament that there is so much ignorance and vice among the populace, and such a want of principle among the leaders of our sister republicks of the South, that it seems as if they were not yet prepared to settle down under free institutions. Our minister, General Harrison, appears to have been persecuted, because he would not favour the aspiring views of Bolivar. We doubt not he is glad to return to his own country.

Peru.—A treaty of peace has been ratified between the congress and executive of Peru, and the government of Colombia; that is, with Bolivar. We can only say that we sincerely wish the peace may be lasting.

Mexico.—If we rightly recollect, the National Assembly of France once declared, and seemed to glory in it, that their country was "in a state of *permanent* revolution." Such seems, at any rate, to be the state of Mexico; and too nearly that of all its neighbouring republicks. We are glad, however, that the civil war, which we mentioned

in our last number as likely to occur, has not yet taken place. Guerrero and Santa Anna, the late civil and military chiefs, it is now said, have been forsaken by their adherents, and have quietly retired to their estates. Vice President and General, Bustamente, now rules the ascendant, having completely effected the revolution which he planned; and the country is said to be generally tranquil. How long this will last, remains to be seen. Our minister, Mr. Poinsett, has returned in safety to the shores of our country—happy and fortunate to have escaped with his life.

UNITED STATES.—The following statement in the report to the Secretary of the United States Treasury, from the Director of the Mint, will, we doubt not, be gratifying to our readers.

MINT OF THE UNITED STATES.

Philadelphia, 1st January, 1830.

Sir,—I have the honour to submit a report, on the general transactions of the Mint within the past year.

The coinage effected within that period, amounts to $2,306,875 50, comprising $295,717 50 in gold coins, $1,994,578 in silver, and $16,580 in copper; and consisting of 7,694,501 pieces of coin, viz.—

Half Eagles	57,442	pieces,	making	$287,210 00
Quarter Eagles	3,403	do.	do.	8,507 50
Half Dollars	3,712,156	do.	do.	1,856,078 00
Dimes	770,000	do.	do.	77,000 00
Half Dimes	1,230,000	do.	do.	61,500 00
Cents	1,414,500	do.	do.	14,145 00
Half Cents	487,000	do.	do.	2,435 00
	7,674,501			$2,306,875 50

We see with regret that military and naval courts martial are convened for the trial of several officers, some of them of high rank, in both departments of the publick service of our country. We hope it will be found right to acquit them all; and if not right, that due discipline will follow. But our national honour would surely be consulted, if such courts could with propriety be less frequent.

Two occurrences, peculiarly unhappy at the present crisis, have lately taken place within the territory of the Cherokee nation of Indians. The Mail of the United States was stopped for a short time, and the life of the driver put in danger, by an angry chief, under the idea that the Mail had no right to pass through his country—He has since been apprehended. The Indians, about the same time, removed by force, but not with violence, some Georgians who had intruded on their lands—A number of the Georgians afterwards returned, killed one Indian, and carried away as prisoners two others. We are not prepared to say where the blame of these particular outrages should rest. But we do say, that the Indians have been goaded almost to desperation; and that we hope these events will not, as we are sure they ought not to, prejudice their cause now pending before our Congress.

It appears that a trading expedition from Missouri to Santa Fe in Mexico, under the protection of a military guard from Cantonment Leavenworth, has lately returned, after a successful prosecution of their object. They were however attacked by a depredating party of wandering Indians, who were beaten off by the United States troops. We hope commercial enterprises will not involve us in any more Indian wars.

The Committee of Congress on the subject of the 5th census estimate the population of 1830, as follows: free population, 10,650,000; slaves, 1,950,000; total, 12,600,000. They recommend a ratio of 50,000 for the representation in the House of Representatives, which they believe will not increase that body beyond the number of 225 members.

The recurrence of General Washington's birth-day, has reminded Congress of a resolution passed shortly after his decease—"That a marble monument be erected by the United States, in the Capitol, at the city of Washington; and that the family of General Washington be requested to permit his body to be deposited under it, and that the monument be so designed, as to commemorate the great events of his military and political life." We well recollect the affecting letter of Mrs. Washington, in which she gave her reluctant consent to this request. But the request being granted, the remains of the Father of his Country have been permitted to repose in the family vault at Mount Vernon till the present time. It now appears, that by a unanimous vote of Congress, they are to be transferred to the Capitol, and that the original resolution in regard to the monument is to be carried into effect. On this occurrence we may be allowed to express a fervent wish, that the virtues of General Washington could be carried with his bones to the seat of our national government, and there exert a commanding influence till the end of time.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MARCH 1, 1830.

BOARD OF MISSIONS.

In anticipation of the next meeting of the *General Assembly*, we embrace this early opportunity to suggest to all the Auxiliaries, and individual patrons and Agents of the Board of Missions, the propriety of having their annual collections and donations in readiness to be forwarded to the Treasurer of the Board by the *Commissioners*, who will soon be on their way from different parts of the Church. The monies thus transmitted will come with much greater safety, than by mail, and much expense of postage will be saved to the Board.

We would also respectfully remind our readers, and especially Pastors of churches, of the *annual collections* for the Board of Missions, recommended by the General Assembly to all the congregations in their connexion. In congregations where no Auxiliaries to the Board have yet been organized, it is peculiarly desirable that such a collection should be taken up, and in those where Auxiliaries do exist, it may still be highly expedient to take up a collection, as there are undoubtedly some persons in all such congregations, who, although they have not become members of an Auxiliary, would esteem it a privilege to contribute something, in this way, to aid in Missionary operations. If each of our churches should take up but a very small collection, the aggregate amount would be considerable, and we earnestly hope the opportunity of thus doing a *little* will be afforded to all, who may be disposed to aid in the benevolent operations of this Board.

As we always have desired, and do still desire, that "the churches should be left entirely to their own unbiassed and deliberate choice of the particular channel through which their charities shall flow forth to bless the perishing," we shall rest our appeal to them for help on a plain and simple statement of such facts, in relation to the doings and necessities of the Board of Missions, as may be calculated to aid them in estimating our claims to their patronage and prayers.

It may not be improper for us to state, that the Board have been greatly encouraged and animated in their arduous and highly responsible work, by the very frequent assurances which they have received from Presbyteries, Synods, particular churches, and highly respectable individuals in almost every section of the church, of their increasing interest in the cause of Domestic Missions, their confidence in the Board, and their earnest desire for the extension and success of its Missionary operations. With these assurances of interest and confidence, numerous *pledges* have been given of enlarged and liberal patronage.—That these encouraging pledges have been, already in some good degree, faithfully redeemed, will sufficiently appear from the following statement.

The whole number of commissions which have been given to Missionaries and Agents, since the month of May last, (including those which then remained to be fulfilled,) is 178. Of these commissions, 110 were given for 1 year, 28 for 6 months, 11 for 3 months, and the balance for shorter periods. The amount of time embraced in these commissions, is upwards of 132 years, and the whole amount of expense to the Board, is about $18,000. The average expense of each year's ministerial labour is about $137. In 80 of the commissions for 1 year, the Board are pledged for only $100, and in 16 more, for a still smaller sum. But 14 commissions for a year have been issued, at an expense to the Board of *more* than $100 each, and in *one* instance only has an annual appropriation to a Missionary exceeded $200. The balance of the commissions have been given for a shorter term than a year, and generally with a small appropriation from the Board. Very few have been employed by the month, as *all* formerly were, with full Missionary pay.

To enable the Board to meet these engagements with their Missionaries and Agents, they have already been furnished, since the 1st of May, with funds to the amount of 10 or 12,000 dollars. They have the pledges of nearly 30 individuals for the payment of $100 each, and for the balance they rely with confidence on the annual payments of Auxiliaries, the donations of individuals, and the contributions of the churches.

COMMUNICATIONS.

The Cry of the Needy.

The following application for aid from a feeble church in West Tennessee, dated Gibson county, December 27th, 1829, presents an appeal so truly affecting and powerful, that we cannot refrain from presenting it to our readers, just as it has been submitted to the Executive Committee of the Board of Missions. It is only *one* of *many* communications of a similar nature now upon our files. As our limits will permit us only to make *occasional selections* from the numerous appeals of this kind which we receive from different and distant parts of the country, we publish this as a *fair specimen* of the whole. The truly catholic, liberal and missionary spirit exhibited in this letter is worthy of all imitation. The elders of this church, before they even ask for aid, prepare the way for securing annually to this Board, an amount of money equal to *one fourth* of all that they feel themselves able to raise for the support of the gospel among themselves, and even then they ask for but *half the time* of a Missionary, and assign as their reason, "*we could not, while there is such a wide field for missionary labour all around us*, ask for more than half of a preacher's labours." Will no one *respond* to the call of the New Shiloh church? Let our young candidates read, and pause, and consider.

Dear Sir,—In behalf of a feeble, destitute church, whose spiritual government, under Christ, is entrusted in our hands, we now undertake to address the Board of Missions. New Shiloh, the church whose cause we now endeavor to plead, is the only Presbyterian church, in connexion with the General Assembly, that is organized in our county. It was organized by the Rev. Samuel Hodge, in 1826; it then consisted of twelve members, but four of whom were males. In this weak state it struggled through many difficulties till the spring of 1828, when Mr. Hodge commenced preaching to us every fourth Sabbath. In the fall and winter of the same year, God was pleased to bless his labours amongst us with a season of refreshing from His gracious presence, one effect of which was a considerable accession to our number of members. Our preacher lived at the distance of eighteen miles, and we were thus deprived almost entirely of the benefit of any ministerial labor except preaching. Yet, notwithstanding this great disadvantage, our state, upon the whole, was prosperous during his ministrations amongst us.—But now, in the providence of God, we are deprived of his labors. The cries of the destitute have induced him to remove to the south-west part of the district. We have been in the habit of looking up to him as a father, and now that he has left us, we feel destitute indeed, and we would utterly despair, were it not that we trust that the great King of Zion, who has planted this little vine, and has nourished and defended it thus far, will yet provide for its safety; and under Him, we now direct our eyes to the Assembly's Board for assistance. We have, about a week since, organized ourselves into a Missionary Society auxiliary to your Board, and we are now collecting our first subscription.—We will be able to raise about fifteen dollars for your funds. We trust we feel disposed to support the preaching of the Gospel amongst us to the utmost of our ability, but we are very far from being able to give an adequate support to a preacher at this time. Could you provide us a suitable man to live and labor amongst us the half of his time, (for we could not, while there is such a wide field for missionary labor all around us, ask for more than the half of a preacher's labors,) we should be able to give him towards his support, about sixty dollars in money; besides we could help a man living amongst us considerably in other ways. And was there a preacher located here, there would be no lack for places in our country around, (for it is all missionary ground,) where he might employ the other part of his time and probably obtain something more towards his support. You may probably think that the sum we have named, that we could give, is very small, but the difficulties under which we labor in this newly settled country are such, that it is utterly impossible for us to give much. There are none of us rich, and the greater part of us are poor and have young families to support. And now we have given you a plain unvarnished account of our situation. We would now ask you, in the name of that Redeemer who bought the church with his blood, can you furnish this part of his flock with a shepherd to go out and in before them and feed them according to his word? The greater part of our members have only made a profession of the religion of Jesus

within a year past. We very much fear that these lambs will be scattered in this wilderness, where there is so much that is calculated to lead them astray, unless they speedily be provided with some one to watch over them and to guide them in the footsteps of the flock. Unless you can send us a man, and assist us in supporting him, we know of no other source from whence we can expect aid. There are but four Presbyterian preachers in all the western district. And now we would ask you, and we wish you to answer, as to the great Master whom you serve, Shall all our hopes be vain respecting our little church? Shall our children grow up in this wilderness destitute of the means of grace? Shall there be no one to warn our neighbors and friends, who are yet living in sin, of their danger, and invite them to a crucified Saviour? Is there no young man, who has lately emerged from some of the schools of the prophets in our land, that will direct his eyes towards this western wilderness? or is there no minister of Jesus, who lives in more favored parts of Zion, who begins to feel for the destitute, and who will hear the Macedonian cry from New Shiloh? We have no advantages of a pecuniary nature to offer him—we can only plead our necessities and those of the cause of our Redeemer. A man that would labor here should be able to endure hardness as a good soldier, he should not be easily discouraged, and he should have his heart warm with zeal for the cause of his Master. No other would be useful. Our county is situated in the centre of the western district, it is fertile and healthy, and is settling very fast. Our church is about eight miles south of Trenton, the seat of justice of this county. There is no Presbyterian church to the north of us within one hundred miles that we know of, and on the west there is none between us and the Pacific Ocean, with the exception perhaps of Little Rock, Arkansas. We think the Assembly's Board should direct their attention to these destitute parts. We rejoiced to hear that you had appointed a Missionary at Memphis—this is in the south western extremity of our district, and no doubt is an important post; but a dozen at least might be usefully employed in this district. We are, dear sir, your fellow laborers in the Lord,

JOHN ALLISON,
ALLEN M'DOUGALD,
JOSEPH ALLISON,
JOHN C. GILLESPIE,
AND'W M'CLEARY.

Elders of New Shiloh Church.

REPORTS OF MISSIONARIES.

PENNSYLVANIA.

Report of the Rev. John L. Grant, Pastor of the Vine street church, Philadelphia, Feb. 19, 1830.

Rev. and Dear Sir,—In accordance with the instructions contained in my commission, I herewith present you a report of my labors during the past six months in the 11th Presbyterian church in this city.

I commenced my duties among this people on the first Sabbath in August. Their prospects were exceedingly gloomy at the time, and had it not been for your seasonable aid, they could not have existed as a church. Their building was not only incomplete, but under the pressure of a very heavy debt, the congregation small, not exceeding fifty, and the church numbering but twenty-four communicants. They had a Sabbath school attached to the church, in which about sixty children were in attendance.

Such were my prospects, and such the state of this people, when I accepted their call, and under your auspices, commenced my labors. Our prospects however have brightened, and the success with which I have been favored should call forth my liveliest gratitude. The number who now regularly attend on the preached word, I do not know, as we are still worshipping in the basement story of the building, the main room being yet unfinished, but I presume our congregations vary from three to six hundred in attendance. The first Sabbath in November last, we celebrated the ordinance of the Lord's supper, when there were forty-eight added to our little church, twenty-three of whom were admitted on examination, and the principal part of the remaining number were young men, the fruits of a precious season of grace enjoyed while I was laboring among the young men as the city Sunday School Missionary. During the last month our communion season again occurred, when we received an accession of thirty-three members, so that the church which numbered but twenty-four at the time I commenced my labors, has now increased to one hundred and five. The majority of our communicants are *male* members. The number of learners in our Sabbath Schools, of which we now have four, is five hundred and fifty.

My time is fully employed, preaching three times on every Sabbath, and having some engagement every evening in the week. The afternoon of the Lord's

day I devote to the instruction of my Sunday Schools, delivering to the children a familiar lecture on some portion of scripture history, adapting my language and address to their capacities. The utility of this plan is becoming more apparent, and I rejoice to find that several of the ministers in our city have adopted a similar mode. As many parents as can be accommodated give their attendance, and seem to be pleased with the attention paid to their children—from six to eight hundred parents and youth attend. I have from the commencement kept up a Female Bible class, which I view as one of my most interesting exercises; it meets on Tuesday evenings at my dwelling, and our average attendance is seventy. No particular portion of Scripture is assigned to the class. Every member is privileged to propose such doctrinal or practical questions as she may think proper —the questions are proposed at one meeting of the class and receive attention the following week. My reason for adopting this plan in preference to any other, was to furnish an opportunity to those, who hitherto have enjoyed no other means of acquiring a knowledge of what was *Presbyterianism*, except from such as are unfriendly to its interests. Wednesday evenings I lecture to Sabbath School teachers and others, using "The Union Questions" with a view of aiding the teachers in explaining the Scriptures to their classes.—These lectures are attended by one hundred and fifty or two hundred persons. The remaining evenings of the week are devoted to prayer meetings, all of which are well attended. We observe the monthly concert prayer meeting, as also the monthly concert for Sabbath Schools on the second Monday evening of the month. At both our concerts we take up collections to aid your Board in their operations, and also the American Sunday School Union. From this source we have been enabled to pay into your treasury $39, which together with our auxiliary to your Board, and forty-two subscribers to the Missionary Reporter, will serve to show that our people are inclined "to remember the words of the Lord Jesus, how he said, It is more blessed to *give* than to receive." In conclusion, I remark, that the present state of things with us should not only awaken gratitude, but enkindle our zeal. We still have wants —money to pay the debt on our building and to finish our house, and more love to Christ and to souls, so that we may be urged to increased fidelity in the work of our master. Yours, &c.

Indiana.

From the Rev. Wm. Sickles, a Missionary in Rush county, dated Indianapolis, Dec. 15, 1829.

"During the summer, much has been done in the cause of Sabbath Schools in Rush county, and much of the prejudice against them seems to have been removed. There have been in operation in different parts of the county six Sabbath Schools, some of which will be continued during the winter, and it is intended to make still more vigorous exertions the next season to increase these institutions. In this country, where common schools are so scarce, and where so many are deprived of their advantages, the multiplication of Sabbath Schools is exceedingly desirable, even without estimating the moral and religious influence which they are adapted to exert upon the rising generation.

I have formed in Rush county a Missionary Association, on the plan recommended by the Assembly's Board, and designed to aid its operations, which it is expected will raise about $30 per annum. But as our arrangements are not completed, I make at this time no regular return of the names of the members. There has also been recently formed in the county a Temperance Society, which promises to exert a very salutary influence. The subject of intemperance is beginning to excite a very lively interest in this western country. A delegation from different parts of the state, met in Indianapolis on the 10th inst. and formed a State Temperance Society.—The meeting was a highly interesting one. Many of the members of both houses of the legislature were present and active in its proceedings. It is a cause which is enlisting much of the *political* as well as the religious influence of the community in this, as well as in other parts of the union. There has also been formed here during the past week, a State Bible Society, and measures are in train, which it is hoped will result in placing a copy of the word of life in every destitute family in this state within the period contemplated by the American Bible Society. A State Colonization Society has also been very recently formed with encouraging prospects. During the past and present week, meetings of all these Societies, with that of the State Sabbath School Society, have been held. And from the great number of strangers present, and from the general and lively interest taken in their proceedings, the most favorable results are anticipated.

I have received several numbers of the "Missionary Reporter," &c. and shall endeavor to give it as wide a circulation as possible. Something of this kind was very much wanting, and could it be sent monthly, into every Presbyterian family, it would awaken a zeal on the subject of Missions which would be followed by the happiest consequences. Give to our people generally information on the subject of Domestic Missions, and they will give you their aid, though that aid may be feeble."

From the Rev. I. A. Ogden, Fairfield, Franklin co. Dec. 1, 1829.

Since my report in April last, I have preached 93 sermons and lectures; administered the Lord's Supper 6 times in the Church of Bath, 3 times, in a school-house near the state line 6½ miles east of the church of Bath once, and in the congregation of Somerset on the W. Whitewater twice—Have received into communion, 15 into Bath church, 8 of these were on certificate; and 2 on certificate into Somerset church—Have baptized in Bath church 5 adults and 26 children—Have attended a number of inquiry and prayer meetings—Have distributed a number of tracts and copies of the Christian Almanac for 1830—Have attended two meetings of Presbytery and one of Synod. Besides the monthly concert of prayer, there are weekly prayer meetings regularly attended in the immediate vicinity of the church and in the village of Fairfield. Our females have also a meeting for prayer and conference.

Since I have given my attention almost wholly to this church I have endeavoured to bring my operations into regular order. On Sabbath morning I preach in the church (at 11 o'clock) in the afternoon I preach in some distant neighbourhood; usually on the 1st Sabbath of the month in the western, on the 2d in the eastern, on the 3d in the northern, and on the 4th in the southern quarter of the congregation. I spend the Friday evening of every week in certain seasons, in preaching in these four quarters in rotation; so that each quarter of the congregation is visited one Sabbath day in every month and one week day in every month, during certain seasons in the year favourable for night meetings. I also lecture nearly every Thursday evening in the village of Fairfield. Other appointments are occasionally made. In attending funerals I usually preach a sermon. The order of my appointments is sometimes interrupted by circumstances. Sometimes I extend my excursions into more remote settlements. We have also an inquiry meeting held usually every month, at these I sometimes preach or lecture.

Illinois.

From Mr. Isaac Bennet, Carmi, White co. Jan. 2, 1830.

I preached for the first time at Carmi, Oct. 25th. The welcome with which my arrival was hailed by the brethren of Carmi and Sharon, was attended with that joy and cordiality, which might have been anticipated from a people who had long been looking to God for aid, and anxiously expecting it to come through your Board. Hearing their expressions of tearful gratitude to the Great Head of the church for sending, in answer to their Macedonian cry, a labourer so weak and unworthy as I felt myself to be, my inmost soul was grieved, that you had not sent them a Missionary more worthy of such a reception—such a reception, I am persuaded I should never have met, if they had been as well acquainted with me as I was with myself.

The system of labour, which, in conference with brother Spillman, I have adopted; requires me to visit the churches of Carmi and Sharon (the two especial places of my destination) on alternate Sabbaths, at each of which I preach 2, 3, or 4 times before I depart. The distance between the two places is too great to admit of my preaching at both places on the same Sabbath, while the shortness of the days continues; but when they lengthen and the roads become more passable it is my intention to preach in the morning at one church and in the afternoon at the other on every Sabbath, if it be thought expedient.

The secular days of one week I have devoted to visiting the families of those two congregations, talking to saints and sinners during the day, and preaching during the evening. In the midst of each of the three remaining weeks of the month, I make an excursion in the surrounding vast moral desolation which meets the eye and effects the heart in every direction; where multitudes of immortal beings are living unnoticed in *miserable* cabins, and daily dying in ignorance of a Saviour. Many of them have no books, and not a few cannot read when the Bible or tracts are presented to them. I think that no person, who possesses the spirit of Christ, can, without uttering pitiful sighs from his

inmost heart, view this immense valley of dry bones, through which I am riding, where multitudes with melancholly truth may utter with dying groans "No man careth for my soul." In these weekly excursions I visit four little churches alternately once a month, preaching 2 or 3 times at each one before I leave it. One of these churches lies 17 miles south—one 40 west—one 30 and another 40 north of Carmi. All of them are destitute of a preacher, one of which had not heard a sermon from a minister of their own order for two years; hence with all my unworthiness "they received me as an angel of God." And in ranging from place to place, I preach to people of every name and condition, wherever I can get them assembled (which is no difficult task) distributing tracts among them as I meet them in the way, or talk to them in their cabins about a crucified Saviour. You are probably by this time, Dear Sir, ready to think, that I have forgotten my commission, which assigned to me Carmi and Sharon only as a field of labour — and that my operations are not sufficiently concentrated to prove successful any where. And I am not altogether without my fears on this subject. But even if the course be obviously imprudent, the temptation to it is too strong for me to resist—I cannot endure the thought of confining myself to Carmi and Sharon, while I am surrounded by such a moral desolation "in which is much land yet to be possessed," and while I see a number of infant churches, which have been organized by the indefatigable labour of a brother missionary who preceded me, pining away with their "harps hanging on the willows."

As to my prospects here—since it has been my privilege to act in the service of your Board, for which I bless God especially that in his adorable providence, he has directed me to this place; I have had many discouragements and trials to encounter, which, together with a sense of the weighty responsibilty resting upon one who possesses so little strength and experience to sustain it, at first much depressed my spirits; but I trust it has urged me nearer to Him that is almighty, and who has promised—"Lo I am with you always even to the end of the world," from which I have derived much sweet consolation. But while the humiliating thought and fear, that much of my time and labour is lost some how through my unfaithfulness, have given me much sorrow; yet I think the Lord has not left me without some cause of devout gratitude for his mercy; and admiration of his condecending grace in blessing the feeble labours of so unworthy an instrument; which I much feared he could never consistently do. There are some circumstances attending my weekly exersions thro' the surrounding country, which, I have the cheering hope, are indications of something good. In most instances crowded assemblies have convened with very short warning, & when the appointments have been sometime previously made they have come a number ofmiles,& even females walking with their infant offspring through dense forrests and miry prairies. And with a few exceptions these concourses have manifested a commendable attention, and sometimes even a deep and solemn interest, which not unfrequently is expressed by their sighs and tears.—Then adapting them to their condition as well as I can, I give each of them a tract, or distribute as many among them as my stock will afford. And when I pass that way again I exchange tracts with them, by which means my stock of tracts does not diminish so fast. I have been much encouraged in this work by hearing of two or three instances in which the Lord has, I trust, signally blessed these tracts to the souls of men; which I would here relate, if this report had not already exceeded all excusable bounds.

At Carmi I have discovered no very hopeful symptoms;—the attention of a few to divine things appears to have been arrested; but in general, I can only say there is no more than an ordinary and commendable respect paid to the gospel. On my arrival here I was rejoiced to find Carmi the seat of a county Bible Society. And recently we have organized a Sabbath School there under auspices which appear encouraging. At Sharon our prospects have been more animating. A few mercy drops which have fallen there, are indications of the presence of the Holy Spirit attending the means of grace especially that of family visitation, which are, I think, cause of devout gratitude and joy to as many of us as have any heart to pray "thy kingdom come." Several have been awakened and 6 or 8 with whom I have personally conversed are indulging a glimmering hope—but at this early stage of things I think it prudent to say but little; for we have cause to rejoice with much trembling; and to mingle our gratitude with penitent mourning, for at present a cloud seems to be drawing over our prospects. Pray for us, for we greatly need an interest

in the prayers of your Board, as well as in your other kind aid.

The following is the amount of my labours in the service of your Board—during the course of about two months (for near one month was spent in my journey,) I have preached 52 times—travelled 655 miles—assisted brother Spillman in two sacramental or four days meetings—established the Monthly Concert at Carmi and Sharon—assisted in organizing one Sabbath School—attended weekly a small Bible Class—formed two Tract Societies, being now engaged in the attempt to organize four others, which (if I succeed) I design to from into some kind of a union, that they may act in concert—and distributed about 3900 pages of tracts; some of which, I have recalled and distributed several times—visited 28 families, exclusive of many in my preaching excursions.

From the Rev. B. F. Spillman, Shawneetown, Dec. 31, 1829.

"Since we have become favored with another laborer in the bounds formerly occupied by myself alone, the field of my labors is less extensive; but I trust the benefit resulting from them is not diminished, but increased. The distance travelled by me is less, and perhaps also the number of sermons preached. But more time can now be employed by me in the discharge of duties which are more naturally expected of a pastor than of an evangelist. I spend two Sabbaths in each month in Shawneetown, on which I preach twice, at 11 o'clock, and at candle lighting, besides attending the Sabbath school. We have stated preaching here also on Thursday evening of each week. My leisure hours are spent in visiting, distributing tracts, &c. The remainder of the Sabbaths are spent between Equality and Golconda. Since this concentration of my labors, there has been an increase in attention to preaching, particularly in Shawneetown, which is truly encouraging; and there is reason to believe that the Spirit of God is in some good degree at work. And we are still much encouraged at Equality and Golconda.

During the months of November and December, I have travelled 212 miles, preached 32 sermons, administered the Lord's supper twice, received into communion three persons, visited a considerable number of families, and distributed several hundred pages of tracts, &c. I have also obtained three more subscribers for the interesting Missionary Reporter and Education Register."

OHIO.

From the Rev. H. Van Deman, Delaware, Ohio, Feb. 1, 1830.

"Since my last communication to you I have endeavored to act the part of a faithful Missionary of the cross of Christ. I have preached 14 sermons, delivered 3 exhortations, travelled 130 miles, baptized 2 adults and 3 infants, administered the Lord's supper once, added 10 to the communion of the church, 8 on examination and 2 on certificate, and visited 117 families. In these families there were 174 parents, and 508 children and youths. With each of these families I spent something like two hours, in questions and instructions relative to the doctrines and practice of our holy religion. With the parents and youth I conversed freely and familiarly as to the discharge of their duties, and their hope of acceptance with God through a Redeemer. The duties of professors of religion were, with a few exceptions, pretty well observed and discharged. Family religion, morning and evening prayer generally not neglected. The children have been much benefitted by Sabbath school instruction, wherever attended by them, and it was perceived at once what children had, and what children had not been sent to these sacred schools.—While the former were willing and glad to see us, and converse with us and answer our questions, the latter would see us and talk with us only by compulsion. In these family or pastoral visits, I found great pleasure and satisfaction in the account which many of my fellow travellers gave of their success in their Christian course in the midst of much darkness and many sore conflicts. One thing worthy of remark, wherever darkness and sorrow brooded over the mind, and wherever the evidence of acceptance with God was doubtful or unsatisfactory as far as I visited, there it was unhesitatingly acknowledged that the cause was unfaithfulness on their part in the use of the appointed means of grace. And wherever I found any unregenerated, without God and without hope in the world, there I have also found either an entire or partial neglect of the means appointed for the accomplishment of this work of regeneration and hope.

I do not make this remark, because I believe the work of sanctification or

regeneration is effected through the use of the means alone. I believe no such thing. For it is the blessing of God that maketh rich, and giveth efficacy to the means. But I make this remark, because I have not known one solitary case of either conversion or growth in grace without the use of the appointed means, but many with, and in the use thereof.

Part of the time in these family visits an elder of the church attended with me. We closed our examination in each family with prayer.

From the Rev. Abner Leonard, Truro, Jan. 5th, 1830.

"I administered the Lord's Supper last Sabbath, assisted by brother Chute, Missionary in the Ohio State Prison.—Public worship commenced on Friday, and continued four days; and I am not without strong impressions that good has been effected. In family visitations yesterday evening and to-day, I have discovered two cases of conviction, and one of hopeful conversion. We admitted to communion one on examination, and three by recommendation, without certificates. The number in communion is fifty-two. I baptized four infants.—About thirty young persons attended the Bible class lately commenced here. I find the meeting with this class to be an agreeable part of my duty, and I trust will be found very useful to all concerned. The exercises consist of prayer, reading the scriptures, and a free conference by way of question and answer, sometimes from Judson. In this way we spend about three hours generally, and I find the opportunity very favorable to insist on practical religion, and bring the important considerations of the Gospel into closer contact with the heart and conscience than I can well do in sermonizing.

The people of Truro have consented that one-third of my time shall be spent at Lithopolis, a small town ten miles south of this place, for one year. There is a small and scattered flock there—appearances unfavorable for several years. I have preached to them five times, and hope that by prudent and persevering labor, they may be collected together. Their subscription for one-third of my labors will fall short of $100. The subscription in Truro a little exceeds $200."

From the Rev. W. J. Frazier, Springfield, Clark co. Jan. 30, 1830.

"When I commenced laboring here, the number of communicants was twenty-nine; there was no Sabbath school, no Tract society, no prayer meetings, no place of worship except the naked walls of a house, without gavels or roof. There are now 52 members in communion—a flourishing Sabbath school with from 50 to 100 scholars. We have a Tract society which has put in circulation between 70 and 80 volumes, and thirty thousand pages of loose Tracts. Prayer meetings were kept up regularly through the year, and we have one of the best places of worship in this valley completed, except pewing."

From Mr. G. W. Warner, Coshocton, Dec. 1829.

"A Female Tract Society has recently been organized in each congregation. The object of forming these societies, was not so much for the aid their small contributions would afford the Tract cause, as for exciting an interest in such benevolent institutions, and by this means paving the way for future usefulness. Yet we can with much satisfaction inform you that $15 have already been raised for the purchase of Tracts. Of course a little sum will be thrown into the treasury of the American Tract Society, and many messengers of salvation will go about us doing good.

The subject of intemperance is now agitated among us. What will be done here remains yet to be determined.—Many deplore the evil effects of ardent spirits, and some have begun to act upon the principles of entire abstinence.

By the November number of the Missionary Reporter and Education Register, we perceived that the applications to the Board of Education were very numerous, and the means of the Board wholly inadequate to answer these urgent and interesting demands.—This circumstance led a few individuals in this town, to contribute a small sum, which, we hope, has reached that Board previous to the present time. I state this fact merely to show the value and importance of information on these subjects."

From the Rev. J. D. Hughes, Springfield, Portage county, Jan. 8, 1830.

"Since the last report, the attention of the youth has been called to the shorter chatechism. Two days have been appropriated to this exercise with considerable interest.

In co-operation with the Portage county Tract society, in the "monthly

distribution," each family in this town will in a few days, be furnished with a religious Tract. Favorable results are anticipated among us from this method of carrying truth to every house.

The temperance reformation continues to gain advocates among us, and the exertions made in the same cause in a number of the adjoining towns meet with flattering success.

The period of service specified in my commission closes with this report. I continue to labor with this people, but the aid of the Board is not deemed necessary.

In retiring therefore, for the present, from the service of the Board, my prayer is that the good work in which you are engaged, may be yet more abundantly blessed of the Lord; and that you may be the happy instruments of making glad the hearts of many who are yet as sheep scattered in the wilderness."

REPORTS OF AGENTS.

With a view of presenting to our readers more distinctly than we have hitherto done, the evidence with which we are abundantly furnished, of the very great importance and utility of *Missionary Agencies*, it is our purpose in future to give brief abstracts of their reports. From them it will be perceived, that while these laborers are affording to the Board essential and indispensable aid, by the organization of permanent Auxiliaries, by collecting funds and procuring subscriptions for our monthly publication, they are at the same time diligently engaged in preaching the Gospel, and that too with far greater frequency than can reasonably be expected of ordinary Missionaries, who do not act as Agents. We commence our present notices with extracts from several reports of the Rev. *Thomas Barr*, a very efficient and successful Agent in

OHIO.

Under date of Oct. 6th, 1829, Mr. Barr thus writes—

"Since my last, in a tour of *three weeks*, I have travelled 230 miles, preached 12 times, assisted once at the administration of the Lord's supper, baptized 5 children, obtained 25 subscribers for the confession of faith, formed 6 Auxiliaries to the Board, and distributed about 300 pages of Tracts, besides several visits to sick persons, conversing and praying with them. In all places where I had the opportunity of presenting the claims of the Board, I was well received, and the subscriptions were quite as numerous, and indeed more so than I could have previously expected."

The amount subscribed in the 6 Auxiliaries was $176 37½.

From the same, Nov. 3, 1829.

I have formed 6 auxiliaries within these ten days. The amount of subscriptions in all these for the present year, will, I doubt not, exceed $220.—The amount I have received is but a small part of that on subscription. I have now appointments for three weeks before me."

From the same, Nov. 16, 1829.

"To-day, about 12 o'clock, I reached this place, (Zanesville) after a circuit of *two weeks* since my last from here. But two pleasant days the whole time—wet, severe cold, frost, snow, rain, mud, &c. Within this period I have preached 13 times, and formed 7 Auxiliaries. The region through which I have just been is a real Missionary field, a part of it as much so, perhaps, as any in the state. In one congregation, a *poor* member of the church, after hearing the statement, came forward and put down the names of all the members of his family, *eleven* in number. At the same meeting another man put down *eight* names, and by the time we had done, there were double the names that there were hearers."

From the same, Dec. 2, 1829.

"Since my last formal report of Oct. 6th, I have attended one meeting of Synod, assisted at one sacramental occasion, attended 2 prayer meetings where I delivered addresses, preached 33 sermons, formed 21 Auxiliaries to the Board—16 in the Lancaster Presbytery, and 5 in the Richland. From what I know of the extent of subscriptions in these Auxiliaries, I think the amount may fairly be estimated at five or six hundred dollars. I also obtained at least 200 subscribers for the Missionary Reporter, and 170 for the Confession of Faith."

From the same, Feb. 3, 1830.

"Since my last I have formed *five* Auxiliaries, viz. Wooster, Newman's creek, Congress, Mount Hope, and Jeromeville congregations, all in the Richland Presbytery. In none of these but Newman's creek have the subscription papers been filled with all that is

expected to be signed. At Newman's creek it was *all done* on Monday, the 25th, after sermon, in the meeting house; 158 names were put down—44 are heads of separate families; the rest are made up principally from the other members of these families, and a few individuals from other families. In Apple creek (formed in October, but not noticed) there are about 100 names and between 40 and 50 dollars subscribed. In these six Auxiliaries there will be, I trust, $150 or $170 raised for the Board between this and the 1st of April next. During the time engaged in this service in the above congregations, I preached 22 sermons, assisted at 3 sacramental occasions, attended 1 meeting of Presbytery, 2 meetings of session, and solemnized 3 marriages, for which I received $5 50 for the Board."

From the Rev. *Wm. J. Frazer*, Agent of the Board for the Synod of Cincinnati, under date of Jan. 30, 1830.

"On the first of this month I wrote you, giving a statement in relation to my mission. Shortly after writing I commenced my *Agency*, and after having labored *two weeks* among the *feeblest churches* in this country, have returned home, and am now confined to my bed. As soon as I am able to ride, I shall go to work again. I have visited the congregations of Sidney, Piqua, Troy, Honey creek, Bath and Muddy Run. Piqua, Honey creek, and Muddy Run I have organized as Auxiliaries to the Board. Nothing more could be done than commence subscriptions in any of them, the weather being so inclement as to prevent many from attending."

In the above places Mr. F. obtained several subscribers for the Missionary Reporter, Christian Advocate, and Philadelphian, and collected some money for the Board.

KENTUCKY.

Extracts from a report of the Rev. *Simeon H. Crane*, one of the Agents of the Board for this state, dated Lexington, Jan. 28th, 1830.

"You will learn from this communication, that I have spent *six* Sabbaths in the service of the Board of Missions, though every day in the week has not been spent exclusively by me in this delightful and laborious employment.—I have travelled about 250 miles, preached 21 sermons, given several exhortations, and collected $108. I have likewise formed, and prepared the way for forming 18 or 19 Auxiliaries to the Board."

The congregations visited by Mr. C. are the following, viz. in *West Lexington Presbytery*, Mount Horeb, Bethel, Woodford, Versailles and Grier's creek. In *Louisville Presbytery*, Lawrenceburg and Benson. In *Transylvania Presbytery*, Harrodsburg, New Providence, Springfield, Lebanon, Bethel Union, Perryville, Hanging Fork, Buffalo Spring, Paint Lick, Mount Vernon and Lancaster. The churches actually organized into Auxiliaries, and the sums collected and the donations, will be seen in another part of our paper.

"The reason," says the Agent, "why donations are so seldom, is, that an Agent has been employed by the Synod of Kentucky to collect funds from the churches for the endowment of a Theological Professorship in Centre.

"I have only to add, that the plans and operations of the Board meet almost invariably with the cordial approbation, and the prompt and energetic co-operation of the churches which I have visited. I have not met with a successful refusal from any church, and only in one or two instances from individual members. The principal reason of which is, because I have not elicited opposition, but gone straight forward, turning neither to the right hand nor the left to notice any other Missionary Association.

NEW AUXILIARIES.

Ohio—Apple Creek, Jeromeville, Mount Hope, Congress, Newman's Creek. *Kentucky*—Mount Horeb, Bethel, Woodford, Versailles, Grier's creek, Harrodsburg, Springfield, Lebanon, Hanging Fork, Buffalo Spring, Paint Lick; Bonhomme, St. Louis co. Missouri.—Before published 240 —Total 257.

☞It is earnestly requested, that all persons, who may hereafter report the formation of Auxiliaries, will be very particular in giving the *post office address of the Session*, and the *county* in which the church is located.

MISSIONARY APPOINTMENTS.

Rev. Ralph Clapp, 1 year, Lyme, Gennessee co. N. Y.

Rev. Duncan M'Intyre, 1 year, Otteny, Mineral Spring, Rocky Fork, and M'Gills; Richmond co. N. C.

Rev. John Andrews, 1 year in two feeble congregations and adjacent Missionary region, in Synod of Fittsburg.

Rev. S. L. Crosby, 3 months, Christiana and Delaware city, Del.

Rev. John R. Bain, 1 year, Sumner co. Tenn.

Rev. Samuel F. Snowden, 1 year, half the time to Evan's Mills, and the other half to Theresa and Pamela, N. Y.

Rev. Abel L. Crandall, 6 weeks, Watson, Lewis co. N. Y.

Kev. David Spear, 1 year, half of his time, Henderson, N. Y.

Rev. Jedediah Burchard, 1 year, Bellville, Jefferson co. N. Y.

Rev. Caleb Burge, 1 year, Ellis Village, Jefferson co. N. Y.

Mr. Michael Carpenter, 1 year, within the bounds of the Presbytery of Watertown, N. Y.

Re-appointments.

Mr. John Gloucester, 6 months, Reading, Pa.

Rev. Wm. J. Frasier, 1 year, Springfield and other places in the Presbytery of Miami, Ohio.

Rev. Benjamin F. Spillman, 1 year Shawneetown, Illinois.

TREASURERS AND AGENTS.

Samuel Thompson, Esq. Pittsburg, Pa. Trearurer of the Board for the Synod of Pittsburg, and Agent for the "Reporter and Register."

D. A. Sayre, Esq. Lexington, Ky. Treasurer of the Board for the Synod of Kentucky, and Agent for the "Reporter and Register."

Levi L. Ward, Esq. Rochester, N. Y. Treasurer of the Board for Rochester and the neighboring country, and Agent for the "Reporter and Register."

☞All Agents, Missionaries and others who may obtain subscribers for the Reporter, are requested to be *particularly careful* to give the *name* and the *post office address-es* of each person in a *fair, legible hand*, and to *mark distinctly* those who have *paid*.

LETTERS RECEIVED.

Elders of the church of Lyme, N. Y.; R. Clapp, N. Y.; W. C. Anderson, N. C.; W. P. Alrich, Tenn.; Trustees and Elders of the Presbyterian church of Christiana, Del.; J. Bennet, Illinois; R. Hall, Va.; R. M. Laird, Md.; J. Thompson, Pa.; Committee of the Presb. church of Troy, Pa.; J. T. Ewing, Geo.; J. Paine, Va.; D. C. Allen, Ohio; A. C. Abernethy, Ky.; Trustees of the congregation of Bucyrus, Ohio; A. G. Morrison, Pa.; J. Talmadge, Geo.; W. H. Williams, N. Y.; A. Heberton, Pa.; W. S. M'Ewen, Tenn.; W. J. Frazier, Ohio; S. Hubbard, N. Y.; J. Moreland, Ohio; W. M'Colm, do.; T. B. Clarke, do.; S. Montgomery, do.; J. Culbertson, do.; D. Page, N. Y.; F. Herron, Pa.; H. Van Deman, Ohio; T. Barr, do.; G. G. Sill, N. Y.; S. H. Crane, Ky.; C. H. Mustard, Del.; M. Dickson, S. C.; R. G. Lynn, Ohio; D. L. Russell, Va.; J. Laboree, Ohio; B. F. Spillman, Ill.; D. Humphreys, S. C.; R. L. Smith, Del.; M. B. Patterson, Pa.; O. Jennings, Tenn.; A. Dean, Ohio; J. H. Monroe, N. Y.; J. R. Boyd, do.; R. Brown, Ohio; J. A. Ogden, Ind.; J. S. Ball, Missouri; J. Purkis, Canada; R. M'Clure, Va.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board of Missions, from feeble congregations requesting aid, should always be signed by the Elders or Trustees, and contain a minute statement of the circumstances and necessities of the congregation, and be accompanied also, by a certificate and recommendation of the *Corresponding Executive Committee of the Presbytery*, if there be one, and if not, of *two responsible members* of the Presbytery. The *Missionary* also, should be recommended in the same way.

NOTICE TO PRESBYTERIES.

The particular attention of Presbyteries is respectfully invited to the plan of "*Corresponding Executive Committees*," recommended by the Board of Missions, and published in the January number of the Reporter. At the next stated meetings of the Presbyteries, it is hoped that all who are disposed to co-operate with this Board, will have such committees appointed. It is very desirable and important that the *names and address* of such committees, and especially those of the Secretary and Treasurer, should be forwarded, without delay, to the Corresponding Secretary of the Board of Missions.

It is desirable, also, that each of the "Corresponding Executive Committees," should have a meeting, immediately after their appointment, for the purpose of reducing to writing a minute statement of all the Missionary fields and stations within their respective bounds; of the feeble congregations desirous of aid, and of the Missionaries who may be recommended to this Board for appointments. And it is requested that such statement be forwarded to the Secretary of the Board by the Commissioners to the Assembly.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, for the month of February, 1830.

Allentownship, Pa. Avails of the Ladies sewing soc'y. per Rev. A. Heberton,	15 00
Abington, Pa. Annual subscription from Pres. church, per Rev. Mr. Steel,	10 00
Bethany, From Pres. congregation under the Pastoral care of Rev. M. Jeffery, per Mr. Saml. Thompson, Tr.	87 62
Boston, Mass. Monthly concert coll. in the 2d Pres church, per Rev. S. A. Bumstead,	15 00

Bethel, Ky. From Auxiliary society, per Rev, S. H. Crane,		4 00
Buffalo Spring, Ky. do do do do do		6 00
Fairfield, Ohio, Donation per Rev. W. J. Frasier,		00 50
Frankford, Pa. Annual coll. in Pres. church, per Rev. Mr. Biggs,		33 75
Frederick, Ohio, Subscription in Pres. church per Jno. M'Kinny,	$9 50	
Grier's Creek, Ky. From Aux. society, per. Rev. S. H. Crane,	2 00	
Do do donation from Mrs. Maldron, do do	10 00	
Do do do do W. P. Smith, do do	2 00	
Do do do do D. Nelson, do do	1 00	15 00
Germantown, Pa. Missionary Box at Manual Labour Academy, per Rev. J. Monteith,		1 50
Harts Log, Huntingdon co. From Pres. church per Rev. J. Peebles,		4 00
Hanover, Dauphin co. Pa. Donation from Rev. Jas. Snodgrass, per Dr. S. Agnew,		10 00
Harrodsburgh, Ky. From Aux. society, per Rev. S. H. Crane,		17 00
Hanging Fork, do do do do do do		6 50
Illinois, Donation from Rev. B. F. Spillman, Miss'y. of the Board,		5 00
Knowlton, N. J. Coll. in Pres. church per Rev. T. Talmage,		1 87
Lebanon, Ky. From Aux. society per S. H. Crane,		4 50
Mercer, Pa. Coll. in Pres. church, under the pastoral care of Rev. Mr. Allen, per Mr. S. Thompson, Tr.		15 00
Muskingum, Ohio, Add. annual subscription of Pres. congregation per Rev. J. Culbertson,		4 00
Mount Horeb, Ky. From Aux. society per Rev. S. H. Crane		2 50
Manayunk, Pa. Coll. in Pres. church, per Rev. A. Coe,		3 00
Norwich, Ohio, Annual subscription in part of Pres. congregation per Rev. J. Culbertson,		8 75
Newton, Ohio, Coll. in Pres. church per Mr. M. Gillespie,		17 00
New Providence, Ky. Monthly coll. do Rev. S. H. Crane,		23 50
Newtown, Pa. From Aux. society balance of last year's subscription, per Mr. J. Watson,		2 50
Ohio. Amount of three wedding fees, from Rev. T. Barr		5 50
Philadelphia. Donation from Mr. Wm. F. Geddes	5 76	
Annual sub. 1st Pres. church, per Rev. R. B. Campfield	148 50	
Donation from Miss Ann Easton, do. do.	2 00	
Annual subscription 4th Presb. church	3 00	
Donation from Mr. Thos. Spratt	5 00	
Annual subscription 6th Pres. church, per Mr. J. Crowell	100 00	
Annual do. of Aux'y of 7th do. Rev. Mr. Engles	4 50	
Annual do. in part of 8th do.	35 00	
Monthly collection in 11th do. since Sept. last, per Mr. Sprague	17 50	
From Auxiliary society 11th Presb. Church	2 50	
		323 76
Princess Ann. (near) Annual sub. in Presb. church. per Rev. R. M. Laird		14 00
Raccoon. From Presb. church, under the pastoral care of Rev. Mr. Allen, per S. Thompson, Tr.		40 61
Salem, N. J. Additional annual sub. of Presb. church, per Rev. J. Burt		7 00
Springfield, Ky. From Auxiliary Society, per Rev. S. H. Crane		6 50
Shippensburg. Annual sub. in Presb. church, per Rev. H. R. Wilson,	15 00	
Donation from do.	10 00	
Do. from S. D. per do.	5 00	
		30 00
Troy, Ohio. From Auxiliary Society, per Rev. W. J. Frasier		11 31
Trenton, N. J. Annual subscription of Presb. church, per Rev. J. W. Alexander		30 00
Tuscarora Valley. Collection in do. do. do. John Coulter		24 00
Upper Mount Bethel. Do. do. do. do. T. Talmage		3 50
Versailles, Ky. From Auxiliary Society, per Rev. S. H. Crane		7 50
Woodford, Ky. Do. do. do. do.		15 00
Zanesville, Ohio. Additional sub. of Presb. church, per Rev. J. Culbertson		44 50
Missionary Reporter. From sundry subscribers		136 50
SOLOMON ALLEN, *Treasurer,*		
No. 18, *South Third Street.*		$1,022 67

Note. The amount acknowledged in the January number from the Rev. E. Washburn, should have been as follows—

From Marion co. Ohio, by Rev. E. Washburn	12 06
Do. Blenden, Franklin co. Ohio, per do.	25 00

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BOARD OF EDUCATION.

[Continued from page 96.]

In our last it was observed, that disappointments are to be expected in prosecuting the great work in training our youth for the gospel ministry. In the progress of time, it is likely they will appear in different forms. Let us look at them.

Some of our beneficiaries, after having obtained a collegiate education, may abandon their views of the ministry, and direct their studies for another profession. Yet our charity may not be wholly lost; for these young men may become distinguished in the practice of medicine or of law, or rank among the first of their country's statesmen; and may, in subsequent life, be visited by divine grace, & although they never enter the sacred ministry, they may, in the profession in which they are called to fellowship with God in Christ, prove eminent blessings to the church, as well as to the world.

Some, by intense application to study and neglect of bodily exercise, may bring on disease and premature death. Their Redeemer may call them home to himself, before they are permitted to enter on that great and honourable employment for which they are preparing with such unrestrained and undisciplined ardour. It will be the business of the Executive Committee to watch over the youth committed to their care, and to caution them against such unadvised waste of health in the prosecution of their studies, and to endeavour to preserve their lives for future usefulness.—Yet with all their care, cases of disappointment in this form will probably occur; it is often so difficult to convince young students of the necessity of paying attention to the preservation of health by a due degree of daily corporeal exercise; and disease induced by study comes on so imperceptibly, and seizes on the constitution with a deadly grasp before it has given a warning, that we have reason to fear; we shall be called to mourn over some of our fairest flowers nipt by the chilling frost of death; just as they are beginning to unveil their beauties and to send forth their fragrance. And what shall the church do under such afflictive disappointments? shall she regret the expenditure of money laid out on the education of her children? By no means.—Let her imitate the conduct of a wise and pious parent in similar circumstances. Let her console herself in reflecting that her beloved sons, from whose services she had expected much advantage, have gone, in the morning of their days, to their rest in glory, and that their Lord and Master was pleased to advance them from a station in his church on earth to a higher station in his church in heaven. Let her reflect that such disappointments are intended to try her faith and her patience in well doing.

But greater disappointments, more distressing occurrences than these may try us in the course of our labours.—Youths of no piety, by artful dissimulation, participating of the charity of the church, may pass through all the trials preparatory to licensure, and enter with high reputation on the work of the ministry; acquire great popularity, preach to oveflowing assemblies, and obtain distinguished stations in the church; and then, after the lapse of a few years, begin to propagate some destructive heresy, and create schisms in the church; or forfeit their reputation by abandoning themselves to some degrading vice, and cut themselves off from the honours and work of that holy office, to which they were never called by the head of the church, and which they have degraded by their unhallowed assumption. Such disappointments will make the heart of piety bleed.—But despondency should not follow.—Such occurrences are to be expected.—

The Saviour has taught us to look for them. They will read us a painful lesson on human depravity and the great deceitfulness of the unsanctified heart. Still we may console ourselves by recollecting that the Lord reigns; that he will take care of his church, and provide for her men after his own heart, who will maintain her cause and interests in this ungodly world.

Hopes Realized.

Let us turn to the bright side of the subject. We have anticipated disappointments; let us now anticipate the fulfilment of our hopes. Here we shall see enough to quicken our exertions, and to animate our benevolence.

Many of our beneficiaries will go forth under the patronage of the Board of Missions, to preach the gospel to the destitute. They will carry the water of life to the thirsty, and the bread of life to the hungry. They will go in quest of wandering sheep, and bring them back to the fold of Christ. Churches, by their instrumentality, will be collected and organized for divine worship, in which the gospel may be preached for generations to come.

Many will be settled as pastors over country congregations, and will form the character of our hardy yeomanry under the influence of religion to the practice of piety and virtue.

Some will labour in villages and towns; where they will aid in promoting every thing that is good, in checking the progress of vice and intemperance, and in maintaining the cause of piety, truth, and virtue.

And some will lift up their voices in our chief cities, and blow the trumpet of the gospel in the hearing of those who, owing to their residence, their wealth, and their talents, send an influence to distant parts of the land. In such, elevated and commanding stations, they will be as lights set on some lofty eminences; and may we not hope, that from them will issue a salutary and pervading influence through the vitals of the community?

These are no visionary anticipations. They are results that may be naturally expected. Some distinguished ministers of the gospel now living were indebted for their education to benevolent individuals, or to benevolent societies. Many thus prepared for the ministerial work are now labouring acceptably and usefully in domestic and foreign missions, and in our villages, towns and cities.

The celebrated Buchanan, one of the most useful ministers of our days, received his education from the benevolence of Thornton.

Strange Mistakes.

By turning to our number for January last, it will be seen, from a brief history of the doings of the General Assembly in reference to the education of young men for the gospel ministry, that it is now TWENTY-FIVE years, since our highest judicatory turned their attention to this important matter; that for many successive years they have prosecuted this business, and inquired of the Presbyteries whether they were doing their duty in relation to it; and that it will be ELEVEN years next May, since they appointed a Board of Education to manage this interesting concern. Yet, strange as it may appear, some individuals connected with the Presbyterian Church have spoken on this subject, as if it were a new thing for the Assembly to act in this business of education, and have expressed disapprobation at their conduct, as if they were tresspassing on ground pre-occupied by others.

Let us, for a moment, suppose it a fact, that the General Assembly had been so remiss as to have overlooked this great business; what then? Would it follow that the supreme Judicatory of the Presbyterian Church have lost their right of engaging in it, and that by doing so they would encroach on the rights of others? Will any Presbyterian, will any christian, advocate such a position? On the contrary should not every christian, and every Presbyterian, rejoice to see this venerable body awake from

their slumbers, and with all the anxiety of a parent's heart begin to devise measures for training their youth for the ministry of grace?

But this is mere supposition; the General Assembly of the Presbyterian Church have not so neglected their duty; they have taken the lead of other churches in this matter. They occupy their own ground, and make no encroachment on that of other churches. They claim jurisdiction over their own family, and the right of superintending the education of their own children; a right which ought never to be abandoned to others, so long as there remain intelligence, wealth and piety enough for the due exercise of this right.

The mistake just noticed recals to our recollection a mistatement published in regard to the Assembly's Missionary operations a few years ago, in an eastern journal. It was then stated in that periodical, that the General Assembly of the Presbyterian Church expended but little more than $1400 annually, in the missionary cause. Now, the fact is, the Board of missions, acting under the Assembly's authority, had, for many years past, at their command, every year, $4000 and $5000 for missionary appointments. And this sum was but part of what was annually expended in the missionary cause under the Assembly's superintendence; for if we add to it what was disbursed by Synods and Presbyteries who were required to report annually to the Board of Missions, on the subject of missions, the whole virtually expended by the Assembly would amount to more than *thrice* $4000, more than $12,000 annually.

Yet this, it is confessed, is a small sum for a church so numerous and opulent as the Presbyterian, to apply to a cause so interesting. She is now, we trust, awaking and putting forth more vigorous exertions. The Board of Missions is advancing with rapid strides; and the Board of Education would emulate her sister's efforts, and covet her prosperity. And around these two Boards. we trust, every Presbyterian will rally. They are the hope of our church. We would cherish no sectarian feelings. We rejoice in the prosperity of *every evangelical Church.* But if the doctrines and institutions of the Presbyterian Church are scriptural, they ought to be supported by every one who belongs to this Church and believes them to be scriptural.

Correction of a Misstatement.

The error in regard to the number of students in Princeton College, published in the Quarterly Register of the Amer. Education Society, on which we remarked in our last, has been noticed by the Editor of that periodical. He has promptly corrected it, and requested the correction to be made by Editors who may have copied from his work. He expresses his regret at the mistake, and acknowledgement to the Editors of this miscellany for pointing out the error.

COLLECTIONS BY THE GENERAL AGENT.

During the months of January and February last, he received from the following sources, viz:

From individuals of the First Presbyterian Church, Wall street, New York,			$350 00
Female Association of	do	do	350 00
From individuals of Murray street Church,		do	218 00
Do do Scotch Presbyterian Church Cedar street,		do	138 50
Moses Allen, a member of the Brick Church		do	100 00
Rev. Gardiner Spring, D. D. Pastor of	do	do	25 00
Rev. Robert M'Cartee, Pastor of Church in Canal street		do	5 00
Mrs. Joanna Bethune, member of	do	do	25 00
First Presbyterian Church Albany, N. Y. State			246 25
Second do do do	do		144 00
Third do do do	do	by a few individuals,	21 25
Fourth do do do	do	collection in Church, and from 3 individuals	27 37½

The Female Bible Class Association, of the First Presbyterian church Albany, handed by Miss Ann M. Olmsted, - - - - - - - 25 00
Rev. James V. Henry, of Albany, - - - - - - - 10 00
Henry W. Delavan, Ballston, Saratoga county, N. Y. - - - 50 00
From an unknown friend to the cause, supposed to be a member of the 2d Presbyterian Church Albany, - - - - - - - 5 00*
From individuals of the church, in Princeton N. J. - - - - 92 50
From the Female Foreign and Domestic Missionary Society of Philadelphia, being a part of the proceeds of their late exhibition, at the Masonic Hall, handed by Miss Margaret M'Culloh, - - - - - - 51 00
From two indivlduals, members of the church in Cedar street, N. Y. of which Rev. C. Mason is Pastor, - - - - - - - 30 00
Of this sum, $5 was receipted to the Treasurer of the Auxiliary Board of the Synod of New York; and the balance, $25 marked paid on the subscription book, of the said church. The book was retained by the church session for circulation; and the amount obtained, is not known to the Gen. Agent.

*Covered by the following note, addressed to the Agent, and to the care of the Rev. Dr. Sprague, Pastor of the 2d church Albany:—

"Accept this from one whose heart rejoices in the exertions that are now made to send forth the living Teacher; and whose prayer is that the Great Lord of the Harvest would bless these exertions, until every ear shall hear the Joyful Sound, and every heart rejoice, and sing forth the praises of Redeeming Love."

REMARKS OF THE AGENT.

It is proper to remark, that but few of the churches, in the city of N. Y. were called upon; from want of time, on the part of the Agent, & because it was not deemed expedient to make a general application there, at present. So far as the claims of the Board were submitted to the people, they were acknowledged, and treated with marked attention and favour. Had the personal call, in the churches, in which the subject was introduced, been more extended, the amount of contributions would have been proportionately greater than it is.

In the city of Albany, the objects of the Board were laid before all our churches and met with cordial approbation and support. In the city of Philadelphia, only four of the churches have, as yet, been visited, by the General Agent: and in one of these, viz: the 3d, nothing more has been attempted, than to explain the business, from the pulpit.—In the 1st and 2d churches, the personal call, from want of time, has been quite limited, which accounts for the small amount obtained in these large and liberal congregations. The collections here, will be resumed, so soon as circumstances will permit; and no fears are entertained, as to the result.

It is earnestly hoped and confidently expected, that the Presbyteries will, at their approaching stated meetings, be prepared to co-operate in this important concern, by adopting a plan which the Board are now digesting, and intend publighing in the next number of the Reporter and Register. It verily seems to us, that the character and harmony and best interests of the Presbyterian church, are closely connected with the wise management and success of the Missionary and Education Boards of our General Assembly. These are the churches' own institutions, responsible to her as such, and under favour of Divine Providence, entirely dependent on her members, for their efficiency. Let them not be viewed as local institutions; nor let them be left to depend entirely on the churches, in the vicinity of the seat of their operation. Cordial, and general co-operation will secure complete success.

TREASURER'S ACCOUNT.

The Treasurer of the Education Board reports the following receipts, 1830.

Jany. 16 From William J. Williams, balance of his subscription, - - - 20
18 do Rev. Jos. Sandford annual do - - - - - 25
21 do 2d Presbyterian Church by Rob. Ralston, Esq. - - - - 10
22 do Mrs. Fowle, - - - - - - - - - - - - 5
Feby. 2 do Miss M'Farran, - - - - - - - - - - - 2
6 do Miss Olive Sproat, donation, - - - - - - - - 10
17 do Collections by General Agent, - - - - - - - 1900
Donation from Tuscumba, Alabama, - - - - - - 2
24 do Collections by General Agent, - - - - - - - 200

$2174

Philad. Feb. 24, 1830. John Stille, *Treasurer.*

THE

CHRISTIAN ADVOCATE.

APRIL, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVII.

2. Of *Parents and Children.* The duties of parents to their children commence as soon as children are born. They are to be viewed as the gift of God; and the first duty is to dedicate, or give them back again, to the great Author of their being. This should be done in prayer, and many a fervent aspiration of the heart, even before they are formally set apart as the Lord's property, in the sacrament of baptism, which has been mercifully ordained for this purpose.

The first years of children are, or ought to be, chiefly spent in the presence and under the care of their mothers. The mother who trusts her tender offspring entirely or chiefly to the charge of a servant, or hireling, unless compelled by absolute necessity, acts a most unnatural and inhuman part; and has no cause to wonder or complain, if the most serious and lasting evils are the consequence of her unfaithfulness to her sacred trust. On the other hand, the happiest effects may reasonably be expected, for they have often and indeed usually been realized, when a prudent and pious mother has devoted herself to her children, and has suffered no desire of personal ease or gratification, to withdraw her from the care, and governance, and instruction of her precious charge. Nor can I forbear to mention, that fathers, as well as mothers, will best perform their duty, by spending more time in the company, instruction, and superintendence of their children, than is commonly seen, even in those who are not usually considered as deficient in this duty—There is no possible substitute, or equivalent, for parental affection, example, instruction and influence. Instances there may be, and a few there are, where a parent's part has been happily performed, by others than natural parents; but this is no real exception to the general truth—parental influence has still been employed. It would surely be considered as a waste of words, to spend many, in showing that parents ought to love their children; and yet there is a real defect of a proper manifestation of affection for their offspring, in those parents who almost wholly avoid the company of their children in their early years.

At a very early age, children should be imbued with the principles of piety; be taught, in language carefully brought down to their capacity, to know their Creator and Redeemer; to address their heavenly Father in prayer and praise; to be reminded of his constant presence and all-seeing eye;

to seek his favour and fear his displeasure; to love their Saviour—to love him with filial and supreme affection; and to understand, as fast as their opening faculties will permit, the duty which they owe to God, and to all their fellow creatures. As they advance in years, their duty, both to God and man, should be still more fully explained and inculcated, till eventually they are thoroughly indoctrinated in the Christian system.

I cannot pretend to delineate at large the most proper course of general instruction for children—it must of necessity be more or less limited and modified, by the circumstances and capacities of parents. Yet I will cursorily mention a few particulars of importance, which are of general concern. The first is, that it should be a distinct object of attention with all parents, to endeavour to correct and improve the *hearts* of their children—their temper, dispositions, and desires—as much as to cultivate their understandings, or intellectual powers. Another important point is, to accustom them early to a reverence for every thing sacred—for the name, the word, and the worship of God; and to let them see that their practical regard to the divine commandments, will insure to them the greatest share in their parents' affections. The opposite of this is also of great moment; that is, to teach children practically, that sins immediately against God are the greatest of all, and those of consequence which will be most distinctly and emphatically marked by parental displeasure. Another point of importance is to instruct, as much as possible, by examples—by setting before them instances, or narratives, of the happy effects of piety and virtue, and the ruinous consequences of disobedience, vice and wickedness. Again. It is very important, both in giving reproof and in endeavouring to impress important truths and principles, to watch for, and improve, the most favourable opportunities or seasons for doing it. In one kind of humour, or conjuncture of circumstances, a lesson of instruction may deeply and lastingly affect the mind of a child, which at other times would pass by him like the idle wind. Once more. Children should never be deceived. No advantage, but the most lasting injury, results from every species of deception, used with children. After being once or twice cheated, they believe nothing that is told them, and suspect where there is no ground for suspicion. On the contrary, if they are never deceived, they never disbelieve or distrust; and also learn to avoid all falsehood for themselves. Let parents, when necessary, use their authority, but never speak falsely to a child; although it may sometimes be proper to use concealment. Finally—Great care should be taken that all the good effects of parental instruction be not counteracted and lost, by the bad advice or suggestions of those with whom children associate. Unprincipled servants, or vicious companions, may undo in an hour, what has required months to teach and inculcate. To this I must not omit to add, that in putting children to a place of education, or to learn a trade or profession, the moral and religious principles and character of teachers and masters, ought to be especially regarded. If the principles of infidelity are cherished, or even disregarded, in a seminary of learning, the pupils of that seminary will generally be infidels: and I have hardly known an instance, in which a youth, placed under the care of an infidel lawyer, a physician, or a mechanick of whatever kind, who did not imbibe the sentiments of his teacher or master—Let all Christian parents pay a sacred regard to these considerations.

The personal example which parents set before their children is of

the utmost moment—It is an old and just maxim, that example teaches more than precept. This is peculiarly true in regard to the example of parents, to whom children are accustomed to look up with reverence and affection, as patterns of all that is right and praiseworthy: and if the practice of parents is at war, or in any degree inconsistent, with their precepts, the latter will stand for little or nothing. It is from what parents *do*, a hundred fold more than from what they *say*, that their children receive a practical influence. They always interpret the *meaning* of their parents' *words* by their parents' *actions:* and if they are even told to do otherwise, they commonly think the command is insincere or unreasonable, and disregard it altogether. In every thing therefore—in all that relates to religion, to morals, to family order, to temper, to good manners, and to activity and industry—let parents remember, that their example is likely to make the most powerful and lasting impression on their children. Under the recollection of the solemn responsibility which this circumstance imposes, let parents be careful of all that they say or do in the presence of their offspring.

The right government of their children, is among the most important duties of parents. This ought to commence at a much earlier period, than is commonly thought to be proper. Children know well the import of looks, tones, and actions, long before they understand the meaning of words. At the age of nine months, and even earlier, a child will apprehend, from looks and gestures, what the parent approves and disapproves; and as soon as he is capable of this, his government should commence, and should be enforced by suitable expressions of displeasure on the one hand, and of approval on the other. Nor is any mistake greater, than that which consists in thinking that this is a hard or cruel system—If rightly managed, it is the kindest system of all. It will often, and even usually, render unnecessary any severe correction, for years after the child is acquainted with the meaning of verbal commands and prohibitions; and will, withal, prevent many an hour of great suffering, from fretfulness and ill humour. On the other hand, if a child is not taught obedience till he is two or three years of age, he will have endured much misery, from wayward fancies and tempers that could not be gratified, and must then commonly suffer some severe chastisement, to bring him under subjection; or else be left to take his own course for the remainder of life. But the parent who yields to the latter part of this alternative, sins grievously, both against God and against his child. It is a part of infidel philosophy, standing in direct opposition to the doctrine of the Bible, that children can generally be governed entirely by reason and persuasion, without correction and control. We readily grant that reason and persuasion are to be fully and assiduously used, as soon as they can be understood; and that the more efficient they can be rendered, so as to prevent the necessity of coercion by other means, the better. But we insist, that government ought to commence long before they can be used at all, and that in ninety-nine cases out of a hundred, all experience shows, that reason and persuasion alone are not sufficient, to restrain the indulgence of the evil feelings, dispositions, propensities and passions of children. If a child, after he understands language, can be properly governed by appeals to his reason and sense of duty, far be it from us to say, that he should ever feel the rod; and we think that where such instances occur in fact, they are most likely to be found among children who have been subjected to the early disci-

pline which has already been recommended. But the fact is, that all such instances are only exceptions to a very general rule. Hence the divine declarations and injunctions, delivered by the wisest of men—"He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes—Chasten thy son while there is hope, and let not thy soul spare for his crying—Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him—Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell—The rod and reproof giveth wisdom; but a child left to himself bringeth his mother to shame." Here are the instructions and precepts of unerring wisdom, which are not to be set aside by the false reasonings, or reluctant inclinations, of fallible and corrupted human nature. Yet in complying with these inspired prescriptions, we not only admit, but earnestly inculcate, the importance of uniting with firmness and perseverance, the greatest degree of tenderness and prudence. The utmost care is to be taken, to impress the child with the conviction that the parent has no pleasure, but very sensible pain, in the infliction of chastisement. Many foibles and follies are to be met, with verbal remark and remonstrance only, and some should even be past without notice. The child is not to be perpetually teazed and worried with fault-finding. He should know what he is to expect, and great indulgence, and kindness, and allowance for youthful feelings, should constantly be manifested. Tokens of approbation and expressions of endearment, should be discreetly, but not lavishly bestowed, on well doing. Sometimes, when chastisement has been merited and is fully expected, the child should be surprised with an act of free forgiveness, accompanied with an appeal of the tenderest kind, to all the generous feelings of his nature, and his sense of filial duty. Stripes should never be inflicted, while a particle of anger is felt by the parent. It is a vain pretence which some parents set up, that they cannot correct unless they are angry. If they were duly sensible of the important truth, that in correcting their children they should always expect, and be willing to feel, as much pain as they inflict, they would not find it impracticable to do their duty. Blows inflicted in anger gratify a passion, and no gratification, but great self-denial, ought ever to be felt in this business. When the rod is to be used, it should generally be preceded by the tenderest remonstrance; and if tears accompany the remonstrance, on the parent's part as well as on that of the child, so much the better. If to all this be added a short and affecting prayer, that the correction to be given may be sanctified to the child—a practice which I know has been adopted by some Christian parents—there will be no danger that filial affection will be destroyed by the use of the rod. Nay, it will be greatly increased, although for the moment resentment may be felt—It will create a deep reverence for the parent, highly favourable to the strongest and most lasting affection; for it does not belong to human nature to continue to love that which we despise—a truth which careless and vicious parents would do well to consider and regard.

The object to be aimed at, in the government of children in their early years, is to bring them to an unqualified submission, and as far as possible a cheerful obedience, to the will of the parent; nor should correction, in any particular instance, be discontinued till this is effected; nor the system be relaxed which is calculated to produce submission as a habit, till the habit is thoroughly formed and fixed: And so far

will this be from rendering a child base-spirited, as some have foolishly supposed, that it will imbue him with some of the most useful principles and feelings, that he can possess in after life.

Having mentioned that children should sometimes be surprised by acts of forgiveness, I feel constrained to add, that in doing it, regard should be had to the nature of the offence to be forgiven. I would say, for example, that if a child had, by a very criminal inattention, caused his parent the loss of property, or the incurring of a personal mishap or injury, I would, in certain circumstances, freely forgive him, after a suitable remonstrance; while lying, gross profaneness, deliberate fraud, and direct or palpable disobedience, I would seldom, if ever, pass without severe chastisement.

There can be nothing like proper discipline in a family, where a child can appeal, or fly for refuge, from one parent to the other. There ought to be the most perfect concert between fathers and mothers, in regard to their children, in reference to this subject; and so far from interfering, when correction is to be administered, they ought invariably to sustain and support each other. Children should be carefully impressed with the idea, that disobedience to either parent is equally criminal. It has been justly remarked, that to show that equal honour and regard is due from children to their mother, as to their father, and to prevent any difference of esteem, reverence and obedience, there is one text of scripture, in which the mother is mentioned before the father—Lev. xix. 3. "Ye shall fear every man his mother and his father."

In our last lecture, it was stated from the constitution of our church, "that parents ought neither to compel their children to marry contrary to their inclination, nor deny their consent without just and important reasons." Little needs to be added to this excellent general rule. The mercenary or *convenient* matches, as they are sometimes called, which some parents plan for their children, and insist on carrying into effect, are both cruel and wicked—Cruel because they are calculated to destroy for life the happiness of their offspring, and wicked because they urge to nothing better than a legal prostitution, and very often lead to that also which is confessedly illegal and adulterous. On the other hand, it must be admitted that there may be a disposition in children to contract a marriage, to which parents ought never to yield their consent; and which, during the nonage of a child, should be absolutely prohibited. But every case of this kind should be one that is clearly and strongly marked—Much should be conceded to deep affection already contracted; and active opposition may sometimes be forborne, where positive assent is perseveringly denied. Yet perseveringly to refuse forgiveness and reconciliation, to a child who has in this matter erred, however grievously, is always contrary to Christian duty.

It is the duty of parents to make a suitable provision for their offspring. To this they are in most cases sufficiently disposed—Parental drunkards, gamblers, spendthrifts, and idlers, who beggar their families, to gratify their own vicious appetites, or criminal propensities, are human monsters—more unnatural than even the brute beasts. Parents who have to earn a living for themselves and their families, should certainly feel an obligation to be industrious, frugal, and economical, that those who depend upon them may live comfortably for the present, and that they may provide for their own old age or sickness, and at death leave something to their descendants. The apostle not only declares that "if any provide not for his own, and specially for those

of his own house, he hath denied the faith, and is worse than an infidel," but he also states it as a duty, that parents should "lay up for their children." This disposition, however, it should be remarked, is much more frequently seen to be excessive than defective. Those parents do not leave the best inheritance to their children, who give nothing, or very little, to charitable designs, but parsimoniously treasure up every thing for those who are to come after them; and who, in such cases, are often observed to scatter and waste the hoards of avarice, much faster than their progenitors gathered them. Those who possess an abundance, whether as the fruit of their own industry and prudence, or as an inheritance from their relatives or friends, have certainly a right to make a liberal provision for their families. But they often mistake in estimating what such a provision is; and still oftener forget, that in all they possess they are but the holders of God's bounty, and ought to regard themselves as his stewards. If parents would fully sustain their Christian character and profession, they should leave no more to their children than that very amount which, on the best observation they can make, they conscientiously believe is most likely to render their successors, at once the most happy in themselves, and the most useful to the community—all beyond this, whether it be more or less, they should bestow, or bequeath, to benevolent or pious designs or institutions.

Finally—It is the duty of parents to pray for their children, till the season for prayer is closed, either by their own death, or that of their offspring. There is much reason to fear and to believe, that the children of truly pious persons often remain in an unconverted state, because parental prayer for their renovation has not been offered, with that frequency and fervency which would have insured a favourable answer. "It is impossible that the child of so many prayers and tears should perish"—said Basil to the weeping Monica, the mother of St. Augustine, while he was yet a Manichean, and an abandoned profligate. No day of life should pass, in which fathers and mothers, not only unitedly in the family, but separately in secret, should bring their dear offspring before the throne of grace, and with all the earnestness and importunity of a spirit breaking with desire to obtain the object sought, pray that the saving grace of God may be imparted to each of them respectively. Seasons should likewise be set apart to pray with their children, without the presence of any other individuals; and seasons also of fasting and prayer, should be observed by parents, sometimes conjointly, and sometimes separately, to plead with their covenant keeping God, that those whom they have devoted to him in covenant, may be "delivered from the power of darkness and translated into the kingdom of his dear Son." Who can doubt of the happy result of such a procedure as this? Would it not lay a just foundation for the hope of parents, that a direct answer, in God's good time, would be granted to their prayers—a hope that He with whom is the residue of the Spirit, would assuredly impart his transforming influence to their dear offspring? Would it not also have a natural influence to make them careful and conscientious, in the discharge of every particular duty which they owe to their children? Beyond a question, these consequences would as certainly follow, as that any cause will produce its appropriate effect.

We now come to consider the duties which children owe to their parents—duties which are plainly founded in the law of nature, since, under God, children derive their very being from their parents; which is the source of love and attachment even in the inferior animals.

Hence the apostle says of obedience to parents, "this is right;" that is, manifestly equitable and reasonable; and he elsewhere affirms, that it is well pleasing in the sight of God.

Filial is not less obligatory than *parental* duty. "To the disgrace of human nature it is often observed, that parental affection is much stronger than filial duty. We must indeed acknowledge the wisdom of Providence, in making the instinctive impulse stronger in parents toward their children, than in children toward their parents; because the first is more necessary than the other to the publick good; yet when we consider both as improved into a virtuous disposition, by reason and a sense of duty, there seems to be every whit as much baseness in filial ingratitude as in want of natural affection."*

As the duties of children to their parents are correlative, or correspondent to those which their parents owe to them, the former class may at once be ascertained, by a careful attention to the latter. Thus it is plain, that if it be the duty of parents to love their children, to instruct them, to correct and govern them, to set before them a good example, to provide and to pray for them; then it must evidently be the correspondent duty of children, to make a return of affection to their parents, cheerfully to receive instruction, readily to submit to correction and government, to imitate the good examples which they witness, to be careful not to waste the property of their parents, to join in their prayers, and to pray earnestly for themselves—Without following the exact order of this general statement, and not to leave so important a part of our subject without some enlargement, I will give you a brief view of the duty of children to their parents, under a number of particulars.

1. Although children are to obey God rather than man, as heretofore shown, and therefore must not violate any plain law or duty enjoined by divine authority, even if such violation is required by a parent, yet this will not destroy the obligation to obey the same parent, in every thing which is lawful. Nay, in every such case, the conscientious child should be peculiarly careful, to show that his love to his parent has not been destroyed or diminished, and that in every lawful thing, his obedience shall be most prompt, exact, and dutiful. Hence I observe—

2. It is a sacred duty of children, not unnecessarily to grieve and distress their parents; but, on the contrary, to do all in their power to give them satisfaction and pleasure. Nothing more than this marks a truly generous, amiable, and genuine filial spirit. The child who is careless of the pain, anxiety, loss, or inconvenience, which he may cause to a parent, is chargeable with great guilt and base ingratitude. In what language, then, shall we speak of the son, or daughter, whose vicious or infamous conduct covers a family with shame, and breaks a father's or a mother's heart!

3. As the opposite of what has just been said, it is the duty of children to cherish a warm affection, and a high esteem, respect, and reverence for their parents; to regard their infirmities and weaknesses with the greatest tenderness, and to do all that they lawfully may, to cast a veil over even their faults and vices. The account we have of the conduct of the sons and grandson of Noah, when he had been overtaken by drunkenness, was doubtless "written for our learning." Read attentively, my young friends, the whole of the sacred record, in Gen. ix. 20—27, and remember that the blessing and cursing there mentioned were certainly by divine dictation. If they had been merely the effusion of parental feeling, there had never been such a remarkable ful-

* Witherspoon.

filment, as there certainly has been, of what was uttered by Noah on that occasion. Nothing, I cannot forbear to observe, in the whole book of God, is marked with more fearful denunciations, than gross indignities offered by children to their parents. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." And "disobedience to parents" is ranked by the apostle Paul, (Rom. i. 30,) among the most shocking and detestable vices, which depraved man has ever exhibited, even in the heathen world. When parents are notoriously and habitually vicious, the part which pious or prudent children are called to act, is truly difficult. Silence in regard to their vices, as far as practicable, and much and earnest prayer for their reformation and conversion, are the duties then to be performed. On the other hand, when children are blessed with worthy parents, their characters are to be promptly and earnestly defended by their offspring, against every slander and unjust reproach.

4. There are many external tokens of respect and of affectionate regard, which it is the duty of children to show to their parents. "Thus Solomon, though his character as a king rendered him superior to all his subjects, yet he expressed a great deal of honour by outward gestures to his mother, when she went to speak in the behalf of Adonijah. 'Tis said that the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand."* Nothing is more lovely than to observe the sedulous and kind attentions, which dutiful children are sometimes seen to show to their parents—in watching all their wants, waiting upon them whenever they can afford any aid, and showing, by a thousand nameless little services, that it is among their greatest gratifications, to add something to their parents' comfort and convenience. A watchful and unremitted endeavour to relieve and mitigate the sufferings of a sick parent, is among the obvious duties of children: and, in a word, they are on all occasions bound to render to their parents every act of service that is lawful in itself, and within their power to perform.

5. Patient submission to just correction, in their early years, and to just reproof at a more advanced age, is an important duty which children owe to their parents. An obstinately "stubborn and rebellious son" was commanded to be judicially put to death, under the Mosaick dispensation.—(Deut. xvi. 18—21.) This, doubtless, was intended to be peculiar to that dispensation; but it serves to show, that the offence is, in the eye of God, of a very aggravated kind. It may be difficult to convince children, at the time they receive even the most necessary chastisement, that it is solely intended for their good; yet, in after life, if they are not lost to all reason, they seldom fail to be thankful to their parents that it was administered; and this ought to induce them to take the reproof which they may receive in riper age, with thankfulness also, and improve it for their farther amendment and benefit.

6. If reproof, seasonably given, ought to be well received by children, they surely ought to listen to advice, and to obey it carefully and cheerfully. There is scarcely a more unpromising indication in a child, than a disregard to parental advice. Often, very often, it is followed by the most serious mischiefs, and the most bitter regrets—frequently as unavailing as they are bitter. On the contrary, the child to whom the advice of a kind and judicious parent is an inviolable rule of duty and action, is—I had

* Ridgley.

nearly said *always*—sure of prosperity and happiness.

7. "Children are to express their duty to their parents, by a thankful acknowledgment of past favours; and accordingly ought to relieve them, if they are able, when their indigent circumstances call for it; and endeavour to be a staff, comfort, and support to them in their old age."* This is a duty taught in the sacred scriptures, both in the Old Testament and the New; and it is one which it will always be gratifying for every dutiful child to perform.

8. It is the duty of children, in all ordinary circumstances, to consult, and endeavour to please their parents, when they are about to make a marriage engagement. In every view that can be taken of the subject, this appears to be a reasonable duty. It is due to the deference that should be shown to parents; it is important to the child, as a matter of prudence; and it is right that when a new family connexion is to be formed, the heads of that family should be consulted, and, if practicable, gratified. Still, it must be admitted that parents may be sometimes so blinded by prejudice, or as utterly unreasonable in their demands and expectations, or so incapable by dotage, or natural defect of judgment, to form a just opinion, that children, when of age to act for themselves, will not be bound to follow, or even to ask their advice —Their lasting happiness is certainly not to be sacrificed to parental prejudice, caprice, or folly. Children must, in such cases, ask counsel of God, of their judicious friends, and of their own consciences and hearts, and act as duty, thus ascertained, shall appear to direct.

My dear youth—In stating the duties of parents and children, which I have now finished, I have been insensibly led into far more detail than I had anticipated. But the subject is worthy of detail, and of all your attention; for to family instruction, family religion, and family government, we must be more indebted than to all other causes, for whatever is excellent, either in the church or in the state. When parental and filial duties are disregarded, and in consequence of this the families of a community become generally corrupt, society is poisoned in its very fountain, and every stream it sends forth will unavoidably partake of the deadly contamination.

* Ridgley.

WITHERSPOON ON REGENERATION.

Wherein the change in Regeneration doth properly and directly consist.

I have hitherto, by general remarks, endeavoured to caution the reader against taking up with erroneous and defective views of the nature of religion. We now proceed a step farther: and I would willingly point out, in as distinct a manner as I am able, what is the change which is wrought in all, without exception, who are the real children of God, by whatever means it is brought about; what it is in the temper and disposition, in the life and practice, which constitutes the difference between one who "is," and one who is "not born again." The different steps by which this change may be effected in the sovereign providence of God, and the different degrees of perfection at which it may arrive, I purposely omit here, and reserve as the subject of a distinct head of discourse.

That we may enter on the subject with the greater perspicuity and simplicity, it will be proper to begin with observing, that the design and purpose of this change is to repair the loss which man sustained by the fall. Man, at his first creation, was made after the image

of God, in knowledge, righteousness, and holiness, and enjoyed uninterrupted fellowship and communion with him. He was not only subservient to the divine glory, by a natural and necessary subjection to the divine dominion, which all creatures are, have been, and ever will be, but by choice and inclination, his duty and delight being invariably the same. By the fall, he became not only obnoxious to the divine displeasure, by a single act of transgression, but disobedient to the divine will, in his habitual and prevailing inclination. This is the character given not of one man only, but of the human race. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."*

He became, at the same time, not only unworthy of, but wholly disinclined to communion with God, and habitually disposed to prefer the creature before the Creator, who is "God blessed for evermore." In regeneration, therefore, the sinner must be restored to the image of God, which, in a created nature, is but another expression for obedience to his will. He must also be restored to the exercise of love to him, and find his happiness and comfort in him. His habitual temper, his prevailing disposition, or that which hath the ascendency, must be the same that was perfect and without mixture, before the fall, and shall be made equally, or perhaps more perfect, in heaven, after death.

As the change must be entire and universal, corresponding to the corruption of the whole man, it is not unusual to say it may be fully comprehended in the three following things—giving a new direction to the understanding, the will, and the affections. And no doubt, with respect to every one of these, there is a remarkable and sensible change. But as the understanding is a natural faculty, which becomes good or evil, just as it is applied or employed, it would be scarce possible to illustrate the change in it without introducing, at the same time, a view of the disposition and tendency of the heart and affections. As, therefore, the change is properly of a moral or spiritual nature, it seems to me properly and directly to consist in these two things. 1. That our supreme and chief end be, to serve and glorify God; and that every other aim be subordinate to this. 2. That the soul rest in God as its chief happiness, and habitually prefer his favour to every other enjoyment. These two particulars I shall now endeavour to illustrate a little, in the order in which I have named them.

1. Our supreme and chief end must be, to serve and glorify God, and every other aim must be subordinate to this.

All things were originally made, and are daily preserved for, nay, they shall certainly in the issue tend to, the glory of God; that is, the exercise and illustration of divine perfection. With this great end of creation the inclination and will of every intelligent creature ought to coincide. It is, according to scripture and reason, the first duty of man to "give unto the Lord the glory due unto his name." This, I know, the world that lieth in wickedness can neither understand nor approve. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."* The truth is, we ought not to be surprised to find it so, for in this the sin of man originally consisted, and in this the nature of all sin, as such, doth still consist, viz. withdrawing the allegiance due to God, and refusing subjection to his

* Gen. vi. 5.

* 1 Cor. ii. 14.

will. The language of every unrenewed heart, and the language of every sinner's practice is, "Our lips are our own, who is lord over us?" But he that is renewed and born again, hath seen his own entire dependance upon God, hath seen his Maker's right of dominion, and the obligation upon all his creatures to be, in every respect, subservient to his glory, and without reserve submissive to his will. He hath seen this to be most "fit" and "reasonable," because of the absolute perfection and infinite excellence of the divine nature. He is convinced that all preferring of our will to that of God, is a criminal usurpation by the creature of the unalienable rights of the great Creator and sovereign proprietor of all.

Regeneration, then, is communicating this new principle, and giving it such force as that it may obtain and preserve the ascendancy, and habitually govern the will. Every one may easily see the different operation and effects of this principle and its opposite, by the different carriage and behaviour of men in the world. The unrenewed man seeks his own happiness immediately and ultimately: it is to please himself that he constantly aims. This is the cause, the uniform cause, of his preferring one action to another. This determines his choice of employment, enjoyments, companions. His religious actions are not chosen, but submitted to, through fear of worse. He considers religion as a restraint, and the divine law as hard and severe. So that a short and summary description may be given of man in his natural state—That he hath forgotten his subjection, that God is dethroned, and self-honoured, loved, and served in his room.

This account will appear to be just, from every view given us in scripture of our state and character, before or after conversion. It appears very clearly, from the first condition required by our Saviour of his disciples, viz. self-denial. "Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."* All those who are brought back to a sense of their duty and obligation as creatures, are ready to say, not with their tongues only, but with their hearts, "Thou art worthy to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created."† It ought to be attended to, what is the import of this, when spoken from conviction. They not only consider God as being most great, and therefore to be feared; but as infinitely holy, as absolutely perfect, and therefore to be loved and served. They esteem all his commands concerning all things to be right. Their own remaining corruption is known, felt, and confessed to be wrong. This law in their members, warring against the law of God in their minds, is often deeply lamented, and, by the grace of God, strenuously and habitually resisted.

Perhaps the attentive reader may have observed, that I have still kept out of view our own great interest in the service of God. The reason is, there is certainly, in every renewed heart, a sense of duty, independent of interest. Were this not the case, even supposing a desire of reward, or fear of punishment, should dispose to obedience, it would plainly be only a change of life, and no change of heart. At the same time, as it did not arise from any inward principle, it would neither be uniform nor lasting. It is beyond all question, indeed, that our true interest is inseparable from our duty, so that self-seeking is self-losing; but still a sense of duty must have the precedency, otherwise it changes its nature, and is, properly speaking, no duty at all.

* Matth. xvi. 24. † Rev. iv. 11.

To honour God in the heart, then, and to serve him in the life, is the first and highest desire of him that is born again. This is not, and cannot be the case, with any in a natural state. But, before we proceed to the other particular implied in this change, it will not be improper to make an observation, which I hope will have the greater weight, when the foundation of it is fresh in the reader's mind. Hence may be plainly seen the reason why profane and worldly men have such a tendency to self-righteousness, while the truly pious are filled with an abhorrence of that soul-destroying falsehood. This, I dare say, appears strange to many, as I confess it hath often done to me, before I had thought fully upon the subject: that those who are evidently none of the strictest in point of morals, and have least of that kind to boast of, should yet be the most professed admirers and defenders of the doctrine of justification by works, and despisers of the doctrine of the grace of God. But the solution is easy and natural. Worldly men have no just sense of their natural and unalienable obligation to glorify God in their thoughts, words, and actions, and therefore all that they do in religion, they look upon as a meritorious service, and think that certainly something is due to them on that account. They think it strange if they have walked soberly, regularly, and decently, especially if they have been strict and punctual in the forms of divine worship, that God should not be obliged (pardon the expression) to reward them according to their works. It is a hard service to them, they do it only that they may be rewarded, or at least may not suffer for the neglect of it, and therefore cannot but insist upon the merit of it.

On the other hand, those who are born of God, are sensible that it is the duty of every rational creature to love God with all his heart, and to consecrate all his powers and faculties to his Maker's service. They are convinced that, whoever should do so without sin, would do only what is just and equal, and have no plea of merit to advance. But when they consider how many sins still cleave to them, how far short they come of their duty in every instance, they ask for mercy, and not for reward, and are ready to say with the Psalmist David, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? but there is forgiveness with thee, that thou mayest be feared."* To sum up this reasoning in a few words. The reluctant obedience which some pay to the divine law, is considered as a debt charged upon God; whereas real obedience is considered as a debt due to God. And therefore it must always hold, that the very imperfection of an obedience itself increases our disposition to overvalue and rest our dependence upon it.

(*To be continued.*)

* Psal. cxxx. 3, 4.

IT IS FINISHED.

'Tis finished! 'tis finished!—On Calvary's brow,
See the Saviour expire, and his purple gore flow;
Earth resounds with her throes, and the loud thunder peals,
And the lightning-flash, blazing, sad horror reveals.

And the burden of promise, and the thrice-hallow'd theme,
Which prophets once sung ere the dawn-day did gleam;
And the types, and the shadows, of ages gone by,
Have their meaning now uttered, on dark Calvary.

'Tis finished! 'tis finished!—The tyrant is crushed,
And the weak prey is taken from him who had rushed
In the strength of his malice, and height of his pride,
To snatch from the helpless, what to *him* was denied.

The darkness has vanished, the storm has o'erpast,
And the terror of death, and the dread judgment blast;
The vials of vengeance their fury have poured
On the head of the Lamb—the Messiah—the Lord.

'Tis finished! 'tis finished!—The struggle is ended,
The conqueror in triumph on high has ascended;
And the Lord strong and mighty now fills his bright seat,
And his proud foes are humbled, and bend at his feet.

And the land where sin comes not; th' inheritance fair;
And the glories surpassing, and the joys without care;
And the harps and the crowns, and the white robes above,
Are all purchas'd, and ready, for the sons of his love.

[*Evangelical Magazine.*

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 130.)

Tuesday, July 8th.—Bath is said to be the handsomest town in England, and able to vie with any city in the world in the *politeness* of its amusements. Last evening as I viewed it at a distance, and then passed along many of the streets, its groves and crescents, parades and long lines of uniform edifices, made but little impression on my mind. As a place of fashionable resort, it undoubtedly owes its origin to the notorious *Beau Nash*, sometimes called the King of Bath. He was, for many years, the *master of ceremonies* in the pump room, the dancing assembly, and in all the gambling houses; his impudence, and the ease and elegance of his manners, were only exceeded by the frivolity of his life, and corruption of his heart. In one of the pump rooms a *statue* of Nash was erected between the *busts* of Newton and Pope, on which occasion even Lord Chesterfield wrote the following epigram—

This statue placed these busts between,
Gives satire all its strength,
Wisdom and *Wit* are *little* seen,
But Folly at *full* length.

The town rises gradually on the high banks of the river Avon, which here bends so as to encompass its northern and eastern portions. From the easy ascent of the hills, you can readily pass from the lower and thickly settled parts, to the suburbs on the higher ground. In one of our rambles, as we were continually ascending one of the streets, our progress in that direction was stopped by an iron railing, which surrounded a terrace; here we found ourselves so much above the level of the lower parts of the town, that we enjoyed a novel prospect. Still further above us, we saw large rows of buildings of uniform architecture; below us, on one side and in front, were verdant fields watered by the Avon; and on the other side, immense masses of fine buildings, some in rows, and some in the form of a crescent. There is a sameness in the looks of the houses which did not please me—the greyish colour of the stone which is used in their architecture, soon becomes dark and ugly with the coal smoke. In traversing the streets I here noticed, for the first time, *sedan chairs*, in which the lazy citizens are transported from one place to another; they have also a little kind of *go-cart*, on three wheels, which is dragged along by one man. The persons who sat in these vehicles, some of them young and healthy, seemed, to my notion, very ridiculous. The fares of the chairmen are settled by law. For carry-

ing one person any distance not exceeding five hundred yards, the fare is 12½ cents—over hilly ground it is more. Except the Baths, the only publick edifice that I examined specially, was a fine gothick cathedral, called the Abbey church. Though not as large as many others I had seen, it is thought to be highly interesting, on account of the neatness and care exhibited in carving even its minutest ornaments. There is an open space in the street, which gives a good view of the west front. A singular decoration may be seen to the left of the great window—a ladder is carved in the stone, and reaches from the ground nearly to the roof—on this a number of angels are climbing up, as it were to the skies. The origin of this device was a dream which occurred to Bishop Oliver King, who commenced rebuilding the church, which had fallen into a state of great decay. His vision was something like that of Jacob's ladder. One of the angels, he thought, said to him, "Let an *Olive* establish the crown—let a *King* restore the church." Among the monuments in the cathedral is that of Melmoth, the translator of Pliny and Cicero; and one by Flaxman in memory of Sibthorpe, the botanist, author of the Flora Græca.

Every stranger who arrives in this town must be curious concerning its baths; we therefore early visited the most celebrated pump room, drank some of the water, and then took a stylish bath. The front of the great pump room is embellished with a portico of four Corinthian columns; on the frieze above them is the following appropriate inscription;

ΑΡΙΣΤΟΝ ΜΕΝ ΥΔΩΡ.

The temperature of the springs is very different, the thermometer standing at 96° in one, 110° in another, and 117° in the hottest; the temperature of the same spring also varies at different seasons of the year. The taste of the water was to me horrid, like all other sulphurous waters, though many drink them with pleasure and benefit. The guide book says, "they procure a good appetite and excellent spirits; they comfort the nerves and warm the body," and many invalids drink them "with abundance of delight and pleasure, and by the help of a little physick have recovered to admiration." The water, from its temperature and mineral ingredients, certainly forms the most agreeable bath that I have ever used. On entering it, the sensations produced are peculiar. From what I have heard you say of the warm springs in Virginia, I should think them nearly allied in their properties to these at Bath.

York House, at which we put up, is a very spacious, central, and excellent inn. After wandering about the town till we were thoroughly tired, we took dinner in a private room; and among other important matters discussed, we concluded that Bath, except its mineral waters, contained little to interest the traveller.

Towards evening, I took my seat on the box with the driver of the mail for Bristol, my travelling companion, Mr. S., intending tomorrow morning to visit some distant friends in Somersetshire. The distance from Bath to Bristol is about 12 miles—the road is smooth and undulating—the scenery often beautiful—the buildings on and near the road side are numerous and handsome, and all the land is in a high state of cultivation; so that my ride was delightful. On the road we passed through a neat little town, which is ornamented with quite a large Gothick church. Dense clouds of smoke could be seen in the distance hanging over Bristol, and disfiguring the prospect in that direction. We entered Bristol through long, narrow, dirty,

and mean looking streets, rendered peculiarly disagreeable by a tremendous shower of rain which just commenced falling. The mail coach set me down in a narrow old fashioned looking street, at a spacious, ill contrived inn, which must have been built before the time of William the Conqueror. For trade, wealth, and number of inhabitants, Bristol is thought by many to surpass Liverpool. The weather compelled me to defer my perambulations till to-morrow. I therefore stepped into a bookstore on the opposite side of the street, purchased a new scientifick work, and then retired to my room for the night.

Wednesday, July 9th.—The rain this morning still continues, and it is the first rain since I left Liverpool, that has at all interfered with my operations—I sallied forth, however, in the midst of it. The streets through which I chanced to pass, gave me a worse idea of Bristol than I had at first—the high old fashioned houses, the narrow carriage ways, the dirty side walks, and the women in pattens, stamping along like horses, made me wish myself away. If a fine sunny day exhilarates the spirits of the traveller, nothing can exceed the depression which a dark, blustering, and stormy one, produces. My principal object in coming to this side of the island, was to visit Mrs. Hannah More, from whose writings I had received so much instruction and amusement in earlier years; and were it not for the hope of seeing her in a few hours, I should soon be on my way back again to London.

About 12 o'clock the weather held up a little, and I got into a *Fly* or *pony carriage*, and drove to Clifton to see Dr. S., who was to introduce me to Hannah More. Dr. S. I found exceedingly polite, and Clifton one of the most picturesque places I have seen. As its name seems to import, it is a *town* on a *cliff*—the houses rise in *crescents*, one row above another. In one instance a wall is built more than 100 feet high, to support a terrace, on which there is a row of superb houses. Clifton forms a kind of suburbs to Bristol, and from its beautiful situation, its salubrious air, and its distance from the noise and bustle of the commercial part of the town, it is chiefly the residence of wealthy families who have retired from business. The baths and mineral springs, which are also to be found here, render it the resort of persons from all parts of England. Dr. S. lives in a fine house, which forms a part of what is called, I think, the Royal York Crescent; this immense range of uniform edifices, will bear a comparison with those of the same kind at Bath. Two high flights of stone steps, with iron rails on each side, lead up to a level surface of from 40 to 50 feet in breadth, paved with large smooth flags, and which is enclosed in front with ballustrades. The houses which form this crescent have all a neat balcony, running along the second story. The view from Dr. S.'s balcony or *verandah*, as they call it, is quite interesting. The river Avon, with its docks and shipping, and old Bristol, with its spires and turrets, are spread out beautifully in the valley below. I should have lost all this, if the weather had not suddenly changed from foul to fair. Dr. S. accompanied me to the bath, or *hot wells*. The water is not so warm as that at Bath, by more than 20 degrees, though it has pretty much the same taste. The spring is on the banks of the Avon, at St. Vincent's Rocks, and is said to be 26 feet below the level of the river. The room where the water is distributed to visiters, by an obliging female, is semicircular, and its walls are covered with advertisements, like our country taverns. The scenery round the

pump room is rich and sublime. The high and rugged rocks on this side of the Avon, and the opposite bank of the river which is bold and richly covered with trees and verdure, are really charming. We now turned our steps towards one of the crescents, in which the venerable author of Cœlebs resided. Unfortunately we could not see Mrs. More, as company are admitted only three days in the week. When she first came to this place from her late residence, called Barley Wood, more than 600 people called on her daily: and as she is almost 85 years of age, she became greatly fatigued by the company and conversation, and was obliged to *rest* every other day. To-morrow I expect to have the pleasure of conversing with her.

Thursday, July 10.—The weather this morning was much more favourable to my purposes than yesterday. Upon taking a walk into different parts of the town, I began to think Bristol not quite a good for nothing place. Some of the streets, which are modern, are quite handsome, though I had a good deal of up hill and down hill walking. I examined an old cathedral, which is a venerable edifice; and from its cloisters and out buildings, I could easily fancy myself among the monks and friars who once inhabited them. This church is very prettily situated, occupying one side of a fine square verdant spot, planted with trees, called *College Green.* The interior, like most of the other old churches here, has been lately repaired and newly coloured. Some remains of old paintings on glass are still to be seen in the windows.

Among the numerous monuments some are interesting, from the persons to whom they are dedicated. I noticed one near the door, to Eliza Draper—the Eliza of Sterne, or sentimental Yorick. As I stood gazing on the figure of Eliza, carved upon her tomb, the deep and solemn notes of the organ, echoed along the lofty arches and mingled with the shrill voices of the young choristers, produced in my nerves a most delightful thrill.

There are a number of open publick squares, which have fine houses facing them on all sides; in the middle of one of these squares, there is a large equestrian statue of William III. in marble.

The docks of Bristol, by which all the shipping comes to the town, are a fine artificial work. I was kindly introduced, by a gentleman I met, into what are called the *Commercial Rooms*, where both foreign and domestick journals are regularly received. I was pleased to see again some American papers, though of no very recent date. The first Philadelphia paper I took up, and the first paragraph in it which I read, announced the departure, in April last, of the packet ship Algonquin, from Delaware Bay, with a favourable wind. As my name and that of a number of my friends was noticed among the passengers, I impulsively grasped the paper, as if it had been the hand of an old acquaintance.

At one o'clock, the time appointed, I called upon Dr. S. at Clifton, and we went together to the house of Hannah More. I assure you I felt a sensation of awe and pleasure, when the good and venerable lady took me cordially by the hand. She was exactly the person I expected to find her—intelligent, conversable, sprightly, and *good looking*. There was however rather more style about her house and apparel than I had anticipated. She conversed with me about America, and I talked to her about the Shepherd of Salisbury Plain, Tawny Rachel, Tom White the Post Boy, and many other matters; and she related many little incidents respecting these stories, which I hope to tell you all another time. I must, however, now mention one little anecdote about the Salisbury

shepherd. As you seem to be so much pleased, said Mrs. M. to me, with that story, I will tell you an incident connected with it. One morning, as I stood looking out of one of my windows at Barley Wood, I noticed a man walking backward and forward near the house, and being an unusual occurrence, I sent to know if we could be of any service to him. The servant returned and said, that the man was only desirous to speak with Hannah More. I accordingly invited him in; and then, with some embarrassment, he said he came to offer me his thanks, for, madam, the Shepherd of Salisbury Plain has made me an altered man. It was the first tale that you ever wrote, and it was the first work I ever published. Since that period I have been remarkably prospered, and I owe it to Providence and to you.

It is, I think, pretty generally known, that the principal characters in this story are drawn from real life: the name of the shepherd was David Saunders, who lived till within a few years. The hour I passed with this lady flew on "angel wings." She related the circumstances which compelled her to abandon her delightful residence at Barley Wood, her "little terrestrial paradise," as she called it. This spot, which is about eight miles from Clifton, was almost a barren waste, till, under her care, taste, and perseverance, it was transformed into a lovely garden: most of the shrubs and trees now growing there, were planted by her own hand. Though at first a good deal distressed at her removal, she is now not only satisfied with it, but thankful for the change; as she is here surrounded by warm friends, and near many excellent clergymen and physicians. The atrocious profligacy of her Barley Wood servants, is what she principally regrets. It has been reported that she is suffering pecuniary distress; this is not so. Besides the genteel style in which she lives, she established, about 34 years since, and still continues to support, at an annual expense of more than $1,000, two schools for poor children—there has been always between five and six hundred scholars in them at a time. Just as we came into her parlour, she was sending a sum of money to relieve an indigent person, whose tale of distress was signed by my companion, Dr. S. Though there had been some trick, as the Dr. remarked, in obtaining his name to the paper, the good old lady still insisted on sending the money. Besides her library, the chief ornaments of her elegant mansion are the portraits of her friends, among which are some of the most distinguished persons in England. She requested me to step into her chamber, which opens into the parlour, and look out of the back window, if I was pleased with fine scenery. I found it beautiful indeed.

On leaving Mrs. More, we ascended a high hill to enjoy a grand view of the Avon in the neighbourhood, and then to see the ruins of an ancient Roman camp; but the beauties of nature and the reliques of art were all lost to me, in the contemplation of the moral excellencies of the distinguished individual I had just left. Descending from the hill on the opposite side, Dr. S. pointed out to me Gloucester place, the house of Sir William Draper, rendered famous by the Letters of Junius. There are two stone monuments in the court yard before the house, one erected by him to the memory of the elder Pitt; the other is a cenotaph in honour of the 76th English regiment, which fell at Madras, Arcot, Pondicherry, and Manilla.

Returning to town, I was introduced into the Bristol Institution, an establishment devoted to natural science, polite literature, and the fine arts. It was in this place that Sir Humphry Davy commenced his brilliant scientifick career, by

his novel and accurate researches into the properties of the different gaseous substances. Mr. Miller, the present curator of the institution, was exceedingly attentive, and we soon became very sociable, as our pursuits in natural history had been the same. In one of the rooms, I noticed a fine marble statue of Eve at a fountain, by a Bristol artist. The cabinet of minerals is very good, and the fossil remains are the most extensive I have seen. I here examined, as I also did at the British Museum, a number of the bones from Professor Buckland's cave in Kirkdale. Mr. Miller was so kind as to say he would accept with pleasure any letter from me, introducing any of my acquaintances. Mr. M. is the author of several valuable works on natural history; he is a German, though he speaks English very fluently and very well. I spent the evening at the Commercial Rooms, where I saw, in the Philosophical Magazine for July, my account of the experiments performed on board the Algonquin, by sinking bottles in the sea. My friend Mr. Gray had it published for me.

Friday, July 11th.—This morning early, I went on board the steam packet at Clifton, to visit Chepstow castle, Piercefield walks, and especially Tintern Abbey, which is supposed to be the finest ruin in England. The day was rather threatening, but it was now or never with me. The passage to Chepstow was down the Avon, and then to the mouth of the Wye. The Avon is a narrow muddy stream, with muddy banks; and it looks more like a bad canal than a river; and the Wye, as far as I saw it, was but little better. Chepstow, or *Chep*, as they say here for shortness—just as we call Ticonderoga *Ti*—Chep is built at the entrance of the river Wye into the sea; there are some good buildings in it, but, on the whole, I thought it a poor looking place. The attention of the stranger is principally directed to the ruins of the old castle, which, from its vicinity to the sea, was once a fortress of great strength and importance—It has four courts. A number of large towers are still in tolerable preservation, in one of which Henry Martin, one of the opponents of Charles I., was held a prisoner for twenty years. The great hall of the castle is now used as a green-house, and many of the apartments, which are still tenantable, are rented to the poor. I had neither leisure nor inclination to examine much of the interior. From a neat and durable iron bridge, thrown over the Wye at Chepstow, the exterior of the castle is peculiarly striking; the ruins seem to form but one mass with the rock upon which they repose, both being covered with the bright green leaves of the ivy. A multitude of carriages are always in waiting here for the steamboat; to carry visiters to Piercefield, the Wynd-Cliff, and Tintern Abbey, all of which are in the same direction. As my little car drove up to the gates at Piercefield Park, I was joined by a gentleman and his family, whom I had seen on board of the steamer, and at his polite request, we commenced our researches together. Piercefield is a superb villa, with a very extensive park, the most interesting part of which extends for about three miles along the banks of the Wye, and through the whole of which we all travelled on foot, with two or three guides in attendance. The interior of the house itself is not shown. It is on a beautiful rising lawn, to which there is an entrance in front, by a grand gate, with two large lions on its pillars. It is the *walk* along the banks of the river, which are here high and abrupt, that forms the principal attraction. At almost every opening in the trees and thick bushes, you are presented with some striking scenery; and with the most beautiful views are

to be seen, benches, alcoves, and other conveniences and ornaments. Much of the scenery would have appeared vastly better, if the Wye had not been unusually shallow. The old castle at Chepstow, with its ruined towers, adds greatly to the prospect; and so do the Bangor rocks, towering up like a wall, on the opposite side of the river. We left the park by a small gate, three or four miles from the place where we entered, and we found our carriages waiting close by, to drive us to Tintern Abbey. Tintern is a little old village, for the most part built of the ruins or fragments of the Abbey. I noticed that the front of an ancient chapel had been transformed into a cottage, and what might have been a cloister, into a pig stye. The principal ruins of this celebrated Abbey which yet remain, consist of a vast roofless gothick church, a large refectory in tolerable preservation, and some other monastick buildings. When the guide first opens the entrance door to the church, the scene presented is peculiarly striking. On the right, three huge columns are yet standing, and directly before you is the cross aisle, and the shorter end of the cross: and their arches, and pillars, and windows, are all covered with a shining mantle of ivy, through which the ornaments of the windows look like needle work. The ground is covered with rich and even grass, as with a carpet, kept perfectly clean, on which lie fragments of capitals and other ornaments, carefully heaped together—none of these can be obtained for love or money. Though most of them are utterly defaced, there is the *torso* of a knight, placing his hand on a shield in tolerable preservation. Through a narrow secret passage in the walls, we ascended by a long stone stair-case, to the highest parts of the ruins. Nothing can exceed the picturesque beauty of this still and secluded spot. The Wye glides gently, at a little distance, through the rich plain on which the Abbey stands, and the whole seems completely embosomed by hills, clothed with verdure to the very tops. All the Abbey, with its broken arches and ruined walls, is kept in a complete state of repair, by the Duke of Beaufort, who owns it and all the surrounding country. As a memorial, I gathered some sprigs of the ivy, which creeps and twines itself most luxuriantly, round every part of the ruin.

Antiquaries object to Tintern Abbey, that it is kept in such neat and trim order, as to give it the air of an artificial ruin; and also that the whole is comprehended in one or two views. It certainly wants the gloomy solemnity so essential to religious ruins. No awful arches make the noonday night—there is but little left for the tourist to explore—no gloomy vaults and dreary recesses recal to his mind the tales of the nursery. The poet's description, which I realized among several of the ruins at York, and at other places, is altogether inapplicable here—

Half buried there, lie many a broken bust,
And obelisk, and urn o'erthrown by time,
And many a cherub, there descends in dust,
From the rent roof and portico sublime.
Where reverend shrines in gothick grandeur stood,
The nettle or the noxious nightshade spreads;
And ashlings wafted from the neighbouring wood,
Through the worn turrets wave their trembling heads.

After a little *pic nic* party, to which I was kindly invited by my newly made friends, I set off on my return. There is a grand view from a high mountain between Chepstow and Tintern, called the Wyndcliff, the place I have before hinted at. I stopped at the Moss Cottage at the foot of the mountain, but it began to rain so fast, that there was no hope of seeing any thing, even if I had taken the trouble to ascend the long flight of steps which led to the top; so I passed on

to Chepstow in my little jaunting car, to be ready for the steam packet to take me back to Bristol.

Before leaving Chepstow, however, I must say a word or two more respecting the Wye, and some impressions which its scenery produced in my mind on leaving it. This river presents an assemblage of natural beauties more variegated and picturesque, than perhaps any other in the world; besides which, the gothick ruins which decorate its banks, throw a charm and *witchery* over the whole landscape, which produce the same peculiar and powerful influence on the imagination, that is occasioned by a well wrought tale of "wizard time" and ancient romance. The turbid and shallow waters of the river at this time, destroyed much of the beauty and keeping of the picture, but I endeavoured to restore this, by filling up the channel with a fancied fresh translucent wave. The Wye is said to be our Hudson river in miniature. Like it, the Hudson winds itself into labyrinths, and in a very narrow channel presents rocks and hills of equal ruggedness, although of dimensions much less colossal. But there is that about the Wye—the mouldering and ivied walls of Tintern Abbey, and the half ruined towers of Chepstow castle, with the legends and stories connected with them—which gives to it an indescribable and peculiar charm. In America, the local interest which history and tradition give, is but rarely felt—the picturesque and sublime views of nature are almost the only objects which attract the attention of the traveller. We have no groves for nymphs—no streams for Naiads, and no caves for demons—no cells for hermits, no cloisters for nuns, and no shrines for saints—no mouldering ruin recals the age of chivalry, and no tottering castle leads the thoughts back to the days of enchantment. Whatever intellectual interest of this kind exists, is principally derived from Indian traditions, which are, for the most part, so absurd and whimsical, that they rather create merriment than sober musing. We have, it is true, some historical recollections, connected with a number of beautiful spots, particularly those on the Hudson. But we stand too near the scenes which have rendered them memorable—we can see the tinsel of the actors, and discover many blemishes which the distance of time will altogether obscure. It must be left to posterity to view them, with the same enthusiastick admiration which the ruins of Tintern and Chepstow now excite.

(*To be continued.*)

The following communication has been in our hands for more than a year past—It was made in consequence of several essays contained in our 5th volume. The measures advocated in the essays have not as yet been moved in the General Assembly of the Presbyterian Church, and we have not till now felt the importance of putting on our pages the remarks of our highly respected correspondent, contained in the subjoined paper. As the whole subject, however, both as referred to in the essays and in this paper, may come before the next General Assembly, we think it right that the views and arguments of our correspondent, D. should now go to the publick. We submit them, as we did the essays, without any expression of our own opinion on the subjects discussed.

FOR THE CHRISTIAN ADVOCATE.

ON PREVENTING APPEALS, IN CASES OF DISCIPLINE, FROM COMING BEFORE THE GENERAL ASSEMBLY.

Mr. Editor,—I wish to call the attention of your readers to a se-

ries of papers, published some time ago, in your useful miscellany, entitled, "Observations on the General Assembly." They contain much that is important, relative to this supreme judicatory of the Presbyterian Church. The necessity on which the writer insists, for diminishing the number of delegates that compose this court; and the method by which he proposes to effect the diminution: viz., by committing it to the Synods, instead of the Presbyteries, to send the delegation at a reduced ratio, has entirely my approbation. But there is one particular in which I totally differ from him: viz., his opposition to lessen the business of the Assembly by an exclusion of all appeals and complaints, in cases of discipline. With much deference for the judgment of your correspondent, whose correctness in this instance is controverted, I beg to offer a few remarks on this subject.

That the business of the Assembly calls for diminution, as well as the number of delegates, I believe is agreed on all hands: and in looking over the roll of business, ordinarily requiring the attention of this body, there certainly appears at first view, nothing of which it is so desirable to get rid, as appeals and complaints; nothing that is so difficult and troublesome to decide upon; and which is so fruitful a source of dissatisfaction towards the Assembly itself. Their exclusion, your correspondent vehemently opposes, on the principle of its being an invasion of the radical principles of Presbyterian government. This is the burden of his objection, to which he recurs again and again, with a warmth and emphasis of reiteration, which I apprehend has made a deep impression on the Presbyterian community. If I know myself, I am a Presbyterian—thoroughgoing. Almost, I believe, in the divine right of Presbytery—certainly in its radical principles.

Let us inquire, what radical principles would be contravened, by terminating appeals and complaints, in cases of discipline, in the inferior courts. For the radical principles of Presbyterian church government and discipline, your correspondent quotes from a note, in the form of government; chap. 12, p. 397; which the reader may examine for himself. The closing sentence, which appears to bear on the case, is in these words; "and consequently, that appeals may be carried from lower to higher judicatories, till they be finally terminated by the collected wisdom and united voice of the whole church." Now, admitting that this note, (which can hardly be regarded as of paramount authority in the case,) gives a correct exhibition of radical principles, let it be remarked that it is very guardedly expressed, as if intended to be understood in a limited sense. It does not say, that *all* appeals *shall;* nor does it require to be understood as meaning that every member of the church *shall* have the right, to carry up an appeal, in his particular case: but it says simply, *appeals may be carried,* &c. That cases of doctrine, or general principles of duty, which are called into dispute, may and ought to be carried up, by appeal, or complaint, or reference, is freely conceded. Such a case exactly, was the question—an appeal in fact, though not in form—relative to the binding obligation of the ceremonial law, carried up from Antioch, for decision before the Assembly at Jerusalem. This case forms a precedent for all disputes concerning doctrine or duty, affecting the church generally. The decision of such questions falls in exactly with the nature and design of a General Assembly; which is, to have a general oversight of the whole church; and to be to her, a head of counsel and direction, on all questions of doctrines and rules of duty. If any member of the church finds himself

perplexed in any matter of faith, and fails to receive relief from a lower judicatory, or is trammelled in his conscience by any decision about what is divine law, in a Session, a Presbytery, or Synod, it is his privilege and his right, to carry the cause to be decided by the concentrated wisdom and united voice of the whole church, in exact accordance with the precedent from Antioch, above referred to. Such cases interest the whole church; since what is matter of faith to one, is so to all; and what is duty to one, is duty to all, similarly circumstanced.

Cases of discipline are totally different. They affect only the individuals immediately concerned. Their decision has no such bearing on the general interests of the church, as calls for the interposition of the supreme authority. That they *may* be brought up for decision, to the highest judicatory, is freely conceded; and that individual cases may be so circumstanced that a decision on the part of the Assembly may be desirable, yea, necessary, is also conceded. But whether they *shall*, as a general course of procedure, be so carried up, is, it is believed, purely a question of expediency, to be decided by whatever shall be found for edification, in existing circumstances. In favour of this view of the subject, let it be remarked, that the whole New Testament is without a single precedent to the contrary. We have a clear case of doctrinal reference, but not one case of discipline, carried up from Antioch, from Ephesus, or any where else, to receive final adjudication at Jerusalem.

If, now, we look at the subject in the light of expediency, taking into view the state of things to which the Presbyterian Church in the United States has arrived, I apprehend the question of continuing to admit appeals, as heretofore they have been admitted, will hardly bear a dispute.

1st. The General Assembly, from the number of members it contains, and after any diminution that may take place, it must continue to contain, is an exceedingly ill qualified court for such decisions—perhaps the worst in the church—those sessions excepted, particularly deficient in the number or intelligence of their members. In judgments of right and wrong, which must be based upon evidence, not oral, but written, if the evidence is voluminous and intricate, as in most cases of appeal it usually is, it is literally impossible for the members of a court, so numerous as the General Assembly is, to make that investigation which a correct decision requires. I shall be astonished, if nine out of ten of my brethren will not acknowledge, they have felt, as I have felt, when called to decide, in Synod or General Assembly, a case intricate and perplexed, on hearing once read, a mass of testimony and documents of different kinds, that would require much investigation and comparing, fully to understand; nay, which are frequently unintelligible without explanation. Certainly a court of judicature ought never to be so circumstanced, that its members should be in a measure compelled to jump at a judgment by guess, or to vote as they hear others vote. The wisdom of civil society, in the constitution of courts of justice, is worthy of notice. Twelve men, to judge of right and wrong, are preferred to twenty. As you increase the court above this number, you diminish the chance of justice. And on this principle, by how much an Assembly surpasses a Synod or Presbytery in numbers, other things being equal, by so much is it disqualified to be a fit court of appeal, in cases of discipline.

2d. The amount of business, of general interest to the church, has latterly been such as to curtail the Assembly of the time necessary for hearing appeals, with the patient

investigation that a correct decision would require. Generally, appeals have been put off, until near the close of the session. Those that can be kept out, by any plea of informality, or technicality, are excluded; while the remainder receive a hurried investigation, calculated to destroy all confidence in the judgment rendered. And as the number of appeals may be expected yearly to increase, with the increasing population, without a remedy, this state of things must grow worse and worse.

3d. The expense of the present plan ought not to be overlooked. Counting time, subsistence, remuneration, &c., $3 per day would fall short of what ought to be calculated, on every member of the Assembly—which, for 150 members, would give $450 for every day the Assembly is in session. Ought this expense to be incurred without substantial benefit to justify it? A court of appeal in civil matters, erected at such an expense, would be regarded much more as a grievance than a benefit, in the secular community.

4th. What a heavy reflection does it imply, on the understanding or integrity of the section of the church where the case of appeal originates, that a dispute between A. and B., begun, perhaps, about nothing—some idle tale—petty fraud, &c., cannot be terminated by the judgment of a whole Synod; but must call for the concentrated wisdom of the whole church, collected from Dan to Beersheba, in her representatives, to hear and determine it. What would be thought of the case, in civil society, if courts could not be found in Kentucky, in Tennessee, or in Alabama, to decide finally the smallest matter, without constituting a court of dernier resort, at Philadelphia, consisting of 120 or 130 men, selected from every state in the Union? Are religious controversies so much more difficult to decide than civil suits? or are Christians so much harder to deal with than the men of the world?

5th. Four courts of judicature for the same cause, are, I am afraid, a nuisance. I am sure they would be so regarded in civil matters. And the principle of rendering justice is the same, in the church as the state. The delay, the increased expense, the encouragement to litigation, &c., in so many courts, are an amount of evil, that very far overbalances the benefit of, now and then, rectifying a wrong decision; to say nothing of the danger of puting wrong what was before right. My decided judgment is that, ordinarily, prosecutions commenced in the Session ought to terminate in the Presbytery; and such as commence in the Presbytery ought to terminate in the Synod.

6th. The heaviest objection of all, against this system of carrying up appeals to the General Assembly, is, that it goes directly to defeat the great end and intention of ecclesiastical discipline; which is, not the vindication of character, the recovery of property, or the acquisition of any personal benefit to him who originates the process, but the recovery of an erring brother, back to the path of duty and salvation. The restoration of the offender is the way, by which in the first instance, if possible, the purity of the church is to be maintained, and the injured credit of religion healed. If A. injures B., in any way —if he defames him—if he defrauds him, &c. &c., (both being church members,) in so doing, he incurs sin, and endangers his salvation. This is an affair of unspeakably more concern than the trifling injury A. has sustained, in his temporal interest; and it becomes the imperious duty of A., in the spirit of love and forgiveness, to hasten to his assistance: and if the previous steps of private expostulation, &c., directed by Christ, (Matt. xviii. 15, 16,) fail, he is then to

"tell it to the church," i. e. according to the order of our discipline, he is to enter process before the Session. The duty of the church is, in the first instance, to judge of the criminality charged; and if this is sustained, to deal with the offender in the way best calculated to bring him to repentance. But if the accused appeals from the decision which finds him guilty, the case is necessarily delayed, and the accused is required, in the prosecution of his work of charity and mercy, to tell his accusation to the Presbytery, that through it he may obtain the efforts of the church, on behalf of his offending brother. But here a second appeal may arrest his proceedings, and interpose a farther delay, to the increased hazard of his ultimate failure, and impose the necessity of telling his accusation to the Synod; that through the Synod he may avail himself of the good offices of the church, to gain his brother. But, alas! here a third appeal may delay all further proceedings, for, perhaps, almost a year; and he be required to travel five, six, or seven hundred miles, to the General Assembly, that he may tell the affair there; and through them, procure the good offices of the church, to gain his brother to repentance and reformation, that he may be saved. Now verily, must not the accuser be a saint, far above the ordinary measure of saintship, if by this time he has not become sick of his undertaking—quite willing to drop the matter, as an effort for the salvation of his brother—leave him in his sin and in his danger. Will he not, in all likelihood, be prompted only by a regard to self-vindication, mingled, perhaps, with a little malignant resentment "to see it out?"

On the whole, I can hardly conceive of any measure more calculated to convert an ecclesiastical process, which in its nature is a chief and last effort for the recovery of an erring brother, into an ungodly strife between the accuser and the accused, to the scandal of religion and the destruction of the edification of them both.

But while I thus differ from your valuable correspondent, on the subject of appeals, I reiterate my cordial approbation of his views in other particulars; and hope the Presbyterian community will profit by them. Allow me to add, that I should be glad to have the sanction of his authority to one or two further improvements (as I conceive) in the transaction of business, in the General Assembly. One is, the omission to call the roll, at the opening of each sitting. It appears to me a waste of time, for no benefit. Conscientious members will give strict attendance on the business of the Assembly, as far as is in their power; and the presence of those who are not conscientious, is not worth this expense of compulsion, which, after all, has but little effect. Secular assemblies manifest more judgment by omitting the procedure. D.

Extract from the Christian Observer.

An extended *Essay on Superstition* occupied a considerable portion of the Christian Observer, for many successive months preceding the last December, and was closed in the number for that month. We have read this Essay with attention and interest, and we think with some advantage. It is manifestly the production of an erudite physician, who is also, apparently, a man of enlightened and practical piety. The brief extract which follows this notice concludes the essay—Our chief inducement to republish it, is the importance we attach to the former part of the extract, relative to the influence which works of fiction have on youthful readers; and which we think ought to be seriously considered by parents in general, and by those especially who furnish

books for Sabbath school children. The last paragraph contains some excellent observations, from which every Christian may derive benefit.

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"Great care should be taken in early life not to excite the brain too much; health, and strength, and peace of mind are often sacrificed at the shrine of parental vanity, in the desire after precocious talent for their children, and thus is produced a state favourable for the creation of apparitions of every shape.

"The same may be said of powerfully excitant reading, especially of interesting fiction, adapted to infantile imagination; when that active and uncontrollable faculty has been endeavouring to clothe ideal personages, with such a semblance of truth and nature, as that it shall be deceived into interest, on the several puppets before it,—but which, considered as puppets, would fail to interest beyond the very earliest years. The mischief arising from the development of this faculty for unreal creation is incalculable; and its impression is probably never lost;—then it is revived in after life, and forms a groundwork for superstition, and for false notions of men and things, as well as for a feebleness and irritability of brain, which predispose that organ to morbid manifestation.

"Great evil in this point of view arises in after-life from the too-great admixture of fiction in the reading of the young; especially of the fashionable religious fictions of the day. Almost all the children's books are now little novels, and thus false views of real life are produced; and, which is worse, an irritability of brain that is never lost, and which, in one way or other, pursues its unconscious victim through life. The brain never loses the effect of these early impressions; and a warning voice against their increasing influence, is recorded as an act of duty to the present and the rising generation.

"Enthusiasm is an evil infinitely less than theoretical or practical infidelity; but still it is an evil, because it leads to the formation of erroneous views on the character and moral government of the Divine Being; and it excites a prejudice against both, in the minds of those who are *almost* persuaded to be Christians.

"Finally, all our affairs are in the hands of an all-powerful, all-wise, and all-merciful Jehovah. It is only under the influence of true religion, and of the love of God shed abroad in the heart, that the mind can be at peace. Here is a counterpoise to the physical evils with which we are surrounded; a soother amidst all the calamities of life, and the turmoils of society; a hiding place from the creations of fear; a restorative amidst the exhausting cravings of intellectual appetites, and the morbid manifestations which result from its indulgence: here alone is the only refuge from all the dreams, visions, voices, spectral appearances, and every other creation of distempered fancy: *there is repose in God; "for so he giveth his beloved sleep."*—May God in his infinite mercy grant that the preceding attempt may redound to the honour and glory of his holy Name; may it be blessed to the conviction and support of the feeble Christian; and may the writer deeply and increasingly feel his own awful responsibility for the measure of talent entrusted to his care; and may 'he find mercy in that day.'"

Θεραπευτικος.

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There is truth, just sentiment, and genuine poetry—a combination not often seen—in the following lines. We extract them from a newspaper, but know not the author.

THE CHEROKEE.

Gaze on this landscape! once in fleet career,
The desert chieftain trod exulting here!
Cleft with light bark the still and shaded floods,
Pierced the recesses of the old gray woods;
Pour'd midst their hidden dells his wild halloo,
And the light shaft with aim unerring threw.

Proud was his spirit, fierce, untamed and free,
Scorning to crouch to pain, from death to flee,
With feelings suited to his savage state,
Faithful alike to friendship or to hate,
Seeking no meed beyond a warrior's fame,
And fearing nought except a coward's shame.

These wilds were his;—amidst his chosen dell,
Where clustering wild flowers fringed the gushing well,
His hut was rear'd; and there, at closing day,
He heard his childrens' laughter-shout of play,
While, weary with the chase, his limbs were laid
In listless rest, beneath the oak tree's shade.

Then o'er the ocean-sea the white man came,
Held to his lips the cup of liquid flame,
With smooth, false words, and bold encroaching hand,
Wrench'd from the Cherokee his father's land,
Still on his fast receding footsteps prest,
And urged him onwards to the distant west,
'Till all the precincts of his narrowed ground,
Were closely hemm'd with cultured life around;
And burning cottages and mangled slain,
Had mark'd war's footsteps o'er the ravaged plain.

Wearied, at length, the pale brow'd stranger swore,
To seek the Indian's hunting ground no more;
Treaties and oaths the solemn compact seal'd,
And plenty crown'd once more the blood stain'd field.
Then o'er the red mens' alter'd nature smiled
A kindlier spirit, and a soul more mild;
Bright knowledge pour'd its sunlight o'er his mind,
His feelings soften'd, and his heart refined.

No longer then, when pass'd the storm-flash by,
He saw the lightning of Manitto's eye,
Or listen'd trembling, while his anger spoke,
As high o'er head the pealing thunder broke.
He learn'd to light in heaven his spirit's flame,
And blend a Saviour's with Jehovah's name.
Then tell us, ye, who have the power to save,
Shall all his hopes be crush'd in one wide grave?
Shall lawless force, with rude, remorseless hand,
Drive out the Indian from his father's land,
Burst all the ties that bind the heart to home,
And thrust him forth, mid distant wilds to roam?
Oh no! to mercy's pleading voice give ear,
The wak'ning wrath of outraged justice fear,
Stain not with broken faith our country's name,
Nor weigh her tresses to the dust with shame!
Remember yet the solemn pledge you gave,
And lift the potent arm, to shield and save!

E. M. C.

Review.

JEFFERSON'S PAPERS.

(*Continued from p.* 142.)

Of God.—Mr. J. sometimes speaks of the Deity in a style of levity and irreverence, after the worst manner of the school of Voltaire. We could point to many examples, but our readers must already have observed one, in the beginning of the long quotation on which we have remarked. It is in these words—

"He who made us would have been a pitiful bungler, if he had made the rules of our moral conduct a matter of science." No man could have written this, who had any right apprehension of the infinite majesty and glory of that Being, in comparison with whom all creatures are "less than nothing and vanity!" Besides, our moral conduct, as we have undeniably shown, is often made a matter of science—if by *science* we understand, as here we ought, *knowledge* acquired by instruction and reflection. And what follows from this, but that Mr. J. has implicated himself in a most blasphemous charge against the God who made him? Another example of his profane levity in speaking of the Supreme Being, appears in vol. i. p. 321, where, describing the state of society in Europe, he says, "I find the fate of humanity here most deplorable. The truth of Voltaire's observation, offers itself perpetually, that every man here must be either the hammer or the anvil. It is a true picture of that country to which they say we shall pass hereafter, and where we are to see God and his angels in splendour, and crowds of the damned trampled under their feet." He must have thought this last expression uncommonly smart, for we find him repeating it, nearly verbatim, on another occasion.

Mr. J. was a materialist, even to the extent of maintaining that God is matter. A letter to the elder President Adams, in 1820, contains the following passage:

"But enough of criticism: let me turn to your puzzling letter of May the 12th, on matter, spirit, motion, &c. Its crowd of scepticisms kept me from sleep. I read it, and laid it down: read it, and laid it down, again and again: and to give rest to my mind, I was obliged to recur ultimately to my habitual anodyne, 'I feel therefore I exist.' I feel bodies which are not myself: there are other existences then. I call them *matter*. I feel them changing place. This gives me *motion*. Where there is an absence of matter, I call it *void*, or *nothing*, or *immaterial space*. On the basis of sensation, of matter and motion, we may erect the fabric of all the certainties we can have or need. I can conceive *thought* to be an action of a particular organization of matter, formed for that purpose by its Creator, as well as that *attraction* is an action of matter, or *magnetism* of loadstone. When he who denies to the Creator the power of endowing matter with the mode of action called *thinking*, shall show how he could endow the sun with the mode of action called *attraction*, which reins the planets in the track of their orbits, or how an absence of matter can have a will, and by that will put matter into motion, then the materialist may be lawfully required to explain the process by which matter exercises the faculty of thinking. When once we quit the basis of sensation, all is in the wind. To talk of *immaterial* existences, is to talk of *nothings*. To say that the human soul, angels, God, are immaterial, is to say, they are *nothings*, or that there is no God, no angels, no soul. I cannot reason otherwise: but I believe I am supported in my creed of materialism by the Lockes, the Tracys, and the Stewarts. At what age* of the church this heresy of *immaterialism*, or masked atheism, crept in, I do not exactly know. But a heresy it certainly is. Jesus taught nothing of it. He told us, indeed, that 'God is a spirit,' but he has not defined what a spirit is, nor said that it is not *matter*. And the ancient fathers generally, of the three first centuries, held it to be matter, light and thin indeed, an etherial gas; but still matter."

He then quotes Origen, Tertullian, St. Macarius, and refers to a catalogue of others, and adds—

"Others, with whose writings I pretend not a familiarity, are said by those who are better acquainted with them, to deliver the same doctrine. (Enfield x. 3. 1.) Turn to your Ocellus d'Argens, 97, 105, and to his Timæus 17, for these quotations. In England, these immaterialists might have been burnt until the 29 Car. 2, when the writ *de hæretico comburendo* was abolished; and here until the revolution, that statute not having extended to us. All heresies being now done away with us, these schismatists are merely atheists, differing from the material atheist only in their belief, that 'nothing made something,' and from the material deist, who believes that matter alone 'can operate on matter."—Vol. iv. pp. 331, 332.

We have no inclination, and we suppose there is no need, to enter

* That of Athanasius and the Council of Nicæa, anno. 324.

into an argument to prove that God is not matter. We think it right, however, and of some importance, to expose the misrepresentations of Mr. J. in quoting authorities on this occasion. He says—"I believe I am supported in my creed of materialism by the Lockes, the Tracys, and the Stewarts." We do not wish to detract more than we are compelled to do, from the high pretensions to reading and scholarship, which every where appear in these papers. Yet we are constrained to suppose, either that Mr. J. had never read Locke's far famed "Essay on the Human Understanding," or else that he wilfully prevaricated, in saying that he believed he was supported in his "creed of materialism" by this eminent reasoner—We choose the former part of the alternative. We would willingly impute what he says to forgetfulness, if Locke had not made this subject so prominent, that any one who reads the essay and remembers any of its contents, cannot reasonably be supposed to have let this part slip from his recollection; and if no part was remembered, Mr. J. surely had no right to say he believed it contained the very opposite of what the author has laid out all his strength to prove. We regret that our space does not permit us to quote *in extenso* Locke's argument on this subject, in the tenth chapter of his fourth book on the Human Understanding—We shall, however, let our readers see what were his sentiments on this important topick. The chapter to which we have referred is entitled "Of our knowledge of the existence of a God;" and agreeably to the uniform usage of this writer, a summary of each chapter, and of each section, is given at the beginning. The contents of the sections from the 8th to the 19th and last, is as follows: —"Something from eternity—Two sorts of beings, cogitative and incogitative—Incogitative being cannot produce cogitative—Therefore there has been an eternal Wisdom—Whether material or no—NOT MATERIAL, first, because every particle of matter is not cogitative—Secondly, one particle alone of matter cannot be cogitative—Thirdly, a system of incogitative matter cannot be cogitative—Whether in motion or at rest—Matter not co-eternal with an eternal mind." Now if, in addition to what is before the reader, Locke's own opinion of what he has proved in this chapter is desirable, it may be found in the controversy, which all who have read his works know that he had with the Bishop of Worcester, particularly in regard to what the Essay contains in relation to *spirits*. In discussing that subject, Locke had shown that it was *in the highest degree probable*, that the human soul is *immaterial;* but had also said that he was not prepared to affirm that it was not competent to almighty power and wisdom, to endow some modification of matter with the capacity of thought. We do not profess to have here given his very words, but it will be seen by the following quotations, that we have not stated his opinion too strongly; and we hope our readers will remark how directly he contradicts the representation of Mr. J. Having given a quotation from Virgil, Locke proceeds—

"I would not be thought hereby to say, that *spirit* never does signify a purely immaterial substance. In that sense the scripture, I take it, speaks, when it says, *God is a spirit;* and in that sense I have used it; and in that sense I have proved from my principles, that there is a *spiritual substance;* and am *certain that there is a spiritual immaterial substance:* which is, I humbly conceive, a direct answer to your lordship's question in the beginning of this argument, viz. *How we come to be certain that there are spiritual substances, supposing this principle to be true*, that the simple ideas by sensation and reflection are the sole matter and foundation of all our reasoning? But this hinders not, but that if God, that infinite, omnipotent, and perfectly immaterial spirit, should please to give to a system of very subtile matter, sense, and motion, it might, with propriе-

ty of speech, be called *spirit;* though materiality were not excluded out of its complex idea."

He then quotes a number of sentences from the Bishop's publication, ending with these words—"We can have no certainty upon these principles, whether we have any spiritual substance within us or not." On this Locke remarks as follows:

"Your lordship, in this paragraph, proves, that from what I say, *We can have no certainty whether we have any* spiritual substance *in us or not.*, If, by *spiritual substance*, your lordship means an *immaterial substance* in us, as you speak, I grant what your lordship says is true, that it cannot, upon *these principles*, be demonstrated. But I must crave leave to say, at the same time, that upon *these principles*, it can be proved, to the highest degree of probability. If, by *spiritual substance*, your lordship means a *thinking substance*, I must dissent from your lordship, and say, *that we can have a certainty, upon my principles, that there is a spiritual substance in us.* In short, my lord, *upon my principles*, i. e. from the idea of *thinking, we can have a certainty, that there is a thinking substance in us;* from hence we have a certainty that there is an eternal *thinking substance.* This thinking substance, which has been from eternity, I have proved to be *immaterial.* This eternal, immaterial, thinking substance, has put into us a thinking substance, which, whether it be a material or immaterial substance, cannot be infallibly demonstrated from our ideas; though from them it may be proved that it is to the highest degree probable that it is immaterial."

In another part of the same controversy he says—

"Perception and knowledge in that one eternal Being, where it has its source, it is visible, must be essentially inseparable from it; therefore the actual want of perception in so great a part of the particular parcels of matter, is a DEMONSTRATION that the first Being, from whom perception and knowledge is inseparable, IS NOT MATTER."

Thus it appears that Locke is as directly opposed to Mr. J. as one writer can be to another. Yet Mr. J. "believes" that he is supported in his "creed of materialism" by Locke! Is it easy to *believe* the allegations of a man who *believes* in this manner?

We have never read the work of Tracy, to which Mr. J. refers; and of what we have not read we do not choose to speak. But we never before heard that Stewart was suspected of being a materialist; nor do we believe that a passage can be pointed out in all that he has written, that would justify such a suspicion. Were it necessary, we think we could show that "the belief" of Mr. J., as it relates to him, is as unfounded as we have shown it to be in reference to Locke. But it is not necessary—A man who makes such groundless representations as he has done, has no claim to be accredited in matters of this kind. And for this reason we shall not give ourselves the trouble to say more on his quotations from some of the early Christian writers, and his reference to others, than that we believe the quotations to be garbled, and the allegations to be unfounded—perhaps with the exception of Tertullian and Origen, both of whom, it is well known, mixed Christianity with some whimsies of their own, of the most exceptionable character. If any of our readers are disposed to think that we do not show sufficient respect to Mr. J., in treating his verbal quotations as unworthy of credit, we will only request them to look at the following extract, fairly and fully taken from a letter of his to Mr. Gerry—Vol. iv. p. 176. Speaking of the party in politicks that opposed him and Mr. G., he says—"There was but a single act of my whole administration of which that party approved. That was the proclamation on the attack of the Chesapeake. And when I found they approved of it, I confess I began strongly to apprehend I had done wrong, and to exclaim with the Psalmist, 'Lord, what have I done, that the wicked should praise me!'" Yes, reader, he gives the marks of quotation, note of admiration and all; and when we shall be shown that this sentence, or any thing like it, is in the writings of the

Psalmist, or in any other part of the English translation of the Bible, then blame us as much as you please, for what we have said of Mr. J.'s quotations—till then we shall hold ourselves guiltless.*

Mr. J. was probably aware that those who hold that there is nothing in the universe but matter, have generally been considered and called *Atheists.* He endeavours, therefore, to turn the tables on his opponents, and brands as schismaticks and atheists, all who do not believe in materialism—believe that their Maker is of the same substance, under a different modification, with the ground on which they tread! This was the system of Spinoza, the absurdity of which has been triumphantly shown a hundred times. Locke, we have seen, says, that, in the chapter to which we have referred, he has given *a demonstration* of its falsehood.

Of the Trinity.—Nothing but a conviction that the publick good requires that the impiety of these papers should be clearly exposed, and that any statement in other words than those of Mr. J. would be questioned, could ever induce us to pollute our pages with such a sentence as the following, in which Mr. J. (Vol. iv. p. 360) speaks of the triune God—"The hocus-pocus and phantasm of a God like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs." Horrible! This is the very buffoonery of blasphemy. Neither Tom Paine nor Voltaire ever exceeded it. An historical falsehood, too, is connected with the blasphemy. The sacred doctrine which Mr. J. reviles, had not its *birth* in the blood of martyrs, nor in any blood—Mosheim, the best authority, states expressly, that during the three first centuries of the Christian church, this doctrine was held without dispute or controversy; with some variety of opinion indeed, as to the mutual relation of the three persons in the Godhead to each other, but "without giving the least offence."* The Arian heresy, which sprung up in the fourth century, did certainly agitate and distract the church most grievously, and for a long period; but to say that even then, or ever afterward, it occasioned "the blood of thousands and thousands of martyrs," is going far beyond the truth.

The stale and groundless objection to the doctrine of the Trinity, on which Mr. J. constantly harps, and which constitutes the whole of his argument on the subject, is what he calls "the Athanasian paradox, that one is three and three but one." To which we shall only reply in the words of Dr. Witherspoon, in his lecture on the Trinity. "Though we say that the Trinity in Unity is incomprehensible, or above reason, we say nothing that is absurd or contrary to reason; so far from it, I may say rather it is consonant to reason and the analogy of nature, that there should be many things in the divine nature that we cannot fully comprehend. There are many such things in his providence, and surely much more in his essence. But when our adversaries are pressed upon this subject, they say sometimes—it is not an incomprehensi-

* We remember to have heard the late Rev. Dr. Witherspoon mention the following occurrence, as having taken place in the Continental Congress that declared American Independence. On an interesting discussion, a member began his speech nearly in these words:—Mr. President—There is an old and good book, which is not read as much as it ought to be—I mean the Bible, Sir—which says, "Of two evils we should always choose the least." The Dr. rose hastily and said, Mr. President—The gentleman will greatly oblige us, if he will refer to *chapter and verse.* Members of Congress since their debates have been in publick, have sometimes shown a pitiable ignorance, and at other times a lamentable profaneness, by affecting a familiarity with the sacred scriptures, or by grossly misapplying them.

* Church Hist. Vol. i. p. 411. London edition.

ble mystery that we find fault with, but an apparent contradiction, that God should be three and one. We know very well what numbers are, and we know perfectly whatever is three cannot be one, or one three—But this is owing to great inattention or great obstinacy. We do not say there are three Gods, and yet one God; three persons and yet one person; or that the Divine Being is three in the same sense and respect that he is one; but only that there is a distinction, consistent with perfect unity of nature."

Of the Incarnation.—"The day will come, when the mystical generation of Jesus, by the Supreme Being as his father, in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter." (Vol. iv. p. 365.) Is the reader shocked and disgusted by this quotation, almost beyond endurance? So are we; and we repeat that this abominably impious ribaldry should not have defiled our pages, if we had not felt it to be an imperious duty, to let our readers know what a detestable work is widely circulated in the United States, and to our disgrace, in Britain also. Yes, truly the day *has* come, when the sacred doctrine of the incarnation of the Son of God, our blessed Saviour, is classed with one of the most contemptible fables of the heathen mythology; and this in a letter from Thomas Jefferson to John Adams—printed and distributed largely in the country of which they were, in succession, the chief magistrates. But we have no fear that the day *will* ever come, in which this horrifying blasphemy will become popular, in this or in any other Christian land. But we know—and the thought is awful—that the day will assuredly come, when "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe——and to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Lightning Rods before Franklin.—The following curious paragraph is from the London Monthly Review. An iron conductor raised in the air from any building, without an immediate connexion with the ground, would not only be a very unphilosophical lightning rod, but would, in this country, almost inevitably secure the destruction of the building to which it should be attached. How a *pointed* halbert could receive a spark from such an instrument we cannot explain. Whenever a nation or an individual succeeds in making a great and useful discovery of any kind, there is a wonderful tendency in the human mind to reduce the merit of it, as low as possible, or to destroy it altogether.

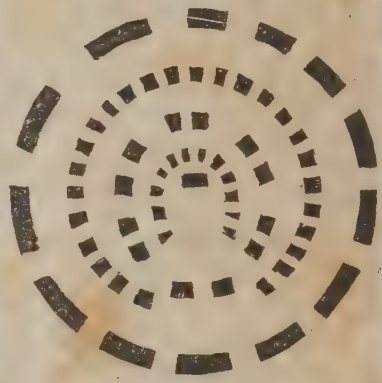
"It is curious to find that the conductor or lightning rod, which so many men of genius, learning, and ingenuity, have been at the pains to complete—which in fact has been always regarded as one of the proudest trophies of science—was known and employed by a people of no more refined cultivation than the wild peasantry of Lombardy. The Abbe Berthollet, in his work on the Electricity of Meteors, describes a practice used on one of the bastions of the Castle of Duino, on the shores of the Adriatick, which has existed from time immemorial, and which is literally neither more nor less than the process that enabled Franklin to bring down lightning from the clouds. An iron staff, it seems, was erected on the bastion

of this castle during the summer, and it was part of the duty of the sentinel, whenever a storm threatened, to raise an iron pointed halbert towards this staff. If, upon the approach of the halbert, sparks were emitted (which, to the scientifick mind, would show that the staff was charged with electricity from a thunder cloud,) then the sentinel made sure that a storm impended, and he tolled a bell which sent forth the tidings of danger to the surrounding country. Nothing can be more delightfully amiable than the paternal care of its subjects, which this interesting provision of the local government exemplified. The admonishing sound of the bell was obeyed like a preternatural signal from the depths of the firmament; shepherds were seen hurrying over the valleys, urging their flocks from the exposed fields to places of shelter. The fishing boats, with which the coast of the Adriatick was generally studded, forthwith began to crowd sail and make for the nearest port, whilst many a supplication was put up from many a gentle and devout heart on shore, before some hallowed shrine, for the safety of the little fleet."

New England Glass Bottle Company.—The works of this company are located in East Cambridge, near the Charles river, and between Cragie's and Cambridge bridges. They employ about 80 men and boys, and about a dozen girls, who turn out daily, about 25 groce (over 3000) bottles. The yearly sales amount to $75,000 dollars. The girls are employed in covering with willow the carboys, demijohns, &c. One of the most curious operations in the establishment is that of the formation of the pots, in which the materials for the glass are melted. It is necessary that they should be capable of sustaining an immense degree of heat. They are therefore composed of burnt and fresh clay, ground together, and then placed in bins, where three men are employed for the space of three months in treading, with their bare feet, a sufficiency for three pots. The feet give the amount of heat and friction which is necessary to knead the mortar. The pots are then fashioned of sufficient size to hold three or four barrels, and are removed from place to place, the heat of them gradually increasing, till it is raised to the heat of the furnace, when they are instantly thrust into the furnace. The heat thus gradually communicated to them they are capable of sustaining for four weeks, when, burnt out, they must be removed to give place to others. Allowing all the pots to be good, the cost of that single article is over $1200 a year. The heat is communicated by an air furnace, which consumes 150 bushels of Virginia coal daily. The furnace is kept heated all the time, as, if it were permitted to cool down, an expense of $2500 would be necessary to raise it again.

A letter from Tiflis, announces the assassination of Dr. Schulz, Professor of the University of Giessen, who had been sent out at the expense of the King of France, to visit Asiatick Turkey and Persia for scientifick and literary purposes. Two servants, a soldier, and a Persian sergeant, who accompanied the unfortunate traveller, were likewise assassinated.

STONEHENGE.



In our last number we gave an account of Stonehenge. The preceding sketch will give a pretty correct idea of the position of the stones which form the work. It consists of two circles and two ovals. At the upper part of the small oval, there is a flat stone, supposed to have been the altar, on which human sacrifices were immolated. The large oval is formed of the five trilithons—but the horizontal stones on the tops, as well as those on the top of the exterior circle, as they could not be easily represented, must be supplied by the imagination. The precise number of stones in the whole structure it was thought unnecessary to preserve.

Sir Gilbert Blane, with the sanction of the lords of the Admiralty, has founded a prize medal for the best journal kept by the surgeons of his Majesty's Navy.

The new edition of the Waverley Novels states, that the model of the Colonel in Waverley's regiment was Colonel Gardiner. We wish that novelists and play-wrights would keep to their own fictions.

Religious Intelligence.

FOREIGN.

Extracts of a Letter dated June 1, 1829, *but closed the* 15*th of August following; from Miss Ogden, Missionary at the Sandwich Islands, to a friend in New Jersey.*

Kauai, June 1, 1829.

In my last, I believe, it was mentioned that I had commenced teaching a school. With my limited knowledge of the language, it was at first no easy task. But as I have gained considerably in that respect, it has now become both easy and pleasant. Since my commencement, I have instructed three different sets of scholars, seventeen at one time, twenty-six at another, and twenty at a third. The most of these learned to write a legible hand, and a few of them to add, subtract, and multiply, readily and correctly. I have just commenced my fourth set, part of whom are writers and part at arithmetick. This, together with a Sabbath school which I attend, the study of the language, writing to my friends, and a variety of other matters, fill up every vacant portion of time, and leave but little for depression of spirits. I sometimes read over your kind letter, in which you recommend a prescription from Solomon,* and think it has done me good. And why should I feel depressed? True, I am widely separated from those who will ever remain most dear to my heart, placed in circumstances of trial, surrounded by scenes of misery and degradation, with very little society except these rude unpolished heathen. Yet the Lord has given me the desire of my heart, granted me the privilege of labouring for Him, in these ends of the earth; and has so far given me favour in the eyes of the people, that they attend regularly on my instructions, and appear to consider it a privilege to be admitted into the school. As it respects encouragement to labour, I can say that the lines have fallen to me in a pleasant place. O that I may, by Divine grace, be enabled to be faithful to my charge, and labour diligently in the station to which I trust I have been directed, by Him who fixes the bounds of our habitation.

My school house is situated about a quarter of a mile from our dwelling. It is a large building; the floor is composed of small pebbles or gravel, and over these are laid mats, made of rushes. The *surf boards*, formerly used by the natives for sporting in the surf, are a substitute for writing desks. As you have read Mr. Stewart's description of the manner of using them, it will be unnecessary for me to repeat it. You will doubtless allow that they are now put to a much better use.

Of the moral condition of this people it may still be said that thick darkness covers them; yet we trust, these mists of ignorance, degradation and guilt, are gradually giving way, before the cheering beams of the Sun of Righteousness. At present, there is an unusual attention to the outward means of grace. Large crowds of attentive hearers come every Sabbath to the church, and there are several meetings in the course of the week, which are also crowded. Some are asking the important question, "What shall we do to be saved?" Kaavaloa and Kailua are at this time experiencing a season of refreshing; and at all the stations there is an increasing attention to the preached word. We are indulging the hope that the Spirit of the Lord is about to descend in regenerating influences. O that these hopes may be abundantly realized! A day of fasting and prayer has been observed by us at this station, for a revival of the Lord's work here. We have felt some encouragement, from the fact that some of the native members appear to be aroused. We are informed that the young king appears better than he did, and is much more attentive to instruction. Should he become a good Christian, and exert a good influence when the government is put into his hands, it will no doubt be attended with most happy effects. I trust the many prayers that are offered for him will not be in vain.

Mr. Green sailed some months since for the north-west coast, for the purpose of learning what can be done, towards establishing a missionary station there. We are anxiously expecting his return. It will be very desirable to have a station there, both on account of the inhabitants, and because it may prove a refuge for invalids from these islands. It has been suggested that a part of the missionaries go from these stations, and that others be sent out to supply their places.

* * * *

June 8th.—Since writing the above, there has been an arrival from Honolulu, which brings pleasing intelligence from that station. Crowds are every day coming to be instructed in the word of God

* Prov. c. 17. v. 22.

and asking what they shall do to be saved! This is sweetly encouraging. If the Lord is about to revive his work, I trust we shall be prepared for the blessing.

Yesterday was our communion season. None were admitted to the church; we have however reason to hope that some are near the kingdom. One of my Sunday scholars has, within a short time, given evidences of having passed from death unto life; but it is not thought best to be in haste about their admission. There are two others belonging to the school, who appear to be in an interesting state of mind. O that it may not prove "as the morning cloud!" It is an encouraging fact, that the one first mentioned was formerly one of the basest, and has been more than once dismissed from the prayer meeting, because she would not keep herself sufficiently decent in her person to be permitted to come. There is now a great change in her external appearance, and she is always one of the first at school, and at the meetings.

We have here five native females, (two of them chief women) who, without any hesitation, lead in the devotions of a large female prayer meeting. O it would do your hearts good, could you hear these dear disciples of Christ, affectionately and earnestly urging their friends to flee from the wrath to come.

By this arrival my heart has been gladdened by a packet of letters, papers, and a present of some books, from my Philadelphia friends. I have heard that a packet has been sent from Woodbury, but they have not yet arrived.

* * * *

The whole of the gospel of Luke is printed in the language, and we expect shortly to have the Acts. Mr. Richards has gone to Honolulu, to superintend the printing of the latter. After that, Genesis is to be printed. It is really gratifying to see with what avidity the books are sought for by the natives. They are willing to perform almost any labour to obtain them.—And now, my dear friends, what more shall I say? Shall I urge you to remember me and my beloved associates? This I need not do, being persuaded that your prayers ascend to our Father's mercy seat, for our success and prosperity.

* * * *

Honolulu, July 16th.—We arrived here the 22d of June, and found that we had come in season to render timely aid to some of our friends here, who were sick. Mr. Richards and Mrs. Sheppard were both ill; in consequence of which the press was idle. Mrs. Gulick, who accompanied me hither, took charge of Mrs. S. that her husband might pay some attention to the printing for a few days. He also was taken ill, but is now restored, as is Mr. R. also, at least so far that the printing again progresses.

On the 3d of July, the new church recently erected here was dedicated to the service of God. It is a large native building, supposed capable of containing about four thousand people, very neatly built, the floor covered with mats, and the pulpit superior to any thing I ever expected to see at these islands. It is made of a dark coloured wood, varnished, and in the modern style of pulpits in America; with cushions of scarlet silk velvet, and hangings of scarlet damask, presented by the chiefs. The chiefs from all the different stations had assembled on this interesting occasion, and occupied a space on the left side and front of the pulpit. The mission family on the right. The king and princess, were seated on a sofa covered with scarlet damask, immediately fronting the congregation. After the former had made an address to the people, Mr. Gulick opened the exercises by reading a translation of the 100th Psalm, which was sung by a choir composed of the mission family, the king, princes, and their attendants, accompanied with the bass viol by Mr. Bingham. The latter then offered the dedicatory prayer, and preached from Psalm 132, verse 12th to 15th—concluded with prayer, and singing a translation of the 1st Psalm. The princess then made an address, and her brother, much to our surprise, offered a prayer, in which he made a publick and solemn surrender of himself and kingdom to the King of kings. This bold and decided stand, taken by these young rulers, has greatly encouraged us; though we rejoice with trembling, knowing that the enemy will strive more than ever, to draw the prince away. But I trust the many prayers that are daily offered for him, will be heard by Him in whose hand the heart of the king is. On the 4th of July, American Independence was celebrated here by the foreign residents. The king, princess and chiefs were invited to the dinner. We felt much anxiety on account of the first mentioned; but we rejoice to find that he firmly resisted every temptation to do any thing inconsistent with the transactions of the preceding day, and retired in season to fulfil an appointment to take tea at the mission house, with the chiefs and members of the mission.

On the 6th, the Lord's Supper was celebrated: twelve new members were admitted, and fifteen more propounded.

P. S. Aug. 15th.—I have accepted an invitation from Mr. and Mrs. Richards, to

accompany them to Lahaina. The princess is desirous that one of the single ladies shall be located there. Lahaina is a pleasant station. We expect to sail on the 20th. My next will probably be dated from that place.

The correspondent of Miss Ogden, to whom we were indebted for the letter from her contained in our last number, has obligingly furnished us with a second, for which we return our thanks. In the mean time, another correspondent of Miss O. had sent us the preceding. Both letters relate to a part of the same period of time; but as the one we have inserted contains more facts, and extends to a later period than the other, we have published it in full, and shall add such parts from the other as contain some particulars either wholly omitted, or not so particularly narrated, in the above. What relates to Miss O.'s hopeful convert, and to the wretched Boki, will interest all our readers.

Kauai, June 10th, 1829.

Dear, dear K.

In my last I mentioned that one of my scholars was in an interesting state of mind—I rejoice to tell you that she now, to appearance, gives evidence of a change of heart. She has come regularly every day to some one of the mission family, to be instructed in the word of God, and converse on the state of her soul. There are two others connected with the school, who appear to be seriously inquiring. Their convictions do not appear so deep as hers, yet I trust that the Spirit of the Lord is operating on their hearts. What is a very encouraging fact, the one first mentioned, who was formerly one of the most degraded of her race, and had been dismissed from the prayer meeting more than once, because she would not keep herself sufficiently decent, is now quite the reverse, clean and neat in her outward appearance, and is always first at the school and religious meetings. I was sitting in my room one day, when this (I think I may now call her such) dear disciple of Christ came in, and sat down beside me. With eyes swimming in tears, she said that her "heart was full of love to the Saviour, to the Missionaries, and to America." I asked her "Why she loved the Saviour?" She said, "Because he had died for sinners." I then asked her "Why she loved the Missionaries and America?" She replied, "I love the Missionaries, because they have come to teach us the good way; and I love America, because they have the good word there, and have sent it to us." * * * * * *

Oh how often on the Sabbath, for months after my arrival, did I weep, when I remembered Zion—travelling twice a day some distance over rocks, in the burning sun, and not understanding one word of the sermon. After I got so that I could comprehend a few detached sentences, I felt like one that had found a treasure. I can now understand the most of what is said, and can write and converse, though in a broken manner. Upon the whole, I feel more encouraged in this respect.

June 17th.—As I have not yet had an opportunity of sending my packet, I can say a few words more to my dear friends. I am now busily engaged preparing to sail to Honolulu, where I shall probably remain some months. The interesting native before mentioned, is sitting by my side in tears, and tells me to give "Nui loa Aloha no arkani ma America," a great deal of love to my American friends.

I am going to leave this peaceful station, for one of hurry, bustle, and confusion, and perhaps of war. We have recently received intelligence that Boki has been treating the young princess, who has lately arrived there, in a very rough unbecoming manner, demanding permission of her to kill Kaahumanu, and threatening her with force to marry her brother. The brethren think that he is ripe for any wickedness. We know not how it will terminate, but our trust is in the Lord.

Honolulu, June 25.—We embarked for this place on Saturday evening, and arrived on Monday afternoon. I suffered extremely from sea sickness, and was so exhausted that I could not have reached the mission-house, which is about half a mile from the place of landing, had we not, by the kind attention of Mr. Bingham, been furnished with a conveyance.

I have been greatly refreshed by meeting the dear brethren and sisters, particularly my dear Maria (Mrs. Chamberlain). We found Mrs. Shepherd ill, Mrs. Green's child not expected to live, Mr. Richards indisposed, and the situation of all such as to render assistance necessary; and I trust we have been directed here by a kind Providence, for the purpose of affording them some relief. But oh, what a bustling place it is! All the chiefs are assembling, to be present at the dedication of the church. They are frequently calling, and already I begin to sigh for my pleasant seasons of retirement, among the silent rocks of Kauai. However, I sometimes make my escape to the garret of the printing office, where I am now seated on a tea chest, with my writing desk on another, scribbling away to you. I have had the pleasure of spending one evening with the princess and her train, at Mr.

Bingham's. She is a fine interesting girl, and has some of the handsomest females in her train that I have ever seen.

BUENOS AYRES.

Etract of a letter from the Rev. Mr. Torrey, of Buenos Ayres, to a friend in this city.

Buenos Ayres, Jan. 4th, 1830.

For yours of September 21, per Capt. Crosby, I give you my most sincere thanks; and am desired, by your former associates in the Sabbath school, to add theirs, for the kind interest you have taken in supplying our wants in that department—assuring you of their kind and affectionate remembrance of you, and earnest desires for your happiness, and continued usefulness in our master's service. With the flag* you have sent I am much pleased, though having had it only one Sabbath, and that our communion, I have not yet been able to make any use of it. Will you have the goodness to give my thanks to all to whom they are due, for aiding you in this labour of love, in behalf of the mariners here.

The connected history of our church since you left, which you wish, is given in few words.

The church, when organized, in November, 1827, contained 13 members. From this time till the end of 1828 were added 9 by examination, and 5 by letter. During the year 1829, 3 were added by examination, and 6 by letter—total, 18. During 1828, one member left Buenos Ayres (yourself); in 1829 2 died, 5 left Buenos Ayres, and 4 were dismissed, making a total diminution of 12, and diminution for the year 1829, above the increase, of 7 members. At the end of 1828, the number of members was 26; at the end of 1829 it was 19. The unfavourable results of the last year are not, I think, to be considered as indicating any *permanent* ground for discouragement. It was passed almost wholly in the agitation of civil war, and much of it in constant alarm. The pressure of pecuniary difficulties, besides obliging many to leave the city, engrossed the attention and absorbed the thoughts of many others. All these evils were aggravated by the efforts of a few interested persons, unfriendly to our church, to excite prejudice against it, and draw away the attendants. The same causes which have operated unfavourably, during the past year, on the church and congregation, have operated to some extent, in the same manner, on the Sunday school. The average attendanee has been less, by nearly one-fourth, than in 1828; a considerable part of this, however, is to be ascribed to the leaving town, by so many families whose children attended. In part, also, it is the result of the same general causes which have diminished the attendance, in most of the day schools in the city—a state of alarm and depressed business.

It may not be uninteresting to state, that in addition to Mr. Torrey's preaching twice on the Sabbath in the chapel, and superintending the Sabbath school, he performs a service, at 9 o'clock in the morning, on board such vessels as may be in port; and as the smaller vessels cannot get within three or four miles of the shore, and the larger ones not within six or eight, it became necessary that a flag should be procured, which might be seen and recognised by those on board the different vessels. The one sent was between 6 and 7 yards long, and between 4 and 5 yards wide.

* A Bethel flag, for the use of the seamen in the port of Buenos Ayres.

View of Publick Affairs.

EUROPE.

We have repeatedly noticed the intensity of the cold in Europe during the last winter. Its effects in France are thus described, in one of the late French journals—From the 22d to the 24th of January, the snow covered the earth, and the cold was so intense, that many proprietors lost a great part of their wines; in freezing it broke the barrels and the bottles in which it was contained. In the country the flocks perished for want of food, and also for want of water; the trunks of the greater part of the oaks have broken with much noise, and the owners of cork trees, which until the present time had no other scourge to dread than the caterpillar, or *bombis dispar*, tremble now at the frost, which to them is more fatal. The birds fall dead from inundation and cold; in the Commune of St. Seindra, there were found forty corpses on the wall, where they had come to repose on the terrible night from the 27th to the 28th of December. The heaths are covered with an innumerable quantity of geese and wild ducks, who allow any body to approach them; and the merchants are supplied with a quantity of game, hares, rabbits, and birds of every kind so abundantly, that they sell at a low price. The game is so frozen that it seems to have been prepared to ornament cabinets of natural history.

BRITAIN.—The British parliament was opened by commission on the 4th of February. The king's speech states, that his Majesty receives from all Foreign Powers assurances of their desire to maintain the most friendly relations with Britain; that he has seen with satisfaction the conclusion of the war between Russia and the Ottoman Porte; that his efforts have been unremitted to accomplish the main objects of the treaty of July 6th, 1827 [relative to Greece]. That he has, in concert with his allies, taken measures for the final settlement of Greece, which in due time he will communicate to Parliament, with an account of the course he has pursued in all the transactions relative to this subject; that he laments there is no prospect of a speedy reconciliation between the competitors for the crown of Portugal; that he has not yet seen it proper to re-establish diplomatick relations with Portugal, which he regrets because it is productive of many inconveniences. He tells the Commons that the estimates for the year have been made on strictly economical principles; and that he will be able to make a considerable reduction in the publick expenditure; that although the national income of the last year has not equalled the estimate, yet it is not such as to cause any doubt of the future prosperity of the revenue. He informs the Lords and Commons that his attention has been lately directed to the making of improvements in the general administration of law, some of which are specified; that he is sure parliament will give its best attention to subjects of such deep and lasting concern to the well-being of the people; that the export of the last year of British produce and manufactures has exceeded that of any former year; that he deeply laments, notwithstanding, that distress does prevail in some parts of the kingdom, which he would gladly propose measures to relieve, but cautions parliament against doing any thing to remove present embarrassment, not compatible with the general and permanent interests of the people—and thinks that unfavourable seasons, and other causes beyond the power of legislative remedy, have occasioned a considerable part of the distress; above all, he is convinced that parliament will do nothing, in attempting present relief, that would violate the publick faith, and injure publick credit—necessary to uphold the high character and the permanent welfare of the country. Such are the items of the royal speech, which we give in so much detail, because they present a view of some facts not before authenticated, and the general purposes and wishes of the government. The address in reply, as usual, was an echo of the speech. Yet both in the Lords and Commons, motions were made to state in their address, that the amount of distress in the country was far greater than was admitted in the speech; and that immediate and effectual measures ought to be taken for its relief. These motions were lost—yet in the Commons, the minority was unusually large. Mr. Peel, in a reply to an inquiry from Mr. Huskisson, said that a communication had been received from the minister of the United States, relative to the commercial relations of the two countries, which was not yet decided on. He also declared his high approbation of president Jackson's expressions of amity and friendship towards Britain, and said that he "hoped all the future competition between the two countries, would be that of industry, peace, and civilization." It is expected that the reduction of the publick expenditure will amount to £800,000, and that it will fall principally on the army. The most important concern that had come before parliament, related to the East India Company. A simultaneous motion was made in the Lords and Commons on the 9th of February, for a committee to inquire into the affairs of that company—It was made in both houses by the friends of the administration, and the friends of free trade had sanguine hopes that the Company's monopoly would be entirely abolished. This probably will not be fully realized, but it is not unlikely that a free trade to China will be granted. The Duke of Wellington has declared in the House of Lords, that if it were necessary, Britain could engage in war, more promptly and more efficiently at present, than at any former period. Mr. Peel had declared in parliament that the ministry would in any event pursue a system of rigid neutrality, in any controversy between Spain and her former American colonies. The cotton market was dull, with some decline in price, but the corn market was improved. Lord Graves, one of the lords of his Majesty's bed chamber, committed suicide on the 8th of Feb., in a fit of delirium. It appears to be fully believed, both in London and Paris, that Prince Leopold will be the sovereign of Greece, but without the title of king—There are 27,000 Jews in the United Kingdom—18,000 in London and its vicinity, and 9000 in other parts of the country.

FRANCE.—The *Journal du Commerce* says, "we are enabled to announce from the most authentick information, that the expedition against Algiers was decided in the council which was held yesterday—25,000 men are destined for the expedition, to commence in May." The Pacha of Egypt is expected to take a part in the expedition. An official notice has been published in Paris, that the blockade of Algiers by French vessels of war has not been raised, and that it extends to the four ports of Bona, Bunger, Algiers and Oran. The military conscription, introduced by Buonaparte, and which ceased for a while after his fall, has been revived, and now exists in

France. By a late order, signed by the king and countersigned by the minister of war, 60,000 young men of the class of 1829 are to be called on for military service. The conscription is formed by lots, drawn by all the young men who have passed their 20th year; and it is very difficult to obtain a substitute. A report was prevalent in Paris, that Prince Leopold was soon to be in that city, to espouse a daughter of the Duke of Orleans. The king of France, much to his credit, has given costly gold medals to two men, who rescued his Vice Consul at the Helder, from a watery grave. He fell into a canal, and a sailmaker plunged in and brought him, apparently lifeless, to the shore; and with the aid of a physician, after five hours of vigorous effort, brought again into action the vital principle. This is more worthy of publick notice and honourable record, than all the duels that were ever fought. The French Chambers were expected to convene in March.

SPAIN.—Mr. Van Ness, envoy extraordinary and minister plenipotentiary, from our government to the court of Madrid, presented his credentials to the king on the 9th of December last. In many parts of Spain the country seems to be actually subject to banditti. There is no safety in travelling, and robberies are innumerable. We extract the following from a late English paper—"It is not customary to publish any account of the robberies which occur almost daily. But to show their frequency, and the boldness with which they are undertaken, it is enough to mention, that the diligence from Madrid to Barcelona, though escorted by several soldiers, was robbed at least *ten* times in the course of last year. The mail-coach from Madrid to Bayonne met with the same treatment, either four or five times; the robbery being, in more than one instance, accompanied by the death or wounding of the postillions.

PORTUGAL.—The queen dowager of Portugal, mother of Don Miguel, died on the 7th of January, and was buried on the 10th. It was rumoured that in consequence of this death there would be a change of ministry—Some change of measures was confidently expected. Don Miguel and his advisers appear to have been greatly alarmed, by the determination of Don Pedro to dispute by arms his right to the crown. An amnesty was looked for, and great efforts to propitiate England. Among others who attended a grand drawing room, to compliment his majesty, and who had the honour of kissing his hand, we mark, with regret, the name of "Mr. Thomas L. L. Brent, charge d'affaires of North America."

GREECE.—A late French paper contains the following article: "A Greek commission has been appointed to hear Turkish claims; and a Turkish commission was expected at Napoli. It is hoped that Candia may be included in Greece. The winter was very severe also in Greece. The accounts from Greece itself are unfavourable to the public tranquillity, and Count Capo d'Istrias finds it difficult to assert his authority. The Porte is hence confirmed in its notion, that the allies will see that Greece is not ripe for independence, and must remain subject to the Sultan. Ever since a king of Greece had been spoken of, every body at Poros considered themselves relieved from all obligation to obey the President. The Romeliots mutinied, and the French troops (2000) were obliged to reland to maintain order in the Morea." We fear there is too much truth in the foregoing statement, but we do not believe the allied powers will listen to any such proposition as is mentioned from the Sultan. Greece probably will have a foreign prince as its sovereign, but be otherwise independent. The Duke of Wellington however, said lately in Parliament, that the treaty of the allies left Candia to the Turks.

RUSSIA.—The Emperor Nicholas has recovered from his late illness. An article under the head of St. Petersburgh, of Jan. 6th, says—On the 31st of December, his Majesty the Emperor was pleased, for the first time since the recovery of his health, to which the interests of so many millions of men are attached, to be present at the parade of the battalion of the Ismailow Regiment of the Guards, in the drill hour. His Majesty was welcomed with loud huzzas, which he, greatly affected, in vain endeavoured to check by waving his hand. A large Russian force still remains in Turkey. A letter from a British officer cruising in the Black Sea, dated at Constantinople, December 10th, says—"Varna is a low flat place, pretty well fortified in the modern style with flanks and bastions, but nothing considerable. The Russians are still here. An army is encamped all round about. From *three to five feet* of snow is on the ground. They are in a most miserable condition; since the first of January last, they have lost by plague 12,600 men."

TURKEY.—What is said under our article Greece, as to the views of the Sultan, receives countenance from the following intelligence from Constantinople, of the date of Jan. 6th.—"Profound silence still prevails respecting the negotiations relative to Greece; and there is more apprehension of further difficulties on the part of the Porte, as it really seems its intention of evading, by some plausible means, the fulfilment of the conditions of the late treaty, and has with this view sent an extraordinary embassy to St. Petersburgh." The Blonde frigate, Captain Lyons, returned to Constantinople on the 8th October, having landed about 300 Russian officers and men,

who were made prisoners by the Turks, at Odessa. The Blonde visited Varna, Bourgas, and the Sebastopol; at the latter port, the Russian fleet was preparing to lay up for the winter. Each ship was made fast to a wharf, on which is a receptacle for her stores. The weather in the Black Sea was particularly tempestuous, and the cold intense; the mercury being frequently thirteen degrees below the freezing point. We stated last month, that on the retiring of the Russian army from Adrianople, several Christian families accompanied the troops, with the intention of settling in Russia, and that the greatest alarm and agitation prevailed throughout the whole of Roumelia. It now appears that the Sultan, fearful of being deprived of a large number of his best and most useful subjects, has published a Hatti Sheriff, giving them the most explicit and solemn assurances, that they have nothing to fear in consequence of any part they may have taken in the last war, and inviting them to return, and to pursue their several occupations without any concern, pledging himself for their protection and safety. He says—"The Rayas [farmers and men of business] throughout the whole extent of my empire, are *a good* entrusted by God to my sovereign keeping."—The principal magazine at Choumla was, by an accident, lately exploded. It destroyed the stone building in which were 68,000 cartridges, and 2,000 barrels of gunpowder. Forty field pieces were broken and rendered useless, and forty-eight artillerymen were killed. A magazine of 10,000 sacks of corn, and a great quantity of other provisions, were, it is also said, destroyed. Bombs, grenades, &c. flew about with such frequency, that no one ventured to attempt to extinguish the fire. As the bombs flew over the town in all directions, the cause of which was not immediately known, a cry was raised by the troops and inhabitants, that the Russians were storming the town, and the Grand Vizir, who was present, had much difficulty to restore order. Had this occurrence taken place while Choumla was besieged, it might have been stormed in reality and with success.

ASIA.

A report is again in circulation, that proposals for the cession of Palestine have been made to the Porte; that the English ambassador has undertaken the negotiation in the name of a Jewish house; and that the Ottoman ministry is not indisposed to enter into an arrangement. A gale of wind, of unusual violence and duration, occurred at Canton, on the 8th and 9th of August last. Reports state, that from two to three hundred Junks, and other vessels of various sizes, were lost in this gale. Among many deaths, that of a Mr. Forbes, a British agent of distinction, is mentioned as much regretted—He was lost in attempting to afford relief to others—Two insurrections have recently taken place against the British government in the East—One in hither India, and the other among the Burmese—But both were speedily subdued. Twelve of the India insurgents were executed; and the leader of the Burmese was assassinated by his own countrymen, and order immediately restored.

AFRICA.

The French paper entitled the *Moniteur*, contains a letter, said to be addressed to the editor by M. Jomard, which gives some very interesting details of changes which the Viceroy of Egypt has introduced in this country, which he governs in the name of the Sultan. If this statement is to be relied on, and it seems to be authentick, Mahomedanism is likely soon to lose more by the light of science, than it has lately lost by the triumph of the Russian arms. We think this communication so important, that we shall give it entire. The letter is as follows—"The provinces have been divided into departments, into arrondissements and sub-arrondissements, provincial assemblies are established. A central assembly, or general divan, composed of deputies from all the provinces, to the number of more than two hundred members, is to meet in the capital. Some thirty officers, civil and military, attached to the actual administration, are to form part of this divan. The Viceroy will submit to questions, of what nature soever they may be. The sittings of the Assembly are publick. The sending of young men to France, in order that they may be instructed in the different sciences—in jurisprudence, and in the useful arts—has not been discontinued. Six Egyptians have been sent to Toulon to learn the art of building ships of war. The younger brother of Noureddin Bey, a Major General in the service of the Pacha, and four new pupils, who are to apply themselves to the study of mechanics and various manufactures, have been sent to Paris. Recently, thirty-four scholars, from the age of eight to fifteen, have arrived at Marseilles; they are destined for the study of hydraulicks, that of naval architecture, and fifteen other branches of mechanism. Thirty other pupils are to follow them. In fine, 115 other individuals, for similar purposes, are to arrive in France, independently of those young Egyptians who are to prosecute their studies in England. To finish the picture of these innovations, which are casting their light over Egypt, we must not omit to add, that there is now printed in that country a periodical publication. The title of this journal is *The News of Egypt*, and it is inscribed on a pyramid, from behind which the rising sun is seen to shed its rays."

Another article says—"The newspaper established by authority of Mahomet Pacha,

is printed at Boulac, near Cairo, and contains a report of all publick transactions of importance, in particular of the Central Assembly or Parliament."

AMERICA.

BUENOS AYRES.—This republick, and those of which it is considered as the chief, are still in an unsettled state—The interior is a good deal agitated, but there is no active hostility. When a stable peace and a settled government will be enjoyed, it seems impossible to conjecture.

CHILI.—A revolution has broken out in this republick also. The government has got into new hands. General Prieto has deposed the constitutional chief Pinto, and is in possession of the capital. All was in confusion, but there had not been much blood shed, at the date of the last accounts.

BRAZIL.—The emperor and empress have entirely recovered from the effects of the disaster that some time since befel them. Don Pedro, it appears, is determined not to surrender the crown of Portugal to his brother, without a struggle. It is said that he has engaged Lord Cochrane to take command of his fleet, and that from Terceira an expedition of sea and land forces is to proceed to the invasion of Portugal.

COLOMBIA.—We are at a loss what to think of the Liberator Bolivar. We have had half a mind to recal what we said of him last month; but, on the whole, we conclude to wait till we see who is to be the president of Colombia, before we change our opinion again. He has, by a proclamation, recommended union and republican government, and earnestly protested against being considered as a candidate for any publick office—He even urges that his reputation is staked on his retiring to private life. We had been disposed to think that he had laid his plan to become the monarch of Colombia, and was led to give up this plan for the present, only because he found that Venezuela would not endure it, and that a majority of the constituent congress would not favour it. But he most solemnly declares, and even swears, that he never indulged a wish to possess kingly power. He must be either a most grievously injured and slandered man, or else a falsifier and hypocrite of no ordinary attainments. The constituent congress have published the *bases* of a New Constitution. It is a close imitation of the Federal Constitution of our country, with two or three exceptions. The president is to be irresponsible, except in cases of high treason; and it is intimated that his election, and that of other high functionaries, will be *prolonged, to avoid the inconveniences which result from frequent changes.* But we are little disposed to discuss the merits of this, or of any other civil constitution, while it contains such an article as the following—"The Catholick religion is declared to be the religion of the state, *and no other publick worship is to be permitted.*'" There can be no real freedom in any state, where religious worship is not allowed without restraint to all men; and none, we believe, where the Romish system is completely dominant—Whether Venezuela will, or will not, remain united with Colombia, is problematical—If not, a civil war is to be feared. Our new minister to Colombia, Mr. Moore, arrived at Bogota before the return of the Liberator to that place, and on being presented to him, addressed him in a speech full of eulogy.

MEXICO.—We have nothing of importance to add to the statement we made last month, in relation to the recent revolution in Mexico. A number of provinces have sent in their *adhesion* to the new order of things. The country is perturbed, and nothing can be considered as *fixed;* but we are glad to see that the parties here, and in the other republicks, are far less sanguinary than they formerly were—When they see the current of the general opinion, they yield without much fighting.

UNITED STATES.—Our Congress have been busily employed, the month past, on a variety of subjects—the Senate in considering and approving a multitude of new nominations, and in rejecting some. The Sabbath question and the Indian concern, the two subjects in which we take the greatest interest, have not yet been decided on in either house; although reports on both subjects, of a character adverse to our wishes, have been made. We do hope and expect that the cause of God and of human rights will be ably advocated in both houses, let the decision of the majority be what it may. We consider the present state of our country as one which ought to be of intense interest, to all the friends of religion, good morals, and national character. The efforts which have been made, and are still making, in favour of institutions and enterprises favourable to knowledge, virtue and piety, have roused their enemies to activity and combination. Never since the hey-day of infidelity, in the time of the French revolution, have we witnessed a spirit like that which is now abroad. We greatly fear that our national sins will be followed by national judgments, and the everlasting ruin of many of our citizens, and especially of our precious youth. Yet we have no fear for the issue—God will eventually plead his own cause. But for the present—"Wo to the inhabiters of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time"—Let us not shrink from the severity of the conflict, when we know that in God's good time it will certainly end in a glorious triumph.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

APRIL 1, 1830.

WANTS OF THE BOARD OF MISSIONS.

From the statements which we have made in preceding numbers of the Reporter, our readers have doubtless perceived that the sums, generally appropriated by this Board to their Missionaries, are very small—frequently *less*, but rarely *more* than $100 a year. This sum, however, inconsiderable as it is in itself, is of very great importance to them, and especially to those of them, who have a large and increasing family to provide for, and who ordinarily receive from their people, not more than 200 or 250 dollars a year, and that chiefly in produce. *Justice*, as well as benevolence, demands the strictest punctuality on the part of this Board, in fulfilling all its engagements with these self-denied and laborious heralds of the Cross. There are only two ways in which the Board can be thus punctual in remitting to their Missionaries the humble pittances which they have promised. One is by *borrowing money* for the purpose, and involving themselves in debt; and the other is by securing from their Auxiliaries, and individual patrons, the prompt payment of their subscriptions. To the former the Board have very strong objections, which we need not specify, because they will readily occur to every reflecting mind. They have, therefore, determined to avoid the evil of contracting any considerable debts by borrowing, and whenever their Treasury is empty and over-drawn, to make an immediate appeal to those who have kindly pledged themselves to sustain their operations. An occasion for such an appeal exists at the present moment. The season of the year has now arrived, or is very near at hand, when the annual payments to many of our Missionaries are becoming due. Our Treasury is already considerably over-drawn, and *several thousand dollars* will be indispensably necessary, between this and the last of May, to enable the Board to satisfy the claims of their Missionaries, and balance accounts with their Treasurer. The simple statement of this fact will be sufficient, we trust, to secure a *speedy remittance* of all the monies which have been subscribed by Auxiliaries or by individuals, and also to induce congregations to be *liberal* in the *contributions* which may be taken up for the Board, previous to the meeting of the General Assembly. In another part of our paper it will be seen that 33 new Auxiliaries have been reported since the last month, and that the whole number is now about 300; but we wish it to be distinctly remembered, that many of these Auxiliaries have as yet made but very partial collections and remittances, and until they do so, our Treasury must remain empty. We speak not the language of *despondency*, for we do most confidently *expect* that during the month of May at farthest, our necessities will be relieved, and our wants fully supplied. We wish simply to put the Churches in *remembrance*, and once more to remind them of the safe and convenient opportunity which they will soon enjoy, of forwarding their free-will offerings by the Commissioners to the next Assembly.

COMMUNICATIONS.

PRESBYTERY OF CHILLICOTHE, OHIO.

We publish with pleasure the following official communication from the Corresponding Secretary of the Executive Committee of this Presbytery. Had it been received, a few days earlier, we should have given it a place in our last number. The plan of Missionary operations which they have adopted, does not, indeed, precisely correspond, in all its parts, with that which the Board of Missions have recommended, but it does accord with the principle which we have uniformly avowed, and to which we wish always to adhere, "that the churches should be left entirely to their own unbiassed and deliberate choice of the particular channel through which their charities shall flow forth to bless the perishing." The plan which the Board have recommended, *in itself considered*, they do most decidedly prefer to any other which has hitherto been acted upon by the churches, but they are at the same time fully aware of the fact, that there are some sections of the country where the way is not yet fully prepared for the adoption of that plan entire. They think the *Presbyteries* are the proper bodies to judge and decide on this matter; and they do and will rejoice when they find them judiciously exercising their rights, and adopting such measures as may be deemed best calculated to call forth and unite the energies of the churches in advancing the Missionary cause. We rejoice that this Presbytery have purposed to organize all their churches as auxiliaries, and we most sincerely bid them "God speed," and assure them that the Board of Missions will always be ready, when called upon by their Executive Committee, to aid them, to the extent of our ability, in sustaining the feeble churches, and in building up the waste places within their bounds.

Dear Br. Russell,—When you were with us at Lebanon, the Presb. of Chillicothe had taken no order on the subject of Missions. At a late meeting in Hillsborough, agreeably to the recommendation of Synod, we adopted the following plan for the conducting of Missions within our bounds.

A committee was appointed, consisting of four ministers and two elders, (half of whom are to be elected annually to serve for two years,) to whom is entrusted the management of the Missionary business, within the limits of the Presbytery, and to report their doings to Presbytery at every spring meeting.

This committee is directed to open a correspondence with the Assembly's Board of Missions, and the A. H. M. Society, and as far as practicable obtain aid from both these societies for the supplying of the destitute within our bounds.

It was recommended to all our congregations, both supplied and destitute, to form Missionary societies to aid the cause of Missions within our bounds; and the destitute are left at liberty to choose to which of the above named Boards application shall be made in their behalf.

On looking over our plan, you will perceive that it is rather founded on that cold-blooded maxim, "charity begins at home," and that it seems to be destitute of that expansive benevolence which casts its bread on the waters, and dispenses its blessings without hoping to receive. We feel it so. But we feel justified in taking this ground at present, for the same reason that a father would feel it wrong to send bread to strangers while his own children are starving.

Our Presbytery embraces seven counties, containing twenty-two congregations, half of which are vacant at present; and we remember that "he that will not provide for his own, is worse than an infidel." And though there is considerable wealth in this country, considering its age, yet but a small portion of it is in the hands of Presbyterians. We must therefore be dependent for a while on the kindness of our more favored brethren. And we hope that our plan is not inconsistent with the spirit of your institution, which, if we understand it, is to assist them that are trying to help themselves.

We are taking measures to organize our congregations as Missionary Societies, without pledging them to either Board, but leaving them and us at liberty to apply to that Board which will furnish us the most efficient aid. We pledging ourselves at the same time, that the funds of which we have the control, shall be accounted for to that Board from which we receive the aid.

You will see then that our plan is to co-operate with our brethren in the east, (both the Home and the Assembly's Board,) or rather get them to help us to furnish our own destitute with the bread of life, and then unite with you in giving it to others. For I hope we shall never relax our efforts till the earth is full of the knowledge of the Lord.

The committee of Missions for Chillicothe Presbytery, at present, are the Rev. Samuel Crothers, of Greenfield, Recording Secretary; Rev. Wm. Graham, of Chilicothe, Chairman; Rev. James H. Dickey, of Greenfield, Corres-

ponding Secretary; Rev. John Rankin, of Ripley; Mr. Thomas Kirker, of West Union; Mr. William Allen, of Hillsborough, Treasurer.

When I contrast the present state and prospects of the kingdom of our dear Lord in the west, with its state and prospects twenty years ago, my very soul rejoices with thanksgiving. About that time I visited this country as a Missionary under the Assembly's Board. The whole country west of the Scioto, and north of the Ohio river, contained about 14 Presbyterian ministers, the one half of whom had passed life's meridian, and not one young man coming forward to supply their place—the religious community, almost every where, distracted with heresies of the most alarming kind—the ministry so thinly scattered over the extensive field, seldom met to strengthen each other's hands, and no efficient Board of Missions. But I forbear. O what hath God wrought! In twenty years, what a change! But much remains to be done. But we feel encouraged, and determined to persevere until the watchmen shall be stationed so close to each other that they shall see eye to eye, and no part be from under the eye of a faithful watchman.

So soon as we get matters in train, you may expect applications for help. May the good Lord strengthen and guide you, is the prayer of your brother,

JAS. H. DICKEY, Cor. Secretary.

PRESBYTERY OF ROCHESTER, N. Y.

A few days since we received from the Stated Clerk of this Presbytery the following communication, viz:

"By order of the Presbytery of Rochester, I send you the following extract from their Minutes, at their sessions in Rochester on the 2d of the present month.

The Committee to whom was referred the resolutions relative to the General Assembly's Board of Missions, reported and recommended the following minute which was adopted, viz:

"The Presbytery of Rochester is gratified to learn that the Board of Missions of the General Assembly of the Presbyterian Church, have recently commenced operations on a plan more extended, more agreeable to the spirit of the times in which we live and better suited to the wants of the church. But while Presbytery are desirous of seeing this Board as well as the American Home Missionary Society extensively useful in the great work of evangelizing the world; they do not think it expedient that this body should take measures *at this time*, for constituting itself an auxiliary; inasmuch as the Western Agency of the A. H. M. S. are now conducting Missionary operations within our bounds and inasmuch also as Presbytery understand from the Secretary of that agency, that it is probable a compromise will soon be made between the Assembly's Board of Missions and the A. H. M. Society in relation to the districts of country each Board shall occupy, as the fields of its Missionary operations. Under these circumstances, while Presbytery cordially approve of the plans of the Board of Missions, they would leave, to the discretion of the Churches, the channel through which their charities shall flow forth to bless the perishing."

"Resolved, That the Stated Clerk be instructed to communicate the above minute to the Assembly's Board of Missions."

(A true extract.) Attest,

J. MYERS, *Stated Clerk.*

It is truly gratifying to us to be thus kindly remembered and noticed by a distant Presbytery, in a part of the country where the plans and doings of our Board have hitherto been but very imperfectly known, and in which no agents from this quarter have been employed to present and urge our claims upon the churches. In reference to one of the reasons assigned, in the foregoing communication, for deferring a measure, which seems to have been contemplated by the Presbytery, we would just remark, that if any "compromise between the Assembly's Board of Missions, and the H. M. S. in relation to the district of country each Board shall occupy, as the fields of its missionary operations," has ever been seriously desired or contemplated, that fact is utterly unknown to this Ex. Com. and the Board with which they are immediately connected. No propositions of the kind have ever been made to the B. of Missions, nor have they ever yet perceived either the necessity or expediency of an attempt thus to divide the land. We would have all the different Missionary Societies and Associations in our country, both Foreign and Domestic, left at liberty, as other kindred Societies are, to present their individual claims, when and where they may deem it expedient, and then we would have the churches left to bestow or withhold their patronage according to their own convictions of duty. Let this course be uniformly pursued, with a proper spirit, and we are fully persuaded, that all disagreeable divisions and contentions will be avoided, and a much greater amount of good will be done, than could be accomplished in any other way. In the

name of the Board of Missions, we speak the language of all their past *experience* in conducting Missionary operations.

REPORTS OF MISSIONARIES.

New York.

From the Rev. J. H. Monroe, Rodman, Feb. 8, 1830.

"Though my labors thus far have not been blessed to the conversion of any individuals, I think the prospects of usefulness are favorable. Our meetings are generally solemn, and well attended. The people appear to listen to the truth with care and attention.—The society, though small and weak, are making preparations to build a house of worship, which they will probably complete in the course of next summer. I have found, while visiting from house to house, a few who appear to be seriously inquiring what they must do to be saved. These inquiries, together with some more than ordinary zeal in the church, and the exertions making to prepare a more commodious place of worship, encourage me to hope, that my labors in future may be crowned with success."

From the Rev. J. Myers, Brockport, March 9, 1830.

Dear Sir,—So much of the second quarter had elapsed before I received my commission from the "Board of Missions," that I supposed it would be unnecessary to send a separate report for the first quarter; my present report therefore will include both, or the half year of my labors as your Missionary.

This church was organized two years ago the present month, with but seven members. I commenced my labors here the first of September following, at which time the number of members was eleven. During the first year of my labours here, 28 were added to the church, and in the last six months, 12 have been added and one dismissed; making a total at present of fifty members.

I ordinarily preach twice on the Sabbath, and we have a third service at which I often lecture. During the week, I commonly preach once in some school house out of the village, and have had a lecture, until very recently, every Wednesday evening in the village. I have a Bible class which is attended principally by members of the church; and this exercise, when time permits, is accompanied by a season of conference and prayer, for which the lesson commonly furnishes suitable and profitable subject matter. We have two Sabbath schools, one in the village, and the other a short distance out. The one in the village is gradually increasing in numbers and interest, and both have been kept up through the winter. These schools I frequently attend, and upon me devolves the principal labor of sustaining and furnishing them with suitable books.

I cannot report the number of visits I have made. My general plan is to spend every Tuesday in visiting from house to house, besides visiting the sick and other occasional calls. On the 13th of January last, I was installed as pastor of this congregation by the Presbytery of Rochester.

We have not yet formed our church into an auxiliary society to the Board of Missions, upon the fifty cent plan, though we intend attempting it soon.—How far it will succeed, I cannot tell, as the congregation are at present considerably embarrassed by their efforts to build a meeting house. The erection of this house was commenced about six months ago; the Lord has wonderfully prospered us in it thus far, and we hope, with his continued blessing, to have it completed and dedicated to his worship and glory in the course of the month of May next. There is nothing of special interest in the state of religion in the midst of us. The Presbyterian cause has much to struggle with just at present through all this country; but the Lord reigns, and if our cause is the cause of truth, it must and will prevail."

From the Rev. Samuel F. Snowden, a Missionary of the Board in Jefferson co. dated Sackett's Harbour, March 13, 1830.

"There is a neighborhood on Pillar Point, across the bay from Sackett's Harbour, where I preached a number of Sabbaths about two years since, in which there is a serious attention to religion. The meetings which I attend at the present time, on the Sabbath and otherwise, are full and solemn. A considerable number, after the public exercises, remain for inquiry into their spiritual state, and manifest a deep interest in the concerns of their souls. The excitement is recent, and still continues. There are four or five instances of conversion. The subjects of it appeared to be filled with zeal and love. I shall make this place a subject of special regard.

With respect to the town of Le Roy, about two miles from the church, there

has been a revival of religion, though of no considerable extent. It appears to have taken its rise from setting up a Sabbath school in that school district. Much indifference was shown to it, but the attempt succeeded. One of the teachers seeing another teach his class, under the influence of spirituous liquor, was strongly impressed with the impropriety of it, and as he himself was not free from that vice, he determined to withdraw, as being wholly unfit for an office that required to be filled with one of a moral and religious character; but when urged, instead of declining, to reform his practice, the circumstance impressed his mind with his sinful state, and was the means of bringing him to repentance and salvation. I have had the pleasure of receiving him since, and also his wife, who became a subject of grace, into the church, and their children to baptism. The Sabbath school increases, and the children were diligent in attending it, and it became a blessing to the neighborhood. Public meetings for prayer and preaching were appointed, and a general seriousness prevailed. Very much interest was excited by these means, and persons in every family were brought under serious impressions. The spiritual feelings of professors were revived, and several cases of hopeful conversion occurred. The change in the general aspect of society is sensible. There had been during the summer great indifference to religion—the Sabbath violated by the usual sports of the season, and public worship neglected. It was a place the least likely of any other to be visited with the out-pouring of the divine Spirit. The state of the congregation had declined, and much apathy had prevailed, but since, both the desire for religious exercises and attendance on them have visibly increased.

As to Theresa, I found that place lying under even more discouraging circumstances. The congregation for a very considerable time had not enjoyed preaching from any of the same denomination, and had relinquished almost the expectation. I am happy to state, that instead of merging into other sects, as was apparent, they have rallied their strength in some measure, and with the assistance which will be afforded them, indulge the hope of being sustained.—The number of professors is exceedingly small, and both their increase, and that of the congregation impeded by untoward occurrences. Both here and at Le Roy, I have visited extensively and frequently, and been gratified to observe the effects produced in an attendance more regular and constant on the means of grace, and a desire for special religious appointments in every quarter."

PENNSYLVANIA.

From the Rev. S. R. Jones, Wyalusing, Bradford co. Feb. 24, 1830.

"I have preached thirty-seven sermons to increasingly numerous and attentive congregations. I have preached four sermons, administered the Lord's supper, and baptized five children in the Presbyterian church, Wysox, since the death of brother York. Five of the above sermons were on funeral occasions. The season at Wysox was unusually interesting. The two churches, long separated, communed together apparently in the highest exercise of Christian affection. There are no recent cases of awakening and serious conviction in Wyalusing congregation that are known to me, but the attendance on the preaching of the Gospel is certainly increasing, and some of the church clearly manifest a much higher state of Christian feeling and zeal, than heretofore. I have rode nearly 300 miles, often 10 and 12 miles going and returning, for one sermon.—They had three Sabbath schools here last summer, but they are impracticable in the winter; we shall doubtlessly revive them in the spring. They have a small Sunday school library. We have six common schools; I have visited one of them twice, and nothing has hindered my visiting them all, but a doubt of benefiting them. I preach in the school-houses—the children attend; but we have none of the good old Westminster catechisms, and know not where to obtain them. I must have some definite object in view, and I wish to direct the children's attention to some subject, upon which they may *prepare* themselves for useful observations. We have no catechetical books. Other difficulties might be stated, but we will try if possible, to do something in the spring or summer, or substitute Sunday school teaching in its room.

We keep alive our Bible, Missionary, Tract and Temperance societies. The Treasurer of the Missionary society has paid me $6 50 for your Board. We have attended all the anniversaries of the above societies since the 1st of January.

I attended the county anniversaries at Towanda. I have made many visits through the congregation, in which I read the scriptures, sometimes briefly

explain, pray, and converse on religious subjects. Several church members have been very sick, and I have visited, conversed, read and prayed with them during their sickness."

From Mr. Samuel Montgomery, Martinsburg, March 1, 1830.

"I have been endeavoring to sow the seed and water it, and for some time have been looking for "the fruits of the Spirit," but as yet, have not been able to discover any. If any there be, it is not discernable. External reformation indeed has obviously been the result of my labors; but whether any have been "renewed in the spirit of their minds," is uncertain—time will disclose. If there be fault, I humbly trust it lies not at my own door, though I have no reason to claim an entire exemption from faithlessness. May the Lord pardon what has been amiss in me, and supply what has been lacking in the people.

Since my last communication I have travelled 132 miles. This has been the most unpleasant part of my service, inasmuch as the ice in the waters rendered them extremely difficult and perilous to cross. I have preached 18 times to increasingly crowded and attentive assemblies, visited 21 families and some sick persons, attended my Bible classes, formed a Tract society, auxiliary to the Pennsylvania Branch, on Broad Top, where the scattered inhabitants are destitute of preaching. Some Tracts I had with me were received with great avidity, it being something entirely new to them, never having seen or heard of Tracts before. Distributed a number of Kittridge's Addresses & Humphrey's Parallel, together with some Tracts relative to the observance of the Sabbath, also Beechers sermons on intemperance and many Christian almanacs. These, wherever they were received, (and none who had the offer refused) I believe never failed to excite a deep interest, apparently at least, relative both to the Temperance and Sabbath reform.—With respect to the former, I am daily more and more convinced and rejoice in the prospect, that this great Apollyon, who is going through our land, carrying in his march, chains and wretchedness and woe, though very formidable to behold, will soon be entirely vanquished by the continued stream of light emanating from those excellent engines of reform, the tract, press, and religious periodicals of the day. While speaking on this subject, if time would admit, and it were pertinent to the requisitions of a Missionary report, I might give an appalling narration of the horrific death of a young man in these parts, in his 23d year, two years ago a promising youth, whose last breath in this world expired with the importunate cry of "Whiskey, more Whiskey!" This woeful exit has excited a general odium in the minds of the people against intemperance, which I pray may be lasting."

Ohio.

From the Rev. J. Wolf, Blooming Grove, Feb. 24, 1830.

"Nothing special as to the communications of the grace of the Gospel has been bestowed upon the people of my charge since I wrote you. Sometimes I think they are becoming better from the ministrations of the Gospel, and at others, I fear it is a "savour of death unto death." The attention paid to the preached word, and also the attendance are good.

In Blooming Grove, I have two Bible classes formed; the one that meets every two weeks at our house is well attended; the other, but middling; and I had, in consequence of a disease of my eyes, to discontinue the latter during the cold frosty weather. I expect in a few weeks to attend to it again. In this way I hope I shall be enabled to do as much good as by preaching. In the other congregations I have no Bible classes.

In the Sharon congregation arrangements have been made for erecting a meeting house, and if the people go on in the spirit with which they have commenced, they will have as neat a church by the last of May as this part of the country affords.

Since my last report, I have preached twenty-five sermons, baptized five infants, and travelled two hundred and eighty miles.

Also, since the 1st of December, attended a Bible class once a week, with the exception specified in the letter, paid some family pastoral visits, attended the anniversary of the Paris Temperance Society, which I addressed, and attempted to animate and encourage them to be firm, persevering and diligent in the good cause of temperance."

From the Rev. R. G. Lynn, Goshen, Clermont co. March 2, 1830.

"The prevalence of intemperance is nothing like so great as it has been.—At our public sales and elections, raisings, log-rolling, &c. the people are sober, and with a few exceptions, the

people will not use ardent spirits. In the social circle and in our harvest fields, this beverage has very nearly lost its charm. Sabbath breaking is not so common, and instead of collecting in parties, and haunting the taverns and grog shops and places of pleasure, you will more frequently find the youth at the house of God. The country around being new, and the population not so dense as in an older country, the people cannot congregate themselves so easily as where the population is more dense and churches more thickly planted.—Our meetings are well attended, and with much interest; though there is no particular excitement amongst us. We have been a little tardy in forming ourselves into a Missionary society, directly auxiliary to the General Assembly's Board of Missions, though I might have sent on our name by my last report; but I now inform you, that Lower Bethel church is formed into a Missionary society, auxiliary to the General Assembly's Board of Missions, as directed by that Board. Health returning to myself and family, I have been engaged in visiting from house to house. In the last month I have preached ten sermons, attended Bible class on the first Monday in the month, and visited about twenty-five families; rode three hundred miles, and visited a number of sick people. The district of country over which I have to travel is so extensive, that it requires me to be very busy to keep pace with my duty."

From the Rev. Richard Brown, Jerome-ville, Wayne co. Feb. 16, 1830.

"In compliance with a call from the united congregations of Rehoboth, Mount Hope and Congress, in Wayne county, I commenced ministerial labors among them, Jan. 1st, 1829. Each of these call for equal portions of my time. As the last two have applied to your Board for assistance, it becomes my duty to report to you, according to my instructions.

I have kept no account of miles travelled. My residence was necessarily 7 miles from Mount Hope, and 12 from Congress meeting-house. In all my excursions I have visited 170 families.—The 170 families visited were intermingled with as many Germans, and the travelling of course has been very considerable. By the Missionary himself, (and by the assistance of others with whom he has exchanged,) the two congregations have been favored with at least 80 discourses during the year.—About 5,000 pages of Tracts, and numerous religious periodicals have been distributed by the Missionary in all the highways and hedges. Bible classes were organized and well attended during the summer. Special attention has been paid to children and youth. With regard to the charmer, ardent spirits, our advice has been, touch not, taste not, handle not, manufacture not.

The cause of general benevolence, its wide spread field, its effects as already seen, have been presented for consideration. The number of hearers continued to increase till the cold weather at the end of the year proved too severe for our unfinished houses. Among professing members there has been at times considerable tenderness. Many of the youth in each congregation have paid more than a respectful attention to the means of grace. The Lord's supper was administered once in each congregation—at both places the assembly was large and solemn. To the congregation of Mount Hope, 17 were added on examination, 4 on certificate, and 7 children and two adults were baptized. To the congregation of Congress, 10 were added on examination, and 8 children were baptized. Whole number added to the three congregations is 42 on examination, and 7 on certificate. One of the 17 has commenced study for the ministry.

The cause of temperance is gaining ground. Some farmers have found that every thing can be done without ardent spirits."

From the Rev. J. L. Bellville, Miamis-burg, Jan. 26, 1830.

"In days gone by, I derived much pleasure in reporting the affairs of the church and congregation of Washington township; Ah! yes, when the candle of the Lord shone bright among us, when Zion travailed, and sons and daughters were brought forth to the Lord, and many were inquiring the way to Zion, then the duty of reporting was pleasant, and to survey the field was delightful. But such is not our case at present; the glory of the Lord appears to be in a great measure withdrawn, at least we have no special tokens of his presence; and it is painful to contrast our past and present state. Still, however, amidst the darkness, there is a little light.—Several of the benevolent institutions of the day are patronized by this church. We have a Missionary association, auxiliary to the A. B. C. F. M. who raised last year, $22 50; an auxiliary to the

Assembly's Board, which will probably raise $25 00; a Tract society which raised last year $71 37½, one fourth of which was donated to the parent institution, and one fourth expended for Tracts for gratuitous distribution; the principal part of which were distributed on the plan proposed by the American Tract Society, viz. two to each family. Upon examining our township, there were found to be 444 families, of which no member of our society was a component part; these were supplied as before stated. Besides these societies, we procured last summer a small Sabbath school library, for which we have raised about $14. We have also a Temperance society, consisting at present of 22 members. We act upon the plan of *entire abstinence*, not merely from ardent spirits, but from all domestic wines and cordials compounded with distilled spirits. This article we esteem indispensable. We wish to give the monster no quarter, either unmasked or disguised. As a society, we have had much opposition, but amidst all the opposition, dame temperance has routed the monster from several lurking places; and from the best information I can obtain, the quantity of ardent spirits consumed in this township has, during the last year, diminished one third; and in our church more than two thirds.

During the last six months we have only added eight members to this church, 7 on examination, and 1 by certificate. We had during the summer 3 Sabbath schools, numbering about 130 scholars; also 2 Bible classes during the same period. The monthly concert of prayer is regularly, though alas! not numerously attended. We contemplate attempting to supply our township with Bibles, but are under the necessity of deferring the work a short time in consequence of our being straitened in money matters by the building of a church, (it is not yet finished, but it has already cost the congregation about $900, and it will take at least $200 more for ceiling and to seat it; and it is very doubtful when we shall get it completed) but so far as our township is concerned, we will strive to enable the American Bible Society to redeem their pledge."

Virginia.

Monthly report of Mr. J. Paine, dated Warm Springs, Bath co. Feb. 26, 1830.

"In presenting my third monthly report, I have but little to communicate. It is not quite a month since I wrote to you last, since that time I have preached 8 times, exclusive of other meetings which I have attended, visited 15 families, and travelled 180 miles. The people have so far to come to and go home from preaching, that they cannot stay for two sermons. And when I preach a second time on the Sabbath, I have to ride from 8 to 16 miles before I can arrive at another place of preaching, where a congregation can be had. Our churches have no stoves, so that throughout the winter we have been under the necessity of worshipping in private houses; but I hope the weather will soon be warm enough to admit of our worshipping in "the house appointed for prayer." And this at present appears the more desirable, as our congregations continue to increase in numbers, as well as in apparent devotedness and serious attention, and to evince deep anxiety to hear and know the truth as it is in Jesus. There are three or four places, remote from the churches at which we worship on Sabbath, where I preach on week days, where there is a prospect of much usefulness. These people have been heretofore very much neglected; indeed, many of them never heard a Presbyterian preach before I came among them. These places are sixteen and eighteen miles from any church. They gladly receive the word. Two very intemperate men, who were destroying themselves, and ruining their families by hard drinking, have been induced by a perusal of "Kittridge's Address on Intemperance," to discontinue the use of the poison, and have become sober and industrious.

I hope by the end of next month to be able to make a more favorable report. Pray that the blessing of God may rest upon our poor endeavors to serve him. May his kingdom come and his will be done on earth as it is in heaven."

REPORTS OF AGENTS.

Kentucky.

From the Rev. Simeon H. Crane, Lexington, March 9, 1830.

"Since I last reported, I have spent five Sabbaths in the service of your Board, during which time I have rode nearly 300 miles, preached 15 times, exhorted several times, distributed a considerable number of Tracts, and organized 12 auxiliaries to the Board of Missions. The churches organized are the following, viz. Nicholasville, Clear Creek, Shelbyville, Six Mile, Mulberry, Bullskin, Louisville, Beulah, Pennsylvania Run, Bardstown, and Big Spring."

Respecting the church at Louisville, Mr. C. remarks—

"After visiting and preaching to them four or five times, and laying the plan and the operations of the Board before them, I organized them into a very large auxiliary indeed. Louisville is a very important place for Missionary operations. There is only one Presbyterian church in that large place. Some of the brethren expressed a desire to have me come among them and make an effort to establish a second church. I have reflected much on it since, and if I had good health, and much of the spirit of God, I think that I should be delighted with the measure. But I tremble in view of such a highly responsible station. After visiting this place, I passed on to the church of Beulah, about 5 or 7 miles from Louisville. This church is quite small, and destitute of the stated preaching of the word. It is situated in one of the most fertile and wealthy sections of the country. This church, in connexion with the church of Pennsylvania Run, situated about five miles distant, which is likewise destitute, would be able, perhaps, in a short time, to support the ministry, if they could have a little aid at present.

The most of these churches, you will discover, by looking over the minutes of the Assembly, are in the Louisville Presbytery. I succeeded in every attempt which I made to organize the churches in this Presbytery, with the exception of Middletown and Cain Run.

Mr. *John W. Hundley* requested his name to be sent as a subscriber for $20 a year during life, commencing with the first day of January next. He also gave me a donation of $5.

Mr. *Joseph Cunningham* subscribed $20 a year for ten years from the 1st of Jan. next.

Mr. *Robert Wilson*, of Pennsylvania Run church, subscribed $5 a year for life, commencing with the first of January next.

I should have completed the time of my commission before I returned home, had it not been for the state of my health. I took a severe cold which almost prostrated me. This is the reason why I did not preach more and do more in all probability for the good cause.—When I returned home, I was obliged to take medicine freely. I have been confined for several days to my house.

I intend (God willing) to press onward in this good work, even should I overrun the term of my commission, provided my health will admit it."

It will perhaps be recollected that Mr. Crane closed his last report as follows—

"I have not elicited opposition, but gone strait forward, turning neither to the right hand nor the left to notice any other Missionary association."

We were highly gratified with this remark, and we are happy now to say, without hesitation, that the course pursued by Mr. Crane, in executing his Agency, meets the most unqualified approbation of the Executive Committee of the Board of Missions, and perfectly accords with our advice and instructions to all our Agents. Let this course be rigidly and conscientiously pursued by the Agents of all the different Missionary societies and associations in our land, and the *very same ground* might be visited by each, without any injurious interferences or collisions. The plan of our auxiliaries is so perfectly simple, and feasible, and our solicitation for a *single cent* a week from each member of a congregation is so manifestly reasonable, and so easily complied with, that the formation of an auxiliary in every Presbyterian congregation in the country, instead of retarding the progress, and interfering with the operations of other approved societies, would serve, in our view, to prepare the way for more liberal contributions. The primary design, and direct tendency of our 50 cent plan, when fully and judiciously introduced, is to encourage and establish in all, old and young, rich and poor, male and female, without distinction, the *habit* of *lending* to the Lord; and experience has long since proved, that when such a *habit* has once been formed, it soon becomes not only *easy*, but also *delightful*, in this way to do good and communicate. Charitable contributions cease to be viewed as an unwelcome and burdensome *duty*, and are regarded in the light of sacred and invaluable *privileges*.—Thus it ought to be—and we do, and will rejoice in all well-directed efforts of the agents of our own, and of all sister societies, to promote and increase a spirit of liberality, and we will not cease to pray that the efforts of *all* may be crowned with success.

From the Rev. *John Hudson*, another Agent of the Board in this state, we have not yet received a direct report, but we are happy, through Mr. Crane, to learn, that Mr. Hudson had, previous to the 1st of March, organized 14 auxiliaries to the Board, and made some collections, and that he is now prosecuting his Agency in the Green River country. The whole number of auxiliaries in this state already exceeds 40, and from the success which has thus far attended the efforts of our Agents, we are encouraged to hope that nearly all the churches there will soon be systematically and efficiently engaged in the Missionary work.

Ohio.

From the Rev. *Thomas Barr*, Wooster, March 10, 1830.

"Since my last of Feb. 3d, I have spent five weeks in different parts of Richland, Wayne, Starke, Tuscarawa, Coshocton, and Holmes counties, during which tour, I preached 24 times, and besides in 16 different places, stated at length the plan, operations, and wishes of the Board, attended at 3 places to preach, but was disappointed through misinformation, administered baptism 3 times, received one person to church membership, obtained 32 subscribers to the Missionary Reporter, assisted in forming 2 Temperance Societies, and travelled more than 250 miles. The auxiliaries are Sugar Creek, Pigeon Run, Millersburgh, Salt Creek and Paintville. In the three first named, the subscription was quite equal to what could have been expected; in the two last, not quite so, yet there were strongly abating considerations, arising out of several local, embarrassing causes.—There is *one*, however, which is so general, that it must not be overlooked in contemplating contributions in most of our interior congregations in Ohio, namely, the great difficulty of obtaining *money*. Numbers in various places have been withheld from subscribing even the pittance of twenty-five cents, when their hearts urged them to it, merely because they could not have the prospect of procuring even that much within the time limited. I know that some not sufficiently acquainted with the real state of things here, would almost question the reality of what I state; it is nevertheless true—and I again repeat, that surely, if the state of our congregations in the west were fully understood, and their exertions and liberalities, for their circumstances known, then would the $100 subscription list be speedily filled up, and increased with one hundred more. In Lake township, of this county, where your Missionary, Mr. Wm. Hughes, is located in part, and where I spent a few days the beginning of last month, they are exerting themselves to the utmost of their power, and beyond, I fear, in order, if possible, to retain the administration of the Gospel among them. There are but seven or eight members of the Presbyterian church known in that settlement, half of these are females—most of the settlers of only a few years standing, and in low or *very moderate* circumstances—farms opening—roads making—schoolhouses building, &c. and with regard to many things, a heterogeneous population. Yet since your Missionary has been located there, they have contributed liberally for his support, first for one fourth of the time, and latterly for one half, and they have engaged in building a meeting house, which will cost $300, a large sum for that people. I was present on the day when they commenced their subscription for *one half* of the time of the Missionary, and the first five made the amount $40. The three first were $10 each; these were men in the ordinary circumstances of such a settlement, the other two were poor, each having a family of five or six children, none of whom are able yet to be of any assistance, and each holding 80 acres of rather thin land, not yet paid for, and these put down $5 each. In Tuscarawa county, in a society enjoying only *one-third* of a minister's time, and he too aided by your Board, men in just middling circumstances for the country, pay eight, ten and twelve dollars each, for this portion. In the same county, I preached in a township where there is no Presbyterian church or congregation. Two families of that denomination, with their descendants, reside there. One was the first family that settled there twenty years ago. The nearest Presbyterian church is twelve miles off, and a bad road. The parents have occasionally gone there for communion, and sometimes in the summer to preaching, but none of their children have yet made an open profession of religion, though several of them, I have reason to hope, are prepared to do so, could they only have the opportunity. One of them, with tears, stated her having had a hope for herself for a number of years past, and an earnest desire to confess Christ openly, but hitherto she has not had the privilege. Alas! there are many such destitutions, and multitudes are thus scattered abroad as sheep having no shepherd!

North and South Carolina.

From the Rev. *Colin M'Iver*, one of our Agents in these states, an interesting report, dated Charleston, S. C. March 10, 1830, has just been received, which contains much important information of an encouraging nature to the Board. Between the 17th of January and the 21st of February, he visited many important places in both states, and succeeded in organizing as Auxiliaries, in the Presbytery of Fayetteville, N. C. the Cypruss church, in the Presbytery of Concord, N. C. the churches of Rocky River, Philadelphia, Steele Creek, and Bethel, and in the Presbytery

of Harmony, S. C. the churches of Jackson's creek, Zion, and Columbia. The amount subscribed in these 8 auxiliaries was $154 50—a small part of which was collected, together with a donation of $10 from the Rev. John Rennie, of Columbia, who also assmued $50 for his congregation.

NEW AUXILIARIES.

Indiana.—Corydon and Rehoboth.

Kentucky.—New Providence, Nicholasville, Shelbyville, Six Mile, Mulberry, Clear Creek, Fox Run, Louisville, Beulah, Pennsylvania Run, Bardstown, Big Spring and Bullskin.

North Carolina.—Thyatira, Concord, Cabar's co.; Back Creek, Bethany, Concord, Iredell co.; Cypruss, Rocky River, Philadelphia, Steel Creek and Bethel.

South Carolina.—Jackson's Creek, Zion church and Columbia.

Ohio.—Sugar Creek, Pigeon Run, Millersburg, Salt Creek and Paintville.—Before published, 257.—Total, 290.

MISSIONARY APPOINTMENTS.

Rev. James Blythe, D. D. Missionary Agent for 7 months to Kentucky, Ohio, Tennessee and Indiana.

Rev. Henry Safford, 1 year, Lincolnton. Geo.

Rev. Joseph C. Harrison, 1 year under the special direction of the Corresponding Executive Committee of West Lexington, Pres. Kentucky.

Mr. J. Lewers, 1 year, Berwick and Connynghamtown, Pa.

Rev. Jacob Rickhow, 1 year, in 4 congregations in Mississippi.

Re-appointments.

Rev. James Nourse, 2 months, Snowhill, Md.

Mr. Britton E. Collins, 1 year, Millerstown, Perry co. Pa.

Wm. Hughes, 1 year, Perryville, Lake Fork and vicinity, Ohio.

Rev. G. G. Sill, Missionary Agent, 6 weeks, Rochester Presbytery and vicinity, New York.

Mr. Anderson B. Quay, 1 year, Petersburg, Adams co. and Dillsburg, York co. Pa.

LETTERS RECEIVED.

J. Patterson, Pa.; J. H. Dickey, Ohio; S. R. Jones, Pa.; R. Semple, do.; A. W. King, Tenn.; L. M'Leod, Miss.; W. Ramsay, Pa.; W. Brobston, N. C.; J. Ong, Indiana; J. B. Elwood, N. Y.; J. Reed, Indiana; J. Lynn, jr. Tenn.; J. Paine, Va.; T. E. Hughes, Ind.; E. Deane, Ohio; A. Williamson, Ind.; S. Montgomery, Pa.; Z. Butler, Miss.; S. C. Jennings, Pa.; J. Coe, Ohio; H. Safford, N. Y.; J. Gray, Pa.; D. R. Preston, Florida; H. Van Deman, Ohio; L. M'Leod, Louisiana; T. Cleland, Ky.; J. Blythe, Ky.; W. H. Foote, Va.; R. G. Linn, Ohio; S. Wolf, do.; E. Brown, N. J.; W. Wallace, Ohio; G. G. Sill, N. Y.; A. G. Danby, do.; J. C. Brigham, do; W. Hughes, Ohio; J. E. Annan, Md.; J. Campbell, Pa.; C. M'Iver, S. C.; J. Burtt, N. J.; T. Barr, Ohio; J. Myers, N. Y.; S. F. Snowden, do; A. Thome, Ky.; D. Ellison, Ohio; J. R. Talmadge, Geo.; J. C. Harrison, Ky.; Elders of the church, Manchester, Ohio; J. Watson, Pa.; G. W. Warren, Ohio; L. Henderson, and W. C. Blair, Tenn.; J. W. M'Collough, Pa.; Elders and Trustees of the congregation of Stillwater, N. J.; G. S. Boardman, N. Y.; S. Thompson, Pa.; A. C. Hays, Tenn.; G. Colton, N. Y.; D. A. Sayre, Ky.; S. H. Crane, do; Elders of the churches at Berwick and Connynghamtown, Pa.; J. Winchester, Ohio; J. C. Wingate, Ky.; E. M. Wilson, Va.; C. W. Gardner, Pa.; J. G. Force, N. J.; D. Page, and Executive Committee of the Niagara Presbytery, N. Y.; S. C. Hodgeboome, N. Y.; J. Sessions, do.; R. B. Campfield.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, during the month of March, 1830.

Alamance, Moore Co. N. C.	Collection in congregation, per Rev. W. C. Anderson,						$1 80
Ashpole, Robinson Co. do.	Do.	do.		do.			3 70
	Donation from an old gentleman,			do.			8 40
	Do.	a young gentleman,		do.			3 00
Big Spring, Cumberland Co. Pa.	Collection in congregation, per Rev. J. H. Kennedy,						34 06
Big Spring, Ky.	Do.	do.	Mr. A. M'Keehan,				7 00
	From auxiliary society, in part, per Rev. S. H. Crane,						5 50
Bullskin, Ky. Additional	do.	do.	Mr. J. C. Wingate, Tr.				2 50
Bullskin and Fox Run, Ky.	Do.	in part, do.	Rev. S. H Crane,				7 00
Beulah, Ky.	Do.	do.	do.				5 50
Bardstown, Ky.	Do.	do.	do.				2 50
Bethel, Ky.	Do.	do.	do.				3 50
	Donation from a lady,					50	
	Do.	Mr. J. W. Hundly,				5 00	
							5 50
Bethel, Guilford Co. N. C.	Collection in congregation, per Rev. W. C. Anderson,						0 25
Bethel, Robinson Co. do.	Do.	do.		do.			13 52
Buffaloe, Moore co. do.	Do.	do.		do.			0 05
Buffaloe, Guilford co. do.	Do.	do.		do.			13 25

Bluff, Cumberland co. do. Do. do. do.			0 50
Bethany, Iredell co. do. Do. do. do.			2 25
Donation from Mr. Thomas Allison, do.			5 00
Clear Creek, Ky. From auxiliary society, in part, per Rev. S. H. Crane,			6 00
Corydon, Indiana. Do. do. do. do. Rev. A. Williamson,			4 50
Center, Robinson co. N. C. Collection in congregation, per Rev. W. C. Anderson,			0 50
Concord, Cabarras co. do. Do. do. do.			1 50
Concord, Iredell co. do. Do. do. do.			0 50
Caledonia, N. Y. From the Benevolent Society, per Rev. G. G. Sill,			14 00
Connellsville, Pa. From Mr. Alexander Johnston, his subscription for 1829,			100 00
Deerfield, Ohio. From auxiliary society, per Rev. J. Culbertson,			4 00
Euphiana, Moore co. N. C. Collection in congregation, per Rev. W. C. Anderson,			0 50
Griersburg, Beaver co. Pa. From Missionary Society, per S. Todd, Esq.			5 00
Great Valley, do. do. From Female Missionary Society, per Rev. Wm. Latta,			16 50
Gricer, Caswell co. N. C. Collection in congregation, per Rev. W. C. Anderson,			0 50
Greensburgh, Guilford co. do. Do. do. do.			8 25
Gallatia, Cumberland co. do. Do. do. do.			1 50
Hagerstown, Md. Donation from Mr. Samuel Steele,	20 00		
Do. a young lady,	1 50		
Do. Rev. M. L. Fullerton,	1 00		
Do. Mr. John M'Curdy,	1 00		
Do. Rachael M'Curdy,	1 00		
Do. from 52 sub's at 50 cts. each, per Messrs. J. & W. Robertson,	26 00		
		50	50
Hampfield, Orange co. N. C. Collection in congregation, per Rev. W. C. Anderson,		2	00
Hanover, Pa. Donation from Mr. J. Todd, per Mr. Wm. F. Geddes,		2	50
Harts Log, do. Collection in congregation, per Rev. J. Peebles,		3	00
Indiana, do. Do. do. per Rev. A. J. Rankin,		0	50
Louisville, Ky. From auxiliary society in part, per Rev. S. H. Crane,		31	91
Lewistown, Pa. Annual subscription in part of Presbyterian congregation, per Mr. S. Maclay, Jr.		13	50
Lower Mount Bethel, do. From auxiliary society, per Rev. J. Gray,		15	18
Lumberbridge, N C. Collection in congregation do. W. C. Anderson,		4	25
Laurel Hill, do. Do. do. do. do.		13	75
Longstreet, do. Do do do. do.		1	00
Lawrence, Pa. Monthly concert collection, per Mr. L. W. R. Phillips,		10	00
Lexington, Ky. Donation from Mr. Daniel A. Sayre,		10	00
M'Connellsville, Ohio. From auxiliary society, per Rev. J. Culbertson,		7	50
Mineral Spring, N C. Collection in congregation, do. W. C. Anderson,		2	00
Mississippi. From auxiliary society, do D. Butler,	8 00		
Donation from Rev. D. Butler,	2 00		
		10	00
Millerstown, Perry co. Pa. Collection in congregation,		7	31
Donation from a Missionary in the West,		5	00
Mount Horeb, Ky. From auxiliary society, additional, per Rev. S. H. Crane,		11	00
Nicholasville, do. Do do in part, do.		3	75
Newburyport, Mass. Annual collection in Presb. congregation, per Rev. J. Proudfit, their pastor.		131	00
Philadelphia, Pa. Monthly concert collection in Second Presbyterian church,	22 57		
Collection in 2d Presb. church, Southwark, per Rev. W. Ramsay,	10 00		
Additional ann. sub'n of First Presb. church, do. R. B. Campfield,	2 00		
Donation from Mr Wm. F. Geddes,	4 00		
Do do.	3 90		
From John Horner, Esq. his subscription for 1829,	50 00		
Donation from Miss Sproat,	10 00		
		102	47
Philadelphius, N. C. Collection in congregation per Rev. W. C. Anderson,		10	25
Donation from Mr. Neill Brown,		5	00
Princeton, N. J. Do. Rev. S Miller, DD.		30	00
Rohoboth, Ind. From auxiliary society, per Rev. A. Williamson,		4	00
Red Bluff, co. S C. Collection in congregation, do. W. C. Anderson,		9	25
Robinson, co. N C. Donation from Rev. John M'Intyre, do do.		5	00
Rocky River, do. Collection in congregation do do.		3	06
Slippery Rock, Pa. From auxiliary society, per Rev. Robert Temple,		10	00
St. Pauls, N C. Collection in congregation, do. W. C. Anderson,		4	25
Salisbury, do. Do do do.		2	50
Shelbyville, Ky. From auxiliary society in part, per Rev. S. H. Crane,		12	50
Waynesbury, Pa. Annual subscription of Presbyterian congregation, per Mr. Sam'l. Maclay, Jr.		21	50
Wyalusing, Pa. From Missionary Society, per Rev. S. H. Jones,		6	50
Zion, N C. Collection in congregation, per Rev. C. M'Iver,	1 00		
Donation from Rev. J. Rennie, per do.	10 00		
		11	00
Missionary Reporter. From sundry subscribers		30	50
SOLOMON ALLEN, *Treasurer,*			
No. 18, *South Third Street.*		$895	46

Note.—The Presbytery of Watertown, N. Y. report twenty-two auxiliaries; the amount collected from seventeen, is $367 09½ cents.

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BENEFICIARIES.

The Board have now under their care *forty-three* young men, who are pursuing their studies with a view to the Gospel ministry. They are in different stages of preparation for the great work to which they have devoted their lives. Should they live and enjoy health, they will, in a few years, enter on the duties of the sacred office; and then, by the grace of God, they will delight to publish the unsearchable riches of Christ to a perishing world; and, attended by a divine blessing, they will be instrumental in enriching with the treasures of eternity many who are now sunk into extreme spiritual poverty. And when the retribution of a future world shall have been pronounced, it will be found that all contributions to their support, offered in faith, were acceptable in the sight of the final Judge of all, and have met with a most gracious reward. None will then regret having aided in the good work, by their pecuniary donations. But if regret could affect the minds of the redeemed in glory, they would regret they had not done much more in the way of such contributions to raise up a host of Gospel heralds to proclaim salvation to a dying world. In anticipation of the feelings of the last day, let each one appropriate to the funds of the Board as the Lord has prospered him.

Cases.

It may be interesting to the friends of the Board to be furnished with a specimen of the cases of the young men who are now partaking of their bounty. No. 1. Mr. C. S. is thus recommended by a correspondent in whose judgment the executive committee have reliance:

"He is about eighteen years of age, of ardent piety, good talents, and unusually correct judgment. He is an excellent English scholar, and has some knowledge of the elementary Latin books. He was for several years clerk in the store of ———. It is about three or four years since he made a profession of religion. I know no young man of more hopeful piety, or better qualifications for the ministry of the Gospel, for which he is very anxious to be prepared. About a year ago, he was received under the patronage of the —— ——— Missionary Society, at the recommendation of the Rev. Mr. H.; and after pursuing his studies for several months, he was employed as a teacher in the ———, in which employment he still continues. But as that society is about to discontinue this branch of their operations, and as he has now advanced so far in life, I feel desirous, as he does, that he should commence his studies preparatory for the ministry, this fall, or by December.

No. 2. Mr. T. H. is a member of Mr. H's church. He has been a professor of religion about as long as Mr. S. but is only sixteen or seventeen years of age. He has been prosecuting Latin and Greek studies at an academy in M——— county, in this state, in the vicinity, and under the direction of the Rev. ——. He has made fine progress in his studies. His teacher, an excellent man and scholar, represents him as a young man of uncommon capacity. He has advanced as far as Virgil, and I believe has commenced the Greek. Mr. H. highly recommended him to me, and I sent him to the academy last fall, at my risk; but your committee, by an appropriation of forty-five dollars, relieved me from the expense until the 1st of May. His tuition and board, and a few books since that time, have amounted to forty-eight or fifty dollars. If the committee would be so good as to pay this bill, I should be glad, as it would relieve me from a burden which I am unable to bear. I cannot, without great embarrassment, bear this expense. I wish, if it be possible, that they would do so, and receive both these young men henceforth under their patronage. The father of Mr. S. is a Baptist I believe, and most of the family are methodists; but he is a decided Presbyterian, from investigation. His father is not able to do more than clothe the young man, in Mr. H's opinion, and this he is willing to do.— Mr. H's father has considerable property, but is wasting it as fast as he can through intemperance. He is willing to clothe his son, and nothing more. I have talked to him on this point, but to no purpose. As I must in a few days make some arrangement about these young men, a speedy decision by the committee would be acceptable. Mr.

H. will confirm my testimony in favor of these young men. I know them to be worthy young men, or I should not recommend them. If the committee receive them, they will have to determine where they shall pursue their studies hereafter.

No. 3. A young man, student of theology in our town, Mr. T. C. becomes an object of interest and attention, in my estimation, to the Education Society.—I need not detail the circumstances in full, a word or two may suffice. He is a graduate of Washington College, first order of talents, good scholar, has been teaching here the past year, will probably be licensed to preach next April, if he can obtain a little pecuniary aid, but if not, he will be one year later at least, entering that vineyard now suffering for want of cultivators. If you can do any thing for Mr. C. I know you will. He expects to refund the money to the Society in two or three years.

No. 4. No doubt you are able to conjecture the true cause of my silence, which is a fear of discovering to my parents a knowledge of the favor which you have conferred upon me. I have, therefore, deferred writing to you until the present; an opportunity now offering whereby I can send a letter without the fear of awaking suspicion. Mr. — says he has also had the same fears, as our post-mark is known, and for that reason has postponed writing to you. I hope the reason which I have enforced will serve as an apology for the length of my silence, which otherwise might appear to be the effect of ingratitude on my part. I now proceed to give you an account of my situation, for the comforts of which I have abundant reason to be grateful. Upon my arrival here, I was kindly received by Mr. and Mrs. ——, and after some conversation with the former, he told me that he thought the best method would be to pursue my studies privately, until my father should discover where I was, and then to ask his permission to enter the Academy; as that course appeared to be best calculated to conciliate my father's favour, I accordingly pursued it. I expect that you are acquainted with nearly all the circumstances connected with my situation, and I need only to say, therefore, that I was disappointed in the expectation of reconciling my father, who when he knew where I was, first invited me to return home, promising to forget all that was past; but as this proposal did not contain any thing favorable to my design of studying for the ministry, I considered that a compliance would be a waste of time, and therefore declined accepting it. My brother shortly after came, carrying a letter from my father, which informed me, that he entirely disapproved of my intention of studying for the ministry; that if I chose to return I should have a home and a father's protection, otherwise I need not look to him for any assistance. I chose the latter, and am therefore, dependant upon your Presbytery for means to accomplish my design. I am now reading Virgil and learning the Greek grammar. I have hitherto recited my lessons at noon and night to one of the teachers of the Academy, but expect to enter the Academy at the expiration of the present vacation, which will be in about three weeks, which time I expect to employ in reading history.

No. 5. The bearer S. C. is the youth of whom I spoke. He is sixteen years of age, a member, in full communion, of the —— Presbyterian Church, of hopeful piety; and I undestand from Mr. — who knows him better than I do, of good talents. He was 18 months at the printing business, and the last six months he passed in a school at ——, under the direction of the Rev. Mr. ——, supported by the —— church. His parents are not able to bear the expense of his education. He knew nothing of Latin six months ago, and he says he now finds pleasure in reading Cæsar.

If you wish further information respecting him, Mr. ——, who had the oversight of him, can afford it, I doubt not, to your entire satisfaction.

No. 6. A few days since I received a letter from Mr. S. H., of ——, and formerly a college chum of mine, in which he expressed a desire of becoming a Beneficiary of the General Assembly's Education Society, and requested me to address you on the subject. He has had some conversation with the Rev. Joshua T. Russell of your city, on this subject, who engaged to mention his case to your Ex. Com. Lest Mr. R. has forgotten his engagement, permit me to state what I know of Mr. S. H. I have had the pleasure of an acquaintance with him for the last four years, he was my room-mate in college for one year. I have always esteemed Mr. H. as an humble and devotedly pious man; he always seemed to feel for perishing sinners, and manifested a spirit of prayer, when all around him were comparatively asleep—he was always regarded whilst in college, as a light shining in a dark place. In mental capacity and in-

tellectual acquirements, he is much above mediocrity. It is sufficient on this score, to say of him, that when graduating he took the first honour of his class. He graduated in 1828. If you wish any farther information respecting him, I will refer you to D. C—, or any of the officers of —— college. I know Mr. H. to be in every respect a worthy young man, on whom Christian charity would not be misapplied. He is in very indigent circumstances I know. I have frequently assisted him as far as my limited means would permit. He could now obtain aid from the ———, but he dislikes the plan and principles of that society, and cannot conscientiously receive their aid.

No. 7. By the Committee of the Presbytery of Columbus, who have the Education of candidates for the ministry confided to their superintendence, I have been directed to communicate to you as Secretary of the Board of Education, the fact that we have several promising young men who desire to devote themselves to the service of Jesus Christ in the Gospel Ministry, but are unable to support themselves in their preparatory studies.

Not long ago this Presbytery obtained a charter for an Academy, with a special view to the preparation of young men for the ministry. It is located at Worthington 8 miles north of this place, in a very eligible situation where the expenses of living are very small, and is under the care of a well qualified teacher. The Presbytery has appointed a Committee to examine and receive suitable youth under the patronage of the Presbytery, whether they are able or unable to defray the expenses of Education. One who is indigent has been received; one has entered the academy who has the means of supporting himself, and was prevented only by sickness from attending a meeting of the committee in order to sustain the necessary examinations; one is in the Ohio University of Ohio at Athens, who is not altogether indigent, but will require some aid, and has not met the Committee, because their meetings have been held while he was in the University; and three others offer themselves, who who will be entirely dependant on the aid of the church. All these are between the ages of 15 and 20, of unquestioned ardent piety, and possess good talents—none below mediocrity, the greater number of them are above it. They are mostly the sons of respectable men in low circumstances, to whom it is by no means a small sacrifice to lose their ordinary labors. Besides these the Presbytery have under their care one candidate who is pursuing his Theological studies—is indigent, but at present provided for without their aid; and another who has graduated and is now employed in teaching and some preparatory studies, may probably soon be received; and a ninth, it is hoped, who is inferior to few in piety or intellect, and is able to support himself, will shortly enter the Academy. This statement I give as information of what we are doing and hope to do in this good work.

But our means of accomplishing all this are very limited, indeed totally inadequate. Of the pastoral charges in this Presbytery, (eleven in number, comprising twenty three congregations,) only three are able to support their pastors without aid; the others are aided by the Board of the General Assembly, or by the A. H. S. Our utmost efforts, we fear will only suffice to support one or at most two; but there are four who will be entirely dependant, and one may need some aid. I am therefore directed to apply to the Assembly's Board for some assistance. 250 or 300 dollars per annum will be necessary to enable us to meet the claims of this high and holy charity; and of this sum we do not expect to raise from our congregations much more than 100 dollars at this time. Can you afford us the aid we need.

No. 8. There is a young man at present in —— College, Mr. J—— N——, who needs aid from some Education society, to enable him to go on with his education. Mr. N. is a member of my church, and has the ministry in view. He has been in college a year and a half and is now in the Junior class. His father is a valuable man, an elder of my church; a merchant. He has recently failed, and is unexpectedly reduced, so as not to be able to pay his debts. His son must leave college, unless he can get aid.

POSTPONEMENT OF THE PLAN.

The maturing of a plan of united operations in favour of the Education cause in the Presbyterian Church, was committed to the General Agent. He has been providentially prevented from returning to the city in time to present it for publication in this number.

In these circumstances we beg leave to refer our readers to the first number, where they will see the general principles stated by which the operations of

the Board are to be governed. We take the liberty too, of requesting them to peruse again the last paragraph on the 14th page of that number.

PRELIMINARY REMARKS.

As the plan has been delayed, we offer a few preliminary remarks, to prepare the way for it.

1. In the organization of the Presbyterian Church we have as full security for the faithful application of the funds that may be raised, as can be found in any earthly transactions; because the ultimate controul belongs to the General Assembly. The whole church must become corrupt, before the funds can be systematically and permanently applied to the propagation of heretical errors. Were the present Board to act incorrectly, the authority of the General Assembly might interfere, and give a right direction to affairs: or if the brethren of Philadelphia should become errorists and wish to promote their peculiar views by using the funds of the church for that purpose, the Supreme judicatory might give the Board a new location, and appoint such members as might be relied on, to conduct its operations. So that if the Assembly possessed a large permanent fund for educating her sons, there exists in the organization of the Presbyterian church, a far greater security for its faithful application, than can be found in any corporate body, who choose their associates and successors. But the establishment of a permanent fund is not in contemplation. The Board design to expend their money as fast as they receive it.

2. Union and co-operation throughout the whole Presbyterian church in this great concern, is certainly desirable. It is earnestly hoped, that all the Synods, Presbyteries, Sessions, and Churches will so unite with the Board, that an annual exhibition of what is doing in this large, populous and wealthy denomination, may be presented to the religious public.

3. All auxiliaries should feel that they are bound to aid the Board in defraying general expenses. In maintaining correspondence, in necesssary publications, in supporting agents, the Board must incur a considerable expenditure of money, the burden of which should not be suffered to fall on the churches in the vicinity of the seat of its operation. The plan of union must therefore embrace an arrangement that will secure to the Board a due proportion of aid from all its auxiliaries.

4. If Presbyteries will forward all their funds, except what may be necessary to meet incidental expenses, the Board will agree to expend what they contribute, after deducting a portion for general expenditure, in supporting beneficiaries recommended by them, in any Academies, Colleges or Theological Seminaries they may select; and, when able, they will give their aid in educating more young men than their contributions can supply.

Presbyteries who wish to retain their own funds, should at least forward a due proportion to the Board to assist in defraying general expenses, and report the number of their beneficiaries and the places in which they are receiving their education.

5. Presbyteries may appoint executive committees to manage the education concern, and form all their congregations into auxiliaries on the plan of contributing twenty-five or fifty cents for each communicant; and under the superintendence of their respective Sessions. Exertions too should be made to procure from wealthy individuals larger annual subscriptions.

6. Congregations that may prefer becoming immediately auxiliary to the Board, will find a *form of a constitution* in the first number of the Education Register.

The above remarks are not to be regarded as exhibiting the plan that will be presented by the Board, but only as preliminary to it, and as indicating some of its probable features.

TREASURER'S REPORT.

Dear Sir,—I annex a list of former omissions in the Reporter, & an account of recent receipts. Yours sincerely,

J. STILLE.

William Brown, of Tenth Presbyterian Church—annual, - - - -	$100 00
Furman Leaming, do. do. -	100 00
A collection from Rev. Mr. Fullerton's congregation, Hagerstown,	15 50
Do. from Green Castle, - - -	17 56
Do. from Dr. Ely's church, - -	37 56
Donation from a missionary of the Board of Missions, in the West, -	4 50
	275 12

The following persons have engaged to pay to the Board annually $100.

Daniel Montgomery, Esq. Danville, Pa. Solomon Allen, Esq. do. John Stille, Esq. do. Robert Ralston, Esq. do. Ezra Stiles Ely, D. D. do. J. J. Janeway, D. D. do. Rev. Horace S. Pratt, St. Mary's, Ga. Wm. Brown, Esq. Philad. Furman Leaming, do. Alexander Henry, Esq. do.

THE

CHRISTIAN ADVOCATE.

MAY, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVIII.

3. *Of Masters and Servants.*—In discussing this part of our subject, I must notice the existence of slavery in our country—a calamity of no ordinary kind. That it had its origin from the impositions of the mother country, in our colonial state, is unquestionable; but, alas! it was continued for some time after our national independence, in all the enormity of that guilt which the *African slave trade* involves; and in some large portions of the United States, the *domestick traffick in slaves* is still practised and cherished, in violation of every principle of religion, morals, and humanity. Any nation in which this should be permitted, might well fear the severe inflictions of the righteous Sovereign of the Universe; but there is no nation on earth in which the guilt, and consequent danger, of perpetual and hereditary slavery, are so great as in our own; because the very basis* on which we ground a claim to freedom for ourselves, would emancipate every slave in our Union, as speedily as it could be done without inflicting an additional injury on the slave himself. I feel bound, therefore, to deliver it as my decided opinion, that every slaveholder who would maintain a conscience void of offence, and do his part to avert from his country the judgments of a just God, should regard it as his first duty to every slave he possesses, to liberate him, as soon as it can be done with safety to the slave and to the society in which he lives; that he should beware of forming pleas for continuing slavery, which, on carefully examining and looking into his own heart, he may find to have no better origin and support than a regard to his own interest or inclination; but honestly and earnestly aim to rid himself of the misfortune, or the sin, of depriving a fellow creature of rights with which the God of nature has endowed him. The nation, too, that has authorized and countenanced this evil, and every individual of that nation, should be cordially willing that provision should be made by a tax, to afford an equitable indemnity to those whose property, especially if it came by inheritance, is found to consist, in whole or in

* After a single prefatory sentence, the position on which the declaration of American independence is founded, as on an axiom in morals and human rights, is the following—"We hold these truths to be self evident; that *all men are created equal*, and that they are endowed by their Creator with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness."

part, of slaves. In the mean time, where, from local circumstances, an immediate and general emancipation cannot and ought not to take place, the state of bondage should receive every alleviation of which it is capable. The prohibition to slaves of instruction in the great doctrines of Christianity, on the knowledge of which the salvation of their souls depends, is a horrible wickedness, at which the mind of every Christian must shudder. On the contrary, the utmost care and pains ought to be employed, to instruct them in the principles and to afford them the consolations of true religion; that the anticipations of future and eternal happiness, may support and cheer them under the privations and sufferings of this transitory life.

From the prevalence of slavery in our country, and the circumstance that slaveholders usually denominate their slaves *servants*, the very term has come to be considered as opprobrious, by the free citizens of our land. In the country from which we derived our origin and our language, not only apprentices, but free persons of all descriptions, whether male or female, who perform service for hire, and take their directions from a superior, are called *servants* without the least offence. With us the appellation, when applied to freemen, is considered as degrading and offensive; and on that account ought generally to be avoided. I have retained both it and its correlative term *masters*, merely for the sake of brevity, in describing a class of persons, sustaining a relation which involves mutual duties.

Those who receive and have the charge of apprentices, whether the business to be learned be mechanical or liberal, will scarcely need to be told, that it is a primary duty to use their best endeavours, to render those who are put under their care as perfect as possible, in the branch of business or knowledge, which they are expected to learn. Any omission or defect in this particular, is a violation of contract, and may be attended by lasting injury to the learner, in future life. It is the bounden duty of all masters to restrain their apprentices, as far as may be, from all immoralities—from Sabbath breaking, profaneness, uncleanness, insolence to and abuse of others, and absence from their presence at unseasonable hours. If corporal chastisement is inflicted, as sometimes it may and ought to be, it should, as in the case of children, be administered without anger or passion, and never beyond the bounds of equity and moderation. Careful religious instruction, and the benefit of a good example, is a sacred duty due to all apprentices, from those to whom they render service and obedience. In a word, masters stand to apprentices very much in the relation of parents to children. They are, in most cases, to furnish them with suitable food, clothing, and lodging; and except in the article, of providing for them *permanent* support, and an *inheritance*, the more a master regards his apprentices as his children, the better will he perform his duty to them—He will exhibit an amiable example of Christian temper and character, and be most likely to do lasting good, to those who have been entrusted to his care.

The duty to be performed to *redemptioners*,* by those who have purchased their services for a specified time, is so entirely similar to that which is due from masters to apprentices, that nothing seems necessary to be added to the statement just made.

Towards hirelings, the duty of

* It is well known that emigrants from foreign countries to the United States, often pay for their passage by being bound to service for a limited period. Persons of this character, have with us received the general appellation of *redemptioners*—an appropriate term, but one peculiar to our country.

their employers is to exact of them no more service than was fairly stipulated for, in the previous agreement; to pay them their wages punctually; to treat them with kindness and suitable respect; to give them, as opportunity offers, good advice; and to endeavour, as far as practicable, to promote their spiritual interest.

The correlative duties of all those, of whatever description, who are in the service of others, is to be faithful and conscientious in their labour, as well in the absence as in the presence of those whom they serve; to be as careful of the property and interest of their employers as if it were their own; to treat them with all due respect and obedience; to regard their friendly counsel and be thankful for it; to obey cheerfully all their lawful commands or directions; to endeavour to please them in all things not inconsistent with the commands of God; and to endeavour to profit by the religious instruction that may be imparted, and the good example that may be set before them. The scripture is full and explicit on the mutual duties of masters and servants, and I close this particular with recommending that you consult your Bibles carefully, on the following passages of the New Testament—Ephes. vi. 5—9; Col. iii. 22—25; Tit. ii. 9, 10; 1 Pet. ii. 18, 20.

4. *Of Ministers and People.*—The detail and explanation of the duties of ministers of the gospel have filled volumes; and if any of you, my young friends, shall hereafter find it to be your duty to seek, as I hope you may, the sacred office, and at length shall become invested with it, the duties of that office will form an important part of your reading and study—The present statement must be very general and summary. It is a primary and sacred duty which every minister of the gospel owes to God, to his people, and to himself, to cultivate personal piety, and to endeavour constantly to "grow in grace"—that he may not only "save himself," but be prepared to speak to others experimentally, earnestly, and (under the divine blessing) with effect. He must diligently and constantly study the Holy Scriptures—they must be the principal subject of study; and he must regard the acquisition of every kind of knowledge that will be auxiliary to theology, as desirable and deserving of attention; and he must make all his acquisitions really auxiliary to the cause, to which he is a devoted, consecrated man—the cause of God, and the salvation of immortal souls. He must be much in prayer for direction and assistance in the performance of his sacred duties, and for the success of his labours. He must often carry the people of his charge on his heart to the throne of grace, in earnest supplications for their salvation, and travail in birth till Christ is formed in them. He must pray specially for many *individuals*, whose characters, or circumstances, or requests, call him to this important exercise. He must preach the word of life in season and out of season, plainly and faithfully, whether men will hear or whether they will forbear—not shunning to declare the whole counsel of God. By family visitations and personal addresses, he must carry the messages of salvation from house to house. He must pay a special attention to the sick and the afflicted, and to those who are awakened to a concern for their eternal interests, carefully endeavouring to guard them against resting on a false foundation, and to guide them safely to the great Shepherd and Bishop of souls. In private, as well as in publick, he must "reprove, rebuke, and exhort, with all long suffering and doctrine." He must be a peace maker. He must recommend and adorn religion, by a holy and exemplary walk and conversation. He must rule well

his own house, and endeavour to make his family exemplary. He must use hospitality, and as far as he has the means, be an example of liberality, in relieving the poor, and in patronising all pious and benevolent designs and enterprises. He must study the purity and peace of the church, by endeavouring to withstand error, to exercise discipline, and to heal dissentions. He must consider himself as set for the defence of the gospel, and be willing, so far as he is able, to defend it from the press, as well as from the pulpit. He must be punctual in attending the judicatures of the church, and when there, attend diligently and carefully to all business to be transacted; and in every concern he must act under a deep sense of his responsibility to his Master.

The duty which people owe to their minister in return, is to pray for him in their closets, in their families, and in their social prayer meetings—not merely with a formal mention, but with great sincerity and earnestness. "Brethren, pray for us," is the exhortation and command of an inspired apostle; and true and important is the trite adage, "a praying people will make a preaching minister." The people who are blessed with faithful pastors ought to see in them an ascension gift of Christ, and "to esteem them very highly in love for their work's sake." At the same time, they are to beware of idolizing and flattering them; and of supposing that their talents and labours, whatever they may be, will either convince and convert sinners, or edify believers, without the special influence of the Holy Spirit accompanying them—Paul may plant and Apollos water, "but neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." Besides praying for him, as has been recommended, the best expressions which a people can make of their esteem and affection for their minister, is to attend diligently, candidly, and heedfully on his preaching; to receive his private and seasonable admonitions with meekness and thankfulness; to defend both his character and doctrines against unjust impeachments, slanders, misrepresentations, and reproaches; to make a competent and comfortable provision for his worldly support; and to be kind and attentive to his family as well as to himself.

(*To be continued.*)

WITHERSPOON ON REGENERATION.

(*Continued from page* 180.)

The second part of this Change.

The next thing implied in a saving change is, that the soul rests in God as its chief happiness, and habitually prefers his favour to every other enjoyment. On this branch of the subject I would beg the reader to observe, not only the meaning and substance of the proposition, but the order in which it is placed. There must be first a devotedness of mind to God, and a supreme leading concern for his honour and glory. He must be, if I may so speak, again restored to his original right, his dominion and throne, while the creature is reduced to its obedience and subjection. In consequence of this, there is an unfeigned acquiescence in God, as the source of comfort, and a high esteem of his favour as better than life. This does not go before, nay, is hardly distinct or separated from a sense of duty, but is founded upon it, and grows out of it. When a holy soul has seen the infinite excellence and glory of the true God, loves him supremely, and is devoted to him entirely, he also delights in him superlatively.

Such a person is fully convinced that those, and those alone are happy, whose God is the Lord, and

that those who are afar off from him shall certainly perish. In a natural state, as the sure consequence of sin, the transgressor flies from God, with a dread and horror of his presence. But the renewed soul returns to him with desire, and feels an uneasiness and want that cannot be supplied but by the intimation of pardon, and sense of divine love. The warmth and fervour of devout affection is expressed in the strongest terms in scripture: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God, when shall I come and appear before God.* Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live, I will lift up my hands in thy name, my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips."†

It is necessary that serving and delighting in God should be joined together on a double account. Their influence on one another is reciprocal. It is not easy to distinguish a conscientious study to serve and glorify God, from a slavish obedience through fear of divine power, but by its being inseparably connected with a delight in God, as the choice of the heart, and centre of the affections. On the other hand, it is hard to distinguish cleaving to God as our portion and happiness, from an interested mercenary bargain in religion, but by its being preceded by, founded upon, nay, even resolved into, a sense of the supreme honour due to God for his infinite excellence. This reasonable service will then be attended with an unspeakable sweetness and complacency, and the all-sufficiency of God will be an unshaken security for the happiness and peace of those who put their trust in him.

We may often observe these two dispositions jointly exerting themselves, and mutually strengthening one another, in the language and exercises of the saints in scripture. With what fervour of spirit, and with what inimitable force and beauty of style, do we find the Psalmist David expressing himself in both views. Sometimes he makes a full surrender of himself and his all to the divine service and disposal; at other times his soul "makes her boast in God," and he exults in his happiness and security under the divine protection: "O my soul, thou hast said unto the Lord, Thou art my Lord.* The Lord is the portion of mine inheritance, and of my cup, thou maintainest my lot: the lines are fallen to me in pleasant places, yea, I have a goodly heritage."†

These two things are, indeed, often so intimately united that we are at a loss to know whether we should interpret the language of the sacred writers as a profession of duty, or an expression of delight, as in the following words: "I will sing unto the Lord as long as I live, I will sing praise unto my God while I have my being. My meditation of him shall be sweet, I will be glad in the Lord."‡ How deeply the Psalmist was penetrated with a sense of the honour and service due to God, may be particularly seen in some of those animated passages in which his enlarged heart calls upon every creature to join in the work of praise: "Bless the Lord ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word. Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord all his works, in all places of his dominion. Bless the Lord, O my soul."§

It is easy to see how this distin-

* Psal. xlii. 1, 2.
† Psal. lxiii. 3, 4, 5.

* Psal. xvi. 2.
† Psal. xvi. 5, 6.
‡ Psal. civ. 33, 34.
§ Psal. ciii. 20, 21, 22.

guishes the natural from the new-born soul; nay, it is easy to see how this distinguishes the man who is renewed in the spirit of his mind, from all others, however various their characters, however different or opposite their pursuits. The design of man's creation is expressed in the Assembly's Shorter Catechism, in a way that can scarce be altered for the better; it was that he might "glorify God, and enjoy him for ever." As he departed from his duty by sin, so also, at the same time, from his happiness. As he refused to do the will of God, so he no more sought his favour, but placed his happiness and comfort in the creature "more than the Creator, who is God blessed forever." All unrenewed persons, in one shape or another, place their supreme happiness in something that is not God. In this one circumstance they all agree, though the different forms which the world puts on to solicit their affection, the different degrees in which they prosecute it, and the different ways in which they apply or abuse it, are so very many, that it is impossible to enumerate or describe them. Though there is but one God, the idols of the nations are innumerable. There is but one way to peace, and if that is neglected, the unsatisfactory nature of all created enjoyments makes men fly from one earthly comfort to another, till they feel, by late experience, the vanity of them all. Their state is justly described by the wise man, when he says, "Lo this only have I found, that God made man upright, but they have sought out many inventions."*

It may not be improper here, just to hint at a few of the principal pursuits by which the characters of men are diversified, their hearts and cares divided, and the one thing needful forgotten and disregarded. Some there are who yield themselves up to the unrestrained indulgence of pleasure. Sensual appetite and passion carry them on with unbridled fury. The lust of the flesh, the lust of the eye, and the pride of life, possess their affections, and their prevailing desire is to gratify these appetites, as far as their situation and circumstances enable them, or the rival pursuits of others will permit them. This, which is usually the first attempt of unsanctified and ungoverned youth, is well described by the wise man, in the following strong caution against it: "Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into judgment."* This is the path of the abandoned and heaven-daring profligate, who casts off all fear of God, who bursts asunder every bond, "who draws iniquity with cords of vanity, and sins as it were with a cart rope."

Again: There are some whose hearts are set upon present gain. Instead of making that sober and moderate use of this world and its enjoyments, which becometh mortal creatures, they look upon it as their home. Instead of considering it only as a mean to a higher end, they have it as their chief or principal view, to secure or enlarge their possession of it. These "say to the gold, Thou art my refuge, and to the fine gold, Thou art my confidence." They think their "houses will endure forever, and their dwelling places to all generations." This is often the sin of riper years: and, that the brutish folly of sinners may more eminently show itself, it is often the reproach and scandal of old age, when its absurdity is most sensible and apparent. What doth it signify how much men of this character despise the levity of youth, or hate the filthy receptacles of sensuality and lust, while their affec-

* Eccles. vii. 29.

* Eccles. xi. 9.

tions are supremely set upon the present world, while "they bless the covetous, whom the Lord abhorreth?"

It is often sufficient to raise in every serious person a mixture of compassion and indignation, to hear those with whom poverty is the only crime, openly pleading for, and boasting of their attachment to the world, or treating with a smile of contempt those who tell them, from the word of God, that it is vain. Though nothing is more frequently confirmed by experience, it is usual to consider this as only pulpit declamation, a part of our business and profession, but containing a maxim that cannot be applied to common life. Let all such be informed, whether they will hear it or not, that, however regular and abstemious they may be, as to all sensual indulgence, however diligent, eager, and successful in trade, "except they be born again, they cannot see the kingdom of God." And, that they may not deceive themselves, but know in part, at least, wherein this change consisteth, let them peruse and ponder the following passage of the apostle John: "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him."*

Once more. There are some who walk in the path of ambition. Pride and vain glory is the idol at whose shrine they bow. These, indeed, may be divided into very different classes. Pride, which may be called the master-passion of the human frame, takes in the most extensive and universal range. There is scarce any state in which it is not able to exert itself, scarce any circumstance which it is not able to convert into the means of its own gratification. All natural advantages which men enjoy over others, whether in respect of body or mind; all the additional trappings of society, viz. wealth, station, and office; all acquired advantages, intellectual or even moral, become the fuel of pride. As some endeavour by extraordinary actions to spread their fame in publick life, others, though in a narrower sphere, are under the habitual government of the same desire. While great men are taking cities, and destroying kingdoms, to get themselves a name, others of meaner rank are vying with one another in dress, furniture, and equipage, or such inferior arts as they have been able to attain. Nay, those who never did any thing that could merit praise, too often show themselves under the government of the most hateful and detested kind of ambition, by a rancorous malice and envy against such as excel or outshine them. We may go a step farther, and say, there is great reason to believe, that in some, the cultivation of their minds, long and assiduous application to study, zealous and successful endeavours to promote the publick good, ought to be ascribed to no other source, to no higher motive.

I thought I could not fall upon any way to illustrate this part of my subject, which would make it more intelligible, than to give this short view of the characters and pursuits of the men of the world; and then to observe, That the change in regeneration doth properly consist in a strong inward conviction of the vanity of worldly enjoyments of every kind; and a persuasion, that the favour and enjoyment of God is infinitely superior to them all. Whatever other differences there may be, this will be found in every child of God, from the highest to the lowest, from the richest to the poorest, from the wisest to the most ignorant; and from the oldest to the youngest. Every such one will be able to say with the Psalmist, "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou

* 1 John ii. 15.

hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep, for thou, Lord, only makest me dwell in safety."*

FOR THE CHRISTIAN ADVOCATE.

THE PENALTY OF THE DIVINE LAW.

It appears that a number of speakers and writers, claiming to be orthodox, and admitting that they have adopted the standards of the Presbyterian church, have lately denied in express terms, that Christ our Redeemer bore the penalty of the divine law, in behalf of those for whom he suffered and died. They affirm that he bore no penalty—that in no proper sense can his sufferings be denominated the penalty of the divine law, due to the sins of men.

This is a most important point in Christian Theology—we deem it *fundamental;* and although we cannot at present enter largely into the subject, we will present a short and summary statement of what appears to us to be the truth.

We wish it to be carefully observed, in the first place, that the word *penalty* is not found in the whole of the English translation of the Bible. We say this, not merely on our own recollection, but on the authority of Cruden's Concordance—He has not inserted the word in his laborious and accurate work; which he doubtless would have done, if he had found it in the sacred volume. Neither is the word *penalty* found in the Confession of Faith and Catechisms of the Presbyterian church; unless it has escaped our notice, in a close examination of these standards of our doctrine, with a view to find it there. If, therefore, the controversy be merely about the use of this word, we will give it up freely and at once; provided, but not otherwise, that our opponents will distinctly admit, that the ideas we mean to convey by this word, whenever we use it in reference to this subject, are found in the unerring oracles of revealed truth. We say, then, that by the penalty of the law of God, we mean neither more nor less than the infliction of the curse,* pronounced on all the violators of that law—This exactly, and only this, is what we mean, and, so far as we know, all mean, who are at issue with our opponents on this point. Now what saith the scripture, Gal. iii. 10th, "As many as are of the works of the law, are under the curse; for it is written cursed is every one that continueth not in all things which are written in the book of the law to do them." Can any thing be more plain than that the apostle, writing under the inspiration of the Holy Ghost, teaches us in this text that all who seek justification by the deeds of the law, that is, all who rely for acceptance with God on their own personal obedience, are under the curse; and for the plain reason, that they have not rendered that *perfect* obedience to the law, without which its curse is inevitably incurred? Here then, we repeat, is what we mean, and all that we mean, when we say that the violators of the divine law, or all impenitent sinners, are exposed to the infliction of the *penalty* or *curse* of the law—we care not which term is used—and will assuredly suffer this penalty or curse, if they remain unreconciled to God through Jesus Christ. And how is this curse, or penalty, to be escaped—How are they who become the children of God, by a vital union with Christ, delivered from it. The apostle tells us this also, in the plainest and most unequivocal terms, in close

* Psal iv. 6, 7, 8.

* "CURSE. Malediction, wishing evil to another, affliction, torment, vexation." *Johnson.*

connexion with the fore-cited text—"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Any comment on this text would but obscure it. We have only to say, therefore, that it most explicitly affirms, in the full sense of what we mean by the term penalty, that Christ endured the curse of the law of God for all his people—He redeemed them, by being made a curse for them.

In view, then, of the quoted passages, it seems to be incapable of a plausible denial, that if impenitent sinners will suffer the penalty of the law, Christ also suffered it in behalf of his people; for the apostle expressly declares that he bore for them what the self righteous must bear for themselves. If, consequently, it be proper to say that the self righteous are doomed to suffer the penalty of God's violated law, it is also proper to say that Christ suffered it, for those whom he redeemed. But so far as we know, our opponents do not object to the propriety of saying that impenitent sinners will suffer the penalty of the violated law of God; why then, we ask, do they object to saying that Christ suffered it? We could *multiply* texts, of the same import with those we have quoted; but we choose to confine our remarks to these, to prevent confusion in the minds of any of our readers.

Let us now examine for a moment, what is the *common authorized* meaning, or import, of the English word *penalty*. Johnson defines it—"Punishment, censure, judicial infliction, forfeiture on non performance." Now, not one of these explanatory terms or phrases implies, or intimates, that precisely the same *punishment*, both in kind and measure, which is threatened in a law, must be inflicted when its penalty is exacted. Yet it is believed that the whole strength of our opponents' cause lies in this very point—They inflexibly persist in attaching this meaning, and this only, to the word *penalty*. They say, that *moral guilt* and *eternal punishment*, were a part of the penalty of the violated law of God, and that Christ endured neither of these. We grant it fully; and yet we insist that what he endured was *penalty*, and the penalty of the violated law of God. Moral guilt of his own he had none, and to be a Redeemer could have none. But we say, that being a guiltless substitute for guilty men, he, for their sakes, endured "punishment, censure, judicial infliction, forfeiture on non performance," —non performance by those for whom he became a surety. He therefore endured every one thing (consistent with his character as a Redeemer) which the best expositor of the English language specifies, as embraced in the meaning of the word *penalty*—Surely, then, we do not use this term improperly, when we apply it to the sufferings of Christ.

It seems to be forgotten by our opponents, that even in human transactions, it is not essential to a penalty, that it be paid, so to speak, *in kind*. A forfeiture, or penalty, of a thousand dollars, for example, may be paid in gold, or in any legal coin or currency of a country; and with the consent of the party to whom the penalty is due, it may be paid in a hundred different forms, in which *a full equivalent* may be rendered; and if such an *equivalent* is rendered, it may be truly affirmed that the penalty has been fully discharged. The claimant of a forfeiture, in consenting to take a full equivalent, does nothing more than every reasonable and benignant being will always do, when a forfeiting party may be benefited by it*—Doing this, he may still be said

* It is well known that a great master of human nature had it for his object, in one of his pieces, to exhibit the portrait of an unreasonable, unfeeling, and vindictive miser. To do this, he represents a

to exact the penalty even to the last iota, and thus to maintain all the claims of the strictest justice. Now this we say was done, when Christ endured the penalty of the divine law. God the Father, as the righteous Sovereign of the Universe, (we are here obliged to speak after the manner of men) consented to receive the sinless obedience, and the temporary, but protracted, intense, and, to us, inconceivable sufferings of Christ Jesus, the Mediator of the new covenant, as a full and complete payment of the penalty of the divine law, incurred by all his redeemed ones. Yea, in the foresight of the fall of man, in the ages of eternity, this method of discharging the penalty of the divine law, was ordained in the counsels of the sacred Three. It was an essential part of the great primitive plan and covenant of grace and redemption, when those were made his by promise, to whom the Redeemer, in his last intercessory prayer on earth, distinctly referred, as those whom "the Father had given him." Making a part, therefore, in the form of a penalty, in the original stipulation, the sufferings of Christ in behalf of his chosen people, may surely, with the strictest propriety, receive this appellation; or rather they can with strict propriety receive no other.

Yet, as we have already said, we will cease to litigate on this subject with our opponents, if they will fully and unequivocally admit of the vicarious nature of the work of Christ. We will have not one word of dispute with them, about penalty or atonement,* when we hear from their lips in preaching, or read in their printed discourses or essays, such language as the following—"The Lord Jesus Christ was our surety; he satisfied the justice of his Father in behalf of his people; he purchased for them not only reconciliation but an everlasting inheritance in the kingdom of heaven; by his obedience and death he did fully discharge the debt of all those who are justified, and make a proper, real, and full satisfaction to his Father's justice in their behalf; his obedience and satisfaction was accepted in their stead. Justification is an act of God's free grace, wherein he pardoneth all our sin, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." This, our readers know, is the very language of our Confession of Faith and Catechisms, borne out, point by point, by plain passages of scripture, referred to at the bottom of each page. Nor is what we have quoted more than a little of what might be cited, of precisely the same import. The ideas contained in this language, are intermingled with a large part of the standards of doctrine of the Presbyterian church. They are not mere appendages, or subordinate parts of the system. On the contrary, they are the very bones and sinews, which give form, character, and consistency to the system as such. Do our opponents then adopt these ideas? Some of them will say in terms they do not; and many who do not say so in words, are never found to introduce them into their discourses. Is it any viola-

Jew, by the name of Shylock, as inflexibly persisting in his demand of *exactly a pound of flesh*—to be cut from the body of a wretched debtor, who had heedlessly made this the *penalty* of a bond which he had given to the Jew, and which penalty he had incurred. He was offered the payment of his bond, and more than an equivalent for any damage or loss sustained; but he rigorously insisted on having *a pound of flesh*—this was *the penalty*, and he would take nothing else. Was he right? Did he act like a reasonable and benignant being?

* The word *atonement* is not found, any more than *penalty*, in our Confession of Faith and Catechisms—It is found in the Directory for worship. Nor is this word found more than once, in the New Testament, and then it is a mistranslation of the original word καταλλαγη, elsewhere rightly rendered *reconciliation*.

tion of charity then to believe, that the real reason why they object to the application of the word penalty to the sufferings of Christ is, that they reject altogether the doctrines both of substitution and imputation? Nay, do not some of them tell us as much, without any disguise? How, then, it may be asked, can they think or say, that they "sincerely receive and adopt, the Confession of Faith of this church, as containing the system of doctrine taught in the holy scriptures?" To make out a satisfactory answer to this inquiry, is a task to which we are glad *we* are not called. Let those look to it whom it concerns. We shall only declare, that it would not satisfy our conscience to say, that after rejecting the doctrines of imputation and substitution altogether, we may still hold that *what is left* in the Confession of Faith, is the system of doctrine taught in the holy scriptures. If a large part of the Confession of Faith is anti-scriptural, the Confession, and the scriptures, we think, do not contain the same system.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 188.)

Saturday, July 12th.—I left Bristol very early this morning for Southampton, taking this as my nearest way to Brighton, the port from which I expect to embark, with my friend Dr. Gardner, for France. I noticed in the streets of Bristol, at this early hour, a number of little tables, at which tea and coffee, and bread and butter, are sold to the passers by; and whoever wishes for breakfast, and travels in the early stages, would better secure it here; for he can get it no where else, as I was sorry to find.

Nothing can be more agreeable than an early morning ride in the country, at this delightful season of the year. All things appear fresh and unsullied—the air itself seems peculiarly invigorating and elastic. To the naturalist, the rosy morning hours are peculiarly gratifying. In America, I had frequently noticed the songs of the earliest birds; for they begin their melodies in succession. First we have the shrill pipe of the robin and the jay—then the cheerful notes of the wren and sparrow—and then the thrush and blackbird gratulate the coming day; after this, our woods and gardens become so vocal with the full choir, that it is impossible to distinguish what warbler has the priority of voice. In different countries, this succession of voices is of course different. All the birds here are strangers to me, except those with which I have become familiar since my arrival. The naturalists here say that the voices of the rook and robin are the first heard; but the poet gives the priority to the sky lark, in the following often quoted lines:—

> Up springs the lark,
> Shrill, varied and loud—the messenger of morn,
> Ere yet the shadows fly, he mounting, sings
> Amid the dawning clouds, and from their haunts
> Calls up the tuneful nations. Every copse
> Deep tangled—tree irregular, and bush
> Bending with dewy moisture, o'er the heads
> Of the quiristers that lodge within,
> Are prodigal of harmony.

I had long desired to hear the song of the sky lark, the nightingale, and the wood robin. That of the sky lark is by far the most pleasing. This morning he often started up from the road side, full of his matin song; and as he mounted aloft in the air, his voice became

fainter and fainter. I even fancied I could hear a feeble note, when he was so high as to be invisible. I have no great opinion of the nightingale, or "lone Philomela's languishing song;" it is about as pleasing as that of our night hawk, or of our whip-poor-will. The notes of the robin are plaintive and agreeable. But in my opinion, none of the English song birds can compare with our mocking bird, or thrush, or robin, or with many other of our warblers.

There is something, says Stewart in his Philosophy, "peculiarly remarkable in the adaptation of the music of birds to the human ear. It seems to give pleasure to none of the quadrupeds; nor is it even certain that the music of one species of birds gives pleasure to another; for they are as apt to imitate sounds which are harsh and disagreeable, as the most exquisite tones of music." It is a curious fact, that singing birds are commonly found near the habitations of men. In the deserts of land or ocean they are never seen—the little petrel which I noticed when crossing the Atlantick had scarcely any note; and the piercing scream of the gull, seems given it only that it may be heard by its companions, amidst the roaring of the waves.

But I must pursue my ride to Southampton. The road was not exactly the same as the one I travelled when coming to Bristol; and I was surprised, when passing over some of the same ground, to find how different the prospects and the scenery appeared when viewed in opposite directions—for the most part, the country was as new as if I had not seen it before. I regretted very much that we passed Stonehenge at some miles distant. One object in revisiting Southampton was, that I might pass the Sabbath there, and hear again the Rev. Mr. Atkens. Had I staid at Bath, however, I should probably have heard the great Robert Hall. I was desirous, also, of being in Brighton one day before I left England—and Tuesday was the time appointed with Dr. Gardner.

We arrived at Southampton early in the afternoon. This town I think much more agreeable to a stranger than any I have visited—its locality near the water's edge—its wide streets and neat houses, some of which very much resemble those of Philadelphia, all induce me to prefer it. There is also a bustle and animation about the streets, without much noise, that renders it pleasant.

The hotel at which I staid was in *High Street*, a favourite name in England for their finest streets. Its extensive halls and numerous apartments were filled with paintings, some of which were very tolerable specimens of art; and from the front windows I had an opportunity of seeing the gay and well dressed crowd, passing to and fro. The old bar gate, which I mentioned on my former visit here, separates the new town from the old. On the sides of its principal arch there are huge brass beasts in a sitting posture, intended to represent lions. They have a curious effect. I wonder they did not frighten our horses as we drove past them, though there is no danger of mistaking them for the king of beasts. Southampton is one of the most frequented places in the south of England, for bathing. As I wandered along the shore, I was repeatedly solicited by the numerous boatmen to visit the ruins of Netley Abbey, which are by water about four miles distant, and which I had a glimpse of, when coming from the Isle of Wight. I fully intended to examine this romantick spot, but I put off the excursion till it was too late.

Sunday, July 13th.—I passed this Sabbath perhaps more to my own liking, than any since I left America. As I wandered about but little, I have but little to re-

cord. I fortunately heard Mr. Atkens both in the morning and afternoon; and upon the whole, my favourable impressions have been deepened. I wish he might be induced to go to America.

Monday, July 14th.—This morning I took the stage for Brighton. The roads and the country are very much the same in appearance, as those I have already mentioned. The population along the route, I thought rather more sparse than usual. At Chichester, a neat and pretty large town, I saw a fine old cathedral, with a handsome spire about 300 feet high. The church and steeple are something like those at Salisbury, though not on so large a scale. Near the church, there is a high, square, insulated building, called the bell tower, having turrets at its upper angles —it contains the bells of the cathedral. The poet Collins was a native of this place, and there is a fine monument to his memory in the cathedral. Johnson, you recollect, *delighted* to converse with Collins; he tells us, that when he paid him a visit, after his return from the continent, he found that Collins had travelled with no other book than an English Testament, such as children carry to school. When Johnson took it into his hand, out of curiosity to see what companion a man of letters had chosen, Collins replied, "I have but one book, but that is the best." This anecdote you told me when a boy, and I always remember it when I think of Collins. Not far from the cathedral, there is a grand piece of ancient work called the Cross; it is thought to be the most beautiful thing of the kind in England—it certainly far exceeds the one I saw at Salisbury. It is an octagonal kind of pavilion, formed of eight arches—its ornaments, which are numerous, are elegantly wrought in stone—but nothing like a cross can be seen about it.

Our next stage was to Arundel, through a country rich in wood, and full of the splendid mansions of the great. Among the most remarkable is Goodwood, the seat of the Duke of Richmond—Slindon House, belonging to the Earl of Newburgh—and Dale Park. A very intelligent and communicative gentleman sat with me on the coach box—pointed out every thing worthy of notice; and during a heavy, but passing shower of rain, he wrapped me up with himself in his large travelling cloak. Where, in America, would a stranger have met with such kindness?

Arundel lies at the foot of a hill, not far from the influx of the river Arun into the sea. On the top of the hill, close to the inn at which we stopped, is the famous old, extensive, and magnificent castle of the Earl of Arundel, Duke of Norfolk. My companion told me that whoever owned this castle, took the title of Earl of Arundel, as a matter of right—a privilege possessed by few estates, if by any other, in England. This grand gothic edifice is exceedingly striking. Battlements run all round the edge of the building and its walls, over which the ivy creeps in every direction. As *the family* are now here, there was no admittance for strangers into the castle.

After passing Worthing, a bathing place, which has risen, within a few years, from a miserable fishing village, to a neat and agreeable town, we arrived at Brighton.

The entrance into Brighton along the sea shore, is very commanding. The houses seem all palaces, ornamented with rich columns, and beautiful stucco work. I requested the coachman to set me down at the most fashionable and frequented hotel in the place; as it was there I had appointed to meet my friend Dr. Gardner. Such a choice as this, however, it was impossible to make, from the number and elegance of the houses. My companion therefore advised me to stop

at a large inn near the ocean, and not far from the grand chain pier, at which the steam packet for Dieppe starts. After dinner, which was very handsomely served, I set off on my usual tour of observation through the town. The first thing that struck me was the king's palace, called the pavilion. Of all the ridiculous and extravagant efforts of architecture, this surely is the chief; it looks more like an eastern mosque or Indian temple, than the palace of a Christian man. I shall not attempt a description; but you may form some idea of it, by supposing five or six huge pumpkins, set on a long flat roofed house—the said pumpkins being set round, with a number of vinegar cruets and pepper boxes. Behind this affair there rises an immense glass cupola, in the form of a Moorish dome, beneath which I understand his majesty rides on horseback, without taking the vulgar benefit of fresh air at the same time. Besides a number of splendid mansions, there are fine buildings, in the form of crescents and hollow squares, as at Bath—the collection of houses called Kemptown, I admired very much. On the whole, Brighton is the most showy and magnificent town that I have seen; though its popularity, it is said, begins to decline, since the king has commenced repairing Windsor Castle. I ascended a hill, at the foot of which, the principal part of the town lies along the beach—and enjoyed a fine prospect of the sea, and the vessels under full sail moving on it. There is a place of entertainment here called Wellington Lodge, where you may rest, at a small expense, from your fatigue. Streets and open squares are here called *Steynes;* thus we have the New Steyne, the North Steyne, and some others. On one side of a Steyne, near the pavilion, I stepped this evening into a large well lighted hall, where a crowd of ladies and gentlemen were collected, to play a curious kind of game at hazard. You pay so much for a chance—and if you win, you must purchase the amount of your prize, the next day, in articles of ornament or use, which are for sale at the establishment. After making extensive and fruitless inquiries for my friend Dr. G., whom I anxiously expected in the London coaches, a great number of which arrive here daily, I retired to my room.

Tuesday, July 15th.—This morning the wind is blustering; and it is feared, from the roughness of the sea, that the steam packet from Dieppe will not be able to come to at the pier, should she arrive. The chain pier from which the packets start, is an ingenious, neat, and apparently durable work. It is about 1134 feet long, and is a great convenience in landing and embarking—before its construction this could only be done in boats. After the arrival of the morning stages, I made another unsuccessful search for my friend Dr. G.; and I felt convinced, from my trials, that we might be here for a week without meeting each other—my only hope was to find him at the steam boat when she arrived.

In traversing the streets this morning, I noticed a number of little cars drawn by donkies, in which the ladies go a shopping, and pay other visits. The publick walk called the marine parade, formed by the intervening space between the houses and the sea beach, is very interesting. In the balconies of the houses, there were a number of persons looking through spy glasses for the arrival of the steam packet. The sea hourly became rougher, and the waves rushed with such violence against the shore, that we were informed that the packet was obliged to put in at New Haven, a harbour about nine miles distant. I set off, therefore, in company with three

or four gentlemen for that place, to embark, expecting to find Dr. G. there, as I was informed that a number of coaches had already left Brighton for the steam boat. One of my travelling companions was an English gentleman, who spoke French very fluently; he had frequently been in Paris, and was now going there with a young nephew, just from one of the universities. He appeared a good deal interested in the United States, and kindly offered to be my guide, and to afford me any assistance in his power. Our ride to New Haven was over a very uninteresting country. We arrived some time before the packet started. Dr. G. was not here—the town was not worth looking at—the weather was unpleasant—the time crept heavily away—I tried to amuse myself with *eating*, but I had no appetite. After much fidgeting, I went on board the packet—resolutely seated myself on the deck, and determined to wait, with all possible patience, the time when she was to quit the harbour.

My rambles through England have now terminated; and with how much pleasure and profit to myself, I cannot as yet determine—the rapid succession of objects which I have seen, and of ideas which have darted through my mind, seem to have effaced each other. I cannot say with the old Roman hero, veni, vidi, vici—but, I came, I saw, and have forgotten. These musings were interrupted by the loud whizzing of the steam pipe, and other noisy preparations to get under way. We soon cleared the narrow muddy harbour. A fresh wind sprung up, and the shores of Albion were quickly lost in the distance.

Our passage across the channel was exceedingly rough and unpleasant. All the passengers except myself and two others were terribly sea-sick. It is amazing how utterly the dignity and mock importance of human nature vanishes, before the nausea produced by the waves. One of our passengers was a young dandy nobleman, with a splendid barouche—he spluttered, strutted, and vapoured most prodigiously on shore before we embarked; and when we first got under way, he manfully resisted, or slightly relieved, the treachery of his stomach—but it was all to no purpose—poor human nature was not thus to be mastered, and he dropped at last prostrate, and like a sick girl, cried,

"Give me some drink, Titinius."

About two o'clock in the morning we entered the harbour of Dieppe in thick darkness, and in a heavy storm of rain. Though nothing could be seen, the noisy jabbering of the French sailors, convinced me I was among a different people from those I had been accustomed to hear. A broad plank was laid from the packet to the wharf, and a black-whiskered, grim-visaged man, with a lantern in his hand, looked by its light into our faces, and then demanded our passports as we passed him. The first person I recognised on the wharf was the young nobleman. He was in ecstasies; when he saw me he cried out, "Ah, ha! we are landed safe, however. That rascally captain ought to be hanged, for bringing us over in such a rough sea. I thought I should have committed suicide in my agony." We were now joined by the English gentleman and his nephew, who came with me from Brighton, and we all went to a hotel near by. After a substantial supper, at which we told of our perils and "hair breadth 'scapes," we were conducted by a nice French damsel, with a black silk apron, having huge pockets in front, to separate chambers.

Wednesday, July 16th.—My first day in France broke upon me in splendour. On looking round my chamber, I was a good deal struck with the novelty of its appearance.

The walls were smoked and bare, except a few festoons of rich cobwebs—the curtains shabby, and the floors of dark oak, without a carpet. The fire place was deep, high, and wide—the windows were loose, opened like folding doors, and had an unsightly iron apparatus to fasten them, which required some mechanical skill to adjust. The lock, latch, and hinges of the door, indicated none of the genius of Sheffield or Birmingham—there was enough iron about them to make a cannon.

Last night, or rather this morning, when the steamer came too at the pier, after our passports were taken from us, we were all conducted to a mean looking office, where we were examined, to ascertain if we had any contraband articles about us. The police officer only touched my cloak, which was wrapped about me on account of the rain, and said, "vous n'avez pas rien"—to which I answered, "non," and so I escaped—our trunks, however, were left in their possession. While employed in exploring my apartment, which I have described above, one of the waiters of the hotel knocked at my door, and requested the key of my trunk for the officer of police, and in a few minutes my baggage was brought to my room, so that I had not the smallest trouble with the custom house, of which so many complain. Before breakfast, I looked about the town a little, and went to the commissary of police for my passport. He gave me a new one, good as far as Paris, and told me I would there receive my old one.

In wandering about I seemed as if in another kind of world—the buildings, the inhabitants, the manners, and the way of doing things, were all new. I was particularly struck with the dress and looks of the women, who far exceeded in number the men. They wear for the most part, caps more than a foot and a half high, with plaited crowns and lappets hanging over the shoulders—tight and long waisted jackets of different colours, like those in Dutch pictures, and as many short petticoats as would enrich a belle, in the days of Wouter Van Twiller, of Knickerbocker memory—as a base to all this, they have huge wooden shoes, called sabots. Their complexions are sunburnt, looking more like peasants than town's people. They were engaged in all sorts of employments; some were driving little jackasses, not much higher than their caps, with panniers filled with faggots, or vegetables, or carrying two buckets of milk, one on each side. Others were saddled themselves, with a tall basket on their backs, in which was bread, or fruit, or fish for sale. The dress of the men is not very peculiar. As I stood at the corner of a market place, amusing myself with the gesticulations, chattering, and laughing of a group of old women, whose skins were as "tough, yellow, and wrinkled," as that of a tortoise, my companion at supper, the young English nobleman, passed by in his barouche. He nodded, and said he was for Paris. Of all things in the world, his equipage was the most ridiculous—it was a complete caricature. Figure to yourself a splendid English carriage, with a servant in livery sitting in the *rumble*—this drawn soberly along by five raw boned post horses, of different sizes and colours, three abreast and two behind them, with drooping necks, and long tails tied up in a bunch, and all sorrily harnessed with high wooden collars, old ropes, bits of chain, and strips of knotted leather—then mount on one of the wheel horses a postilion, with large wooden boots, a red jacket, a dirty blue coatee with gold lace, a glazed hat, and a long whip, which he flourishes and cracks about in a most wonderful manner, and you may form some

idea of *the thing*. This is called riding *in style*, in France.

At the hotel I fell in company with a young English surgeon, who very obligingly conducted me to all the noticeable places about the town. Dieppe is thought by many to be a pleasant town. It had to me rather a disagreeable appearance. The best houses are shut up in courts and high walls, and the streets are without side walks, and very dirty. About 4 o'clock we took our seats at the publick dinner table, called here the *Table d'Hote*. There was a wonderful profusion of dishes, most of them disguised in mysterious French receipts, and odious sauces. Genuine French cooking, except the confectionary, is to me an abomination—but as a traveller, I determined to make no wry faces—swallow every thing, and ask no questions. When the company were all seated, most of the dishes were removed from the table, cut up into small pieces by the servants, and then handed in turn to each guest, who took a clean plate for almost every mouthful.

After dinner, we went to see a fine, venerable looking, gothick church, and heard vespers. The peculiar tones of an old organ, and the nasal chaunts of the monks, were not uninteresting—we saw but few worshippers, and these were scattered about the building—some kneeling in dark recesses, and others telling their beads, at the foot of some favourite saint. From the church, we took a walk beneath rows of lime trees to the pier. It is a beautiful promenade. There is here erected a great cross, with a large image of the Saviour nailed upon it. The figure also of the virgin is fastened to the cross, under his feet. We stood near it for some time, and except a single mendicant, no devotions were paid to it, or the slightest notice taken of it, by the numerous passers by. The high banks, which form the coast on this side of the channel, are precisely of the same geological formation as those at Brighton, on the opposite side, being composed of limestone or chalk, intermixed with flints. This *demonstrates*, in the most conclusive manner, to the modern geologist, that England once formed a part of the continent. There is an old castle, or fortification, on the top of the hill here, which overlooks the whole town; and there are other means of defence, such as bastions, dikes, and drawbridges.

To my great surprise and gratification, I met on the quay, my friend Dr. Brown of Kentucky, whom I parted with on the wharf, at Philadelphia. We made arrangements for meeting again in Paris. The baths at this place are fine. They are ornamented with a number of statues in stone, which would make our American females blush to look at; yet they are passed by the crowd here, without the smallest apparent notice—indeed the men and women here bathe in company, or only separated from each other by an open sheet of water.

That which strikes the stranger most upon coming into France, is the ancient aspect of every thing around him—the houses and the dresses are all equally old fashioned; and the customs and employments of the people have a primitive and picturesque appearance. Both in England and with us, all the common processes of life are performed in the house—they are made domestick and commodious; but here, the women wash their clothes in the river—roast their coffee, and cook their meals in the open air. "Human life with us is framed and set in comforts; but it wants the vivid colouring, the glowing expression," that it assumes in France. Yet may not the romantick effect produced be, in a great measure, owing to the novelty of the scene.

(*To be continued.*)

The following entertaining and instructive article, we copy from the Christian Observer of December last. Its object is to reprove a feeling which we fear, with the writer, is too often experienced, by individuals at least, in almost all denominations of Christians—the feeling of a rising wish that the Bible were not *exactly* such a book as it is. We shall let the writer speak for himself, without a single comment on the doctrinal system of the Calvinists; but we shall take the liberty of making a remark or two, on the denomination in which he is included—We are sorry that we cannot give more than about half the paper, in our present number.

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PROPOSALS FOR THE EMENDATION OF THE SCRIPTURES.

To the Editor of the Christian Observer.

It was customary in former times to convey much salutary instruction, in the way of supposed visions or dreams. To this the classical pages of Addison and Johnson, not less than those of that powerful uncultivated genius Bunyan, sufficiently testify.

Should you not object to such a mode of imparting truth by means of acknowledged fiction, which deceives no one and may edify many, you will oblige me by inseritng what follows in your publication.

H. S. C. H.

Meditating deeply on the various controversies which divide the visible church of Christ upon earth, I fell into a profound sleep, the repose of which was soon interrupted by the following dream—

I thought I was transported to the foot of a lofty hill, situated in the midst of a rich and luxuriant valley. This valley appeared to be filled with professed Christians of all denominations, who were discussing their different views, in no very low or monotonous accents. Suddenly there was seen, on the summit of the mountain, a celestial being clad in glorious robes, who, with a look of ineffable dignity and kindness, commanded silence in the assembly; and, universal attention being directed towards the heavenly messenger, he thus addressed them:

"Professed disciples of the Son of God, give ear. The great Eternal, whose I am, and whom I serve, has graciously vouchsafed to you a written revelation of his will, in which, with one consent, you all profess to believe. Whence is it, then, that thus possessing a common and acknowledged standard of supreme authority on every subject connected with salvation, there should prevail amongst you so much discord of opinion and disunion of heart. It is, I fear, too evident that most of you are in some measure dissatisfied with those inspired oracles, which have been written for your learning. Listen, then, to the proposal which I am about to make, in the name of their Divine Author. I am empowered to invite each separate body among you, candidly to declare the grounds of your dissatisfaction with what infinite wisdom has dictated, and to specify what alterations in the Sacred Book you respectively think would promote peace and general edification. You will depute one of each division to declare the sentiments of the rest, and I remain here patiently to listen to the suggestions of all."

After the surprise occasioned by this address had subsided, much mutual conference ensued, and at length the assembled multitude proceeded to obey the extraordinary summons.

The first that stood forth was a Roman Catholick bishop. Having prostrated himself with deep reverence, he began: "Illustrious saint, whosoever thou art, I willingly undertake to be the first to obey thy gracious command. The true church, however, whose bishop I am, has but little to suggest of alteration or of addition, in reference to the Sa-

cred Volume. It may well be supposed unlikely that we should be anxious to alter particular parts of a book, the whole of which we consider so unfit for the perusal of mankind in general, that our greatest zeal has been employed to keep it from their view. Had we not been thwarted in this our benevolent design, another word would now have been needless. But certain restless and heretical persons, calling themselves Protestants, have, by their pestiferous exertions, given almost universal circulation, and that nearly in every language of the world, to a book fit only for the holy eyes of the privileged priesthood. Even for the members of the true church, we do therefore now feel some solicitude. It may not then be amiss for us, as this opportunity is afforded us, to suggest some changes in the book itself, both in the way of alteration and of omission. Let there be inserted, then, we would humbly ask, a few verses so plainly declaring the infallibility of the pope, Christ's vicar upon earth, as shall in future leave no room for dispute. Let there be, we would further entreat, a few lines added to the sacred text positively commanding the adoration of departed saints, the praying for souls in purgatory, and the use of images in divine worship. With reference to the last, indeed, we have long taken the liberty of omitting that part of the second commandment which prohibits them; but we should be still more gratified by a positive injunction in their favour. There are also, allow me to add, several passages in the Holy Bible which seem almost to intimate that it was designed to be universally read, and even searched into with diligence. These we should rejoice to see entirely expunged; because there are multitudes of unlearned and unstable persons, who thus perversely understand them. I have now nearly done: my only further request is, that the description given of the man of sin by St. Paul, and the whole Book of the Revelations, be in future omitted. This will not appear unreasonable, when I state that these portions have been most provokingly exhibited by heretical expositors, and especially of late, by some obtrusive meddlers calling themselves students of prophecy, as minutely descriptive of the Church of Rome, which we know to be the only true church on earth. Assuredly, therefore, the sooner these are got rid of the better." The bishop here bowed very low, and retired.

The next person who came forward as the representative of his brethren, was a leading preacher amongst the sect of the Socinians. After a slight obeisance to the celestial messenger, he spoke as follows:—"The learned and respectable body in whose behalf I appear, desire to assure you, most worthy stranger, that they feel all due regard for that book known by the name of the Holy Scriptures. For every part of that volume indeed, they do not entertain the same respect; but nevertheless, as a whole, they would speak of it with honour. We consider it as bestowed by the great Father of the human race on his rational creatures, to guide them in the way of virtue and righteousness, to teach them how to live and how to die, and how they may attain at length their due reward in heaven. Now, if no further use were made of the book than this, we should be content to leave it as it is. But most unhappily the great majority of those who profess to receive it as Divine, deduce from it doctrines to which we, as rational creatures, can never assent. The triune nature of Jehovah, the Deity of the Son of God, and the Deity and personality of the Holy Ghost, the atonement made for sin by the vicarious and infinitely meritorious sacrifice of Christ on the cross; these, and several other doctrines connected with them, we have care-

fully brought to the test of our reason, and have pronounced them incredible and unworthy of God. Certainly then we should rejoice to see those parts of scripture removed, which seem in any manner to counteract their promulgation. These indeed are so numerous, that were we to insist on the removal of all, we fear we should too much mutilate the book. We shall be content, therefore, to have the most prominent expunged, and we shall with care explain away the remainder. To be short, then, if the first fourteen verses of St. John's Gospel were entirely taken away, and all the doctrinal parts of all the epistles were cleansed from all expressions which seem to the unwary to favour such doctrines as those we have alluded to, we should be satisfied that the rest should remain as it is; and how unspeakable would be the benefit accruing to the world!" The Socinian speaker having thus concluded his address, hastened to rejoin his companions.

The next person who advanced towards the foot of the hill was a Wesleyan minister, and, as I was told, the president of the Conference. After a humble and reverential salute of the angelick ambassador, he thus proceeded:—"I represent a numerous and pious body of Christians who glory in the salvation of the Lamb, and earnestly desire to honour his name and adorn his doctrine, through the sanctifying influences of the Holy Ghost. To the Bible, as the inspired word of God, and to the works of Mr. Wesley as founded on that word, we are most deeply attached. With respect to the former, however, although we entirely differ from the Socinian gentleman who last spoke, and desire to bring our reason to the test of revelation, and not revelation to the test of our reason; yet, most blessed stranger, I candidly confess there are *some* doctrines deduced by many good men from the scriptures, which we think are inconsistent with the goodness of God, and the safety, holiness, and happiness of his creatures. The doctrines of personal election, imputed righteousness, indwelling sin in believers, and the final perseverance of the saints, are those to which I allude. Far be it from us to desire much alteration in those sacred oracles which were all given by inspiration of God; but if a few of the strong expressions of St. Paul, in the commencement of his epistles to the Ephesians and Thessalonians, could be modified,—the latter part of the eighth chapter of his epistle to the Romans, say from the 29th verse, and the whole of the ninth chapter, could be taken away, and one verse added to the seventh chapter, to declare that he did not there speak of himself as a believer, I think we should be satisfied. Thus, we conceive, would much evil be prevented, and great good result to the church." The president bowed respectfully, and retired.

A decided disciple of the venerable Calvin, a minister among the Independents, was now seen approaching, to declare the sentiments of the body to which he belonged, on the subject in question. Respectfully bowing, he began—"I am, most holy messenger, the representative of those who, on a few points, not, we hope, essential to salvation, most entirely differ from the speaker who has just concluded his address. Those parts of the sacred volume which he has proposed to remove, we value above gold and precious stones, as the grand sources of our comfort, the chief security of our peace, and the effectual nourishers of all our holy affections and graces. We think the doctrines of original sin, of human depravity and helplessness, of the Divine sovereignty, and personal election to knowledge, faith, holiness, and eternal life in the Saviour, are indissolubly interwoven, and cannot be separated, and therefore we would earnestly implore that the passages

in question may be forever retained. To affirm, however, that we are perfectly satisfied with the sacred records as they are, would be going too far. There are, I will confess it, a very few passages which we think we should not have written; and which, as we are invited to speak out on the subject, I acknowledge we should not be unwilling to see altered. I say not this, because we cannot manage to understand them consistently with our other views, (and for fear of perplexing our hearers, we preach on them seldom), but because they do, in a measure, afford a handle to the opposers of the fundamental doctrines of grace. I need not say that we are as jealous of the necessity of good works, and of personal holiness, as the brethren to whose president we have been listening; but still, we are of opinion that there are some exhortations to sinners, in the Divine records, which might be altered for the better, and some expressions relating to the *extent* of Christ's sacrifice, which require to be qualified. 'A propitiation for the sins of the WHOLE WORLD,' is, for instance, rather stronger language than we should have used; and the same may be said of other similar expressions, which I need not particularise, as they will readily occur. Now, if the single word *elect* could but be inserted in such places, we should be perfectly at ease. Having presumed to offer these few suggestions, I will not further trespass on your patience."

A man, of somewhat a stern aspect, now advanced, and requested to be permitted to add a few words, to what had been said by the brother who had just retired. "I bless God," said he, "I have been made to reach a higher form in the school of Christ, than the last speaker; for, though I would concur in the greater part of what he has suggested, yet his whole view is very muddy. I go much further. The body which I represent are not numerous. We confess ourselves to be few, but we hail this as a favourable sign. It is, however, our unanimous request, that all the passages of the Bible which contain any thing in the *shape of offers* from *God to man*, and all the practical exhortations, as they are called, especially the latter parts of Paul's Epistles, and the whole Epistle of James, may be expunged from the sacred pages; for they are very liable to be misunderstood, and they prevent the glorious doctrines of grace from having such free course as they would otherwise attain. The Sermon on the Mount, is also too legal for free gospel privilege. I will only add our earnest desire that the few passages of Holy Writ which seem to countenance the doctrine of reprobation, should be made very much plainer and stronger; or if a new verse, plainly declaring that great truth, were inserted, our satisfaction would be increased. I was not surprised to hear the last speaker say that the belief in personal election might not be essential to salvation; it was like his *mingle-mangle* system; but I affirm it is, and wish a text inserted to prove it." The Antinomian here stopped, and disappeared.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

"Wo unto him that striveth with his Maker." Isaiah, xlv. ix.

In each flash of lightning
From the thunder cloud darting,
The arch of Heaven brightening
And its dark curtain parting,—
In the voice of the Tempest
As it passeth o'er the deep,
Startling in its caverns
The wild winds' sleep,—

* * * * *

By yon glittering sky
A delight and a fear,
By an Eternity
Of bliss, or of despair,—
By the mystery
Of the Incarnate God,
By his agony,
And by his blood,—

Is Heaven's high decree made known,
" The man that dareth to strive with me,
In his wild career overthrown,
A fearful proof of my wrath shall be."
Yet still that wretch *hath* dared
To mock his Maker's power,
Whose mercy long hath spared
And warned from hour to hour;—

Lo! the once haughty form
That thought to tremble never,
To its silent home is borne,—
The spirit—hath fled forever!

April 15, 1830.

Reviews.

JEFFERSON'S PAPERS.

(*Continued from p.* 199.)

Of Jesus Christ, of the Apostles, and of the Jewish and Christian Scriptures.—On these important points, we find that we can better exhibit the opinions of Mr. J., by taking them in connexion, than in a separate form. In this way, too, we shall in some measure abridge our own labour, of which we are already heartily tired; and the sooner, also, relieve the patience of our readers, which we seriously fear may be exhausted, before we shall have done with the abominations of the papers under review—although we lay before others but a very small part of what has sickened ourselves.

In Vol. II. we find a paper entitled "Syllabus of an estimate of the merit of the doctrines of Jesus, compared with those of others." From this our first quotation has been taken. He refers to it in several of his letters; having first formed it, he says, to acquit himself of a promise which he once made to Dr. Rush. He appears to have regarded it with great fondness; as a very happy specimen of his ability to reduce Biblical knowledge to its essence. We have taken from it what he says of the Jews, to show his estimate of their religion; and of course, his opinion of the Old Testament, from which they derived it. This will be seen more at large, in the latter part of the third quotation, in which he vituperates Moses, and all his institutions, with great bitterness. He speaks, in a letter to Mr. Adams, of another result of his Biblical studies and researches, with the publication of which we believe the world has not yet been favoured. This, with a few sentences from the same letter, in which he awards the lyrick palm to the Psalmist, forms the second quotation. The third, is from two letters to William Short, in which he explains the design of his syllabus, corrects what he thinks the errors of our Saviour, and reviles the holy apostles.

"II. Jews. 1. Their system was Deism; that is, the belief in one only God. But their ideas of him and of his attributes were degrading and injurious. 2. Their Ethics were not only imperfect, but often irreconcilable with the sound dictates of reason and morality, as they respect intercourse with those around us; and repulsive and anti-social, as respecting other nations. They needed reformation, therefore, in an eminent degree.

"III. Jesus. In this state of things among the Jews, Jesus appeared. His parentage was obsure; his condition poor; his education null; his natural endowments great; his life correct and innocent; he was meek, benevolent, patient, firm, disinterested, and of the sublimest eloquence.

"The disadvantages under which his doctrines appear are remarkable. 1. Like Socrates and Epictetus, he wrote nothing himself. 2. But he had not, like them, a Xenephon or an Arrian to write for him. I name not Plato, who only used the name of Socrates to cover the whimsies of his own brain. On the contrary, all the learned of his country, entrenched in its power and riches, were opposed to him, lest his labours should undermine their advantages; and the committing to writing his life and doctrines fell on unlettered and ignorant men; who wrote, too, from memory, and not till long after the transactions had passed. 3. According to the ordinary fate of those who attempt to enlighten and reform mankind, he fell an

early victim to the jealousy and combination of the altar and the throne, at about thirty-three years of age, his reason having not yet attained the *maximum* of its energy, nor the course of his preaching, which was but of three years at most, presented occasions for developing a complete system of morals. 4. Hence the doctrines which he really delivered were defective as a whole, and fragments only of what he did deliver have come to us, mutilated, misstated, and often unintelligible. 5. They have been still more disfigured by the corruptions of schismatising followers, who have found an interest in sophisticating and perverting the simple doctrines he taught, by engrafting on them the mysticisms of a Grecian sophist, frittering them into subleties, and obscuring them with jargon, until they have caused good men to reject the whole in disgust, and to view Jesus himself as an impostor.

"Notwithstanding these disadvantages, a system of morals is presented to us, which, if filled up in the style and spirit of the rich fragments he left us, would be the most perfect and sublime that has ever been taught by man.

"The question of his being a member of the God-head, or in direct communication with it, claimed for him by some of his followers, and denied by others, is foreign to the present view, which is merely an estimate of the intrinsick merit of his doctrines. 1. He corrected the Deism of the Jews, confirming them in their belief of one only God, and giving the juster notions of his attributes and government. 2. His moral doctrines, relating to kindred and friends, were more pure and perfect than those of the most correct of the philosophers, and greatly more so than those of the Jews; and they went far beyond both, in inculcating universal philanthropy, not only to kindred and friends, to neighbours and countrymen, but to all mankind, gathering all into one family, under the bonds of love, charity, peace, common wants and common aids. A development of this head will evince the peculiar superiority of the system of Jesus over all others. 3. The precepts of philosophy, and of the Hebrew code, laid hold of actions only. He pushed his scrutinies into the heart of man; erected his tribunal in the region of his thoughts, and purified the waters at the fountain head. 4. He taught, emphatically, the doctrines of a future state, which was either doubted, or disbelieved by the Jews: and wielded it with efficacy, as an important incentive, supplementary to the other motives to moral conduct."—Vol. iii. pp. 508, 509.

"We must reduce our volume to the simple evangelists, select, even from them, the very words only of Jesus, paring off the amphiboligisms into which they have been led, by forgetting often, or not understanding, what had fallen from him, by giving their own misconceptions as his dicta, and expressing unintelligibly for others what they had not understood themselves. There will be found remaining the most sublime and benevolent code of morals, which has ever been offered to man. I have performed this operation for my own use, by cutting verse by verse out of the printed book, and arranging the matter which is evidently his, and which is as easily distinguishable as diamonds in a dunghill. The result is, an octavo of forty-six pages, of pure and unsophisticated doctrines, such as were professed and acted on by the *unlettered* Apostles, the Apostolick Fathers, and the Christians of the first century. Their Platonising successors, indeed, in after times, in order to legitimate the corruptions which they had incorporated into the doctrines of Jesus, found it necessary to disavow the primitive Christians, who had taken their principles from the mouth of Jesus himself, of his Apostles, and the Fathers cotemporary with them. They excommunicated their followers as hereticks, branding them with the opprobious name of Ebionites or Beggars." * * * * "I acknowledge all the merit of the hymn of Cleanthes to Jupiter, which you ascribe to it. It is as highly sublime as a chaste and correct imagination can permit itself to go. Yet in the contemplation of a being so superlative, the hyperbolick flights of the Psalmist may often be followed with approbation, even with rapture; and I have no hesitation in giving him the palm over all the hymnists of every language, and of every time."—Vol. iv. pp. 223, 224.

"But while this syllabus is meant to place the character of Jesus in its true and high light, as no impostor himself, but a great reformer of the Hebrew code of religion, it is not to be understood that I am with him in all his doctrines. I am a Materialist; he takes the side of Spiritualism: he preaches the efficacy of repentance towards forgiveness of sin; I require a counterpoise of good works to redeem it, &c. &c. It is the innocence of his character, the purity and sublimity of his moral precepts, the eloquence of his inculcations, the beauty of the apologues in which he conveys them, that I so much admire; sometimes, indeed, needing indulgence to eastern hyperbolism. My eulogies, too, may be founded on a postulate which all may not be ready to grant. Among the sayings and discourses imputed to him by his biographers, I find many passages of fine imagination, correct

morality, and of the most lovely benevolence; and others, again, of so much ignorance, so much absurdity, so much untruth, charlatanism and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate, therefore, the gold from the dross; restore to him the former, and leave the latter to the stupidity of some, and roguery of others of his disciples. Of this band of dupes and impostors, Paul was the great Coryphæus, and first corruptor of the doctrines of Jesus. These palpable interpolations and falsifications of his doctrines, led me to try to sift them apart. I found the work obvious and easy, and that his part composed the most beautiful morsel of morality which has been given to us by man. The syllabus is therefore of *his* doctrines, not *all* of *mine:* I read them as I do those of other ancient and modern moralists, with a mixture of approbation and dissent." * * * * *

"There are, I acknowledge, passages not free from objection, which we may, with probability, ascribe to Jesus himself; but claiming indulgence from the circumstances under which he acted. His object was the reformation of some articles in the religion of the Jews, as taught by Moses. That sect had presented for the object of their worship, a being of terrific character, cruel, vindictive, capricious and unjust. Jesus, taking for his type the best qualities of the human head and heart, wisdom, justice, goodness, and adding to them power, ascribed all of these, but in infinite perfection, to the Supreme Being, and formed him really worthy of their adoration. Moses had either not believed in a future state of existence, or had not thought it essential to be explicitly taught to his people. Jesus inculcated that doctrine with emphasis and precision. Moses had bound the Jews to many idle ceremonies, mummeries, and observances, of no effect towards producing the social utilities which constitute the essence of virtue; Jesus exposed their futility and insignificance. The one instilled into his people the most anti-social spirit towards other nations; the other preached philanthropy and universal charity and benevolence. The office of reformer of the superstitions of a nation, is ever dangerous. Jesus had to walk on the perilous confines of reason and religion: and a step to right or left might place him within the gripe of the priests of the superstition, a blood thirsty race, as cruel and remorseless as the being whom they represented as the family God of Abraham, of Isaac and of Jacob, and the local God of Israel. They were constantly laying snares, too, to entangle him in the web of the law. He was justifiable, therefore, in avoiding these by evasions, by sophisms, by misconstructions and misapplications of scraps of the prophets, and in defending himself with these their own weapons, as sufficient, *ad homines*, at least. That Jesus did not mean to impose himself on mankind as the son of God, physically speaking, I have been convinced by the writings of men more learned than myself in that lore. But that he might conscientiously believe himself inspired from above, is very possible. The whole religion of the Jews, inculcated on him from his infancy, was founded in the belief of divine inspiration. The fumes of the most disordered imaginations, were recorded in their religious code, as special communications of the Deity; and as it could not but happen that, in the course of ages, events would now and then turn up, to which some of these vague rhapsodies might be accommodated by the aid of allegories, figures, types, and other tricks upon words, they have not only preserved their credit with the Jews of all subsequent times, but are the foundation of much of the religions of those who have schismatised from them. Elevated by the enthusiasm of a warm and pure heart, conscious of the high strains of an eloquence which had not been taught him, he might readily mistake the coruscations of his own fine genius for inspirations of an higher order. This belief carried, therefore, no more personal imputation, than the belief of Socrates, that himself was under the care and admonitions of a guardian Dæmon. And how many of our wisest men still believe in the reality of these inspirations, while perfectly sane on all other subjects. Excusing, therefore, on these considerations, those passages in the gospels which seem to bear marks of weakness in Jesus, ascribing to him what alone is consistent with the great and pure character of which the same writings furnish proofs, and to their proper authors their own trivialities and imbecilities, I think myself authorized to conclude the purity and distinction of his character, in opposition to the impostures which those authors would fix upon him; and that the postulate of my former letter is no more than is granted in all other historical works."—Vol. iv. pp. 321—326—328.

Thus it appears, that Mr. J. rejected with disdain the idea that there is any thing of *Divine inspiration* in the Bible. Moses and the ancient prophets are denounced with unsparing and contemptuous censure. The apostles and evan-

gelists, who wrote the New Testament, he considers as rogues and fools. The Saviour of the world he represents as a mere man, the son of Joseph and Mary; of no education, but of natural talents of the very highest order; of distinguished virtue; a zealous reformer; pre-eminently eloquent, and peculiarly amiable and benignant; yet, withal, needing correction in some of his notions; using evasions and sophisms to screen himself from his enemies; and so much of an enthusiast as to think he was inspired, when it was only an excitement of the imagination that he felt. Was such a concentration of absurdity ever given to the world before? Yes, Mr. J. is not altogether an original here. Rousseau's character of the Saviour appears to have been in his view; and on the whole, we do not think he has equalled his master. Yet among those Jewish barbarians, (as the Greeks and Romans and probably Mr. J. too, accounted them) he has found a *hymnist*, with whose sublime and devout strains, nothing among the most distinguished poets of the most polished nations of antiquity can pretend to compare; and also a moralist, incomparably superior to all their philosophers and ethical writers, of whatever age, or character, or sect—And this all took place without any supernatural aid. Is this credible? Do Christians believe in any such effects, without an adequate cause? No:

"But Infidels, of fools the chief,
Hold faith in creeds of unbelief."

Of a Future State.—Mr. J. frequently expresses much confidence in a state of future happiness, for himself and his friends. In a letter to Mr. Adams, (Vol. iv. p. 309,) after speaking of the revolution in South America, he says—

"But these are speculations, my friend, which we may as well deliver over to those who are to see their development. We shall only be lookers on, from the clouds above, as now we look down on the labours, the hurry and bustle of the ants and bees. Perhaps in that super-mundane region, we may be amused with seeing the fallacy of our own guesses, and even the nothingness of those labours, which have filled and agitated our own time here."

Again, on the death of Mrs. Adams—

"It is of some comfort to us both, that the term is not very distant, at which we are to deposite in the same cerement, our sorrows and suffering bodies, and to ascend in essence to an ecstatick meeting with the friends we have loved and lost, and whom we shall still love and never lose again."

To Governor Page, who had addressed a letter to him on the death of his daughter, he writes, (Vol. iv. p. 19.)—

"Every step shortens the distance we have to go; the end of our journey is in sight, the bed wherein we are to rest, and to rise in the midst of the friends we have lost. 'We sorrow not then as others who have no hope;' but look forward to the day which 'joins us to the great majority.'"

As Mr. J. rejected all revelation, we should be glad to know what system of infidel philosophy taught him the doctrine of the resurrection of the body; and how he came to quote, on so serious an occasion, and as the source of consolation too, a sentence from the apostle Paul, "the Coryphæus of dupes and impostors." We find, in another letter, that he had great expectation of meeting his congressional friends in heaven, and seemed to think that they would hold a kind of congress there.

Of a future state of *punishment*, we doubt if he had any belief. We do not find that he ever speaks of it, otherwise than ludicrously or profanely. In writing to his friend John Page, (Vol. i. p. 162,) he says: "I know you too well to need an apology for any thing you do, and hope you will forever be assured of this; and as to the construction of the world, they would only have added one to the many sins for which they are to go to the devil." And he concludes a letter to Ed-

ward Rutledge, (Vol. iii. p. 338,) in the following elegant style—"*Au diable les Bougres!* I am at the end of my curse and the bottom of my page, so God bless you and yours." We had heard that Mr. J. used profane language in his conversation, but we did not expect to find so much of it as we do in his letters. More than once, we meet with a profane oath, broadly expressed.

Of Religious Sects and Opinions. —Mr. J. seems to have been hostile to all religious denominations, except the Unitarians, whom he seems to lack language in attempting to extol as he wishes. He predicts the universal and speedy spread of their sentiments throughout our country. In a letter to Dr. Waterhouse, (Vol. iv. p. 350,) he says—"I trust there is not a *young man* now living in the United States who will not die an Unitarian." We are glad that this augury is not more portentous than "a heathen oracle."

In several instances Mr. J. speaks favourably of the Quakers; but in a letter (Vol. iv. p. 138,) which the editor states was endorsed "not sent," he says—

"The Friends are men, formed with the same passions, and swayed by the same principles and prejudices as others. In cases where the passions are neutral, men will display their respect for the religious *professions* of their sect. But where their passions are enlisted, these *professions* are no obstacle."

Thus he represents the Quakers as disregarding their profession, when it comes in conflict with their passions and their interest. And of this tenor is the most of the subsequent part of the letter. Episcopalians and Congregationalists are especially charged (Vol. iii. p. 441,) with indulging "a very favourite hope of obtaining an establishment of a particular form of Christianity through the United States." To the clergy in general, or "the priests," as he delights to style them, he applies almost every term of reprobation and abhorrence which the English language affords. Speaking of "a comparison of the morality of the Old Testament with that of the New," (of which he declares "no two things were ever more unlike,") and regretting that this comparison had not been drawn out by Dr. Priestley, he says—"I ought not to have asked him to give it. He dared not. He would have been eaten alive by his intolerant brethren, the Cannibal priests." A little farther on in this letter, (Vol. iv. p. 205,) speaking of these same Cannibals, he writes—"You will be sensible how much interest I take, in keeping myself clear of religious disputes before the publick; and especially of seeing my syllabus disembowelled by the Aruspices of the modern Paganism"—But the choicest of his unmitigated wrath, Mr. J. always reserves for Calvin and the Presbyterians. In Vol. iv. p. 340, he states "the demoralising dogmas of Calvin" to be—

"1. That there are three Gods. 2. That good works, or the love of our neighbour, are nothing. 3. That faith is every thing, and the more incomprehensible the proposition, the more merit in its faith. 4. That reason in religion is of unlawful use. 5. That God, from the beginning, elected certain individuals to be saved, and certain others to be damned; and that no crimes of the former can damn them; no virtues of the latter save."

Thus he unhesitatingly attributes to Calvin a string of impious absurdities, from which Calvin would have revolted as much as himself; and to which we challenge the revilers of Calvin to show from his works the least proof, or any fair resemblance. But Calvin was concerned in the death of Servetus, (we regret it as much as any one) and Servetus had furnished Mr. J. with that blasphemous description of the Holy Trinity, which we inserted in our last number—*Hinc illæ lachrymæ.* In addition to being Calvinists, a sufficient cause of hatred in itself, he attributed to the Presbyterians chiefly—with how much reason we know not—the opposition to his endeavours to obtain as much

legislative patronage as he wanted, for his favourite Mammoth University. Writing on this subject to his friend William Short, after denouncing the clergy generally, he says—

"The Presbyterian clergy are the loudest; the most intolerant of all sects, the most tyrannical and ambitious; ready at the word of the lawgiver, if such a word could be now obtained, to put the torch to the pile, and to rekindle in this virgin hemisphere the flames in which their oracle Calvin consumed the poor Servetus, because he could not find in his Euclid the proposition which has demonstrated that three are one, and one is three, nor subscribe to that of Calvin, that magistrates have a right to exterminate all hereticks to Calvinistick creed. They pant to re-establish, *by law*, that holy inquisition, which they can now only infuse into *publick opinion*. We have most unwisely committed to the hierophants of our particular superstition, the direction of publick opinion, that lord of the universe. We have given them stated and privileged days to collect and catechise us, opportunities of delivering their oracles to the people in mass, and of moulding their minds as wax in the hollow of their hands."—Vol. iv. p. 322.

The man who *raves* in this manner is no longer to be reasoned with; he is not the proper object even of resentment, but only of compassion and pity. But we do take it for no mean eulogy on the church to which we belong, and no inconsiderable evidence that she holds the Christian doctrines in their greatest purity, that all infidels hate her, more than they hate any other. They cordially hate all churches, but the Presbyterian worst of all—Things are known by their opposites, and by *the degree* of opposition in which they stand to each other.

Our readers can now tell as well as we, whether Mr. J. had any religion, and if he had, what it was. From his having spoken so favourably of the Unitarians, and wished them success so ardently, and the close approximation of his creed of unbelief to that of some who rank themselves in that corps, it appears that a rumour had gone abroad, that he had changed from unqualified infidelity to Unitarianism—Not a great change to be sure, but yet one which he did not choose explicitly to admit, or at least to have publickly known. Let us not be misunderstood—If the Unitarians wish to claim him, we have not the slightest objection. We only desire to state facts as we find them. In a letter to Mr. Adams in the year 1817, he thus writes—

"One of our fan-colouring biographers, who paints small men as very great, inquired of me lately, with real affection too, whether he might consider as authentick, the change in my religion much spoken of in some circles. Now this supposed that they knew what had been my religion before, taking for it the word of their priests, whom I certainly never made the confidants of my creed. My answer was, 'say nothing of my religion. It is known to my God and myself alone. Its evidence before the world is to be sought in my life; if that has been *honest and dutiful to society*, the religion which has regulated it cannot be a bad one."—Vol. iv. p. 360.

Most sincerely should we have rejoiced, had we found any evidence in the papers before us, of a change for the better in the religious opinions and feelings of Mr. J. But the most and the worst of the quotations given above, are from letters written in the last years of his life. The last letter of all is dated on the 24th of June, 1826, but ten days before his death. No change, to say the least, is indicated by this—We leave our readers to their own reflections.

We have yet to do what we can, to prevent the impression which a part of Mr. J.'s *Anas* is calculated and was intended to make, that General Washington had no belief in divine revelation. This, with a few general reflections, we hope to place in our next number, and then to close our unwelcome task of reviewing one of the worst books we have ever read.

THE REVIEWERS REVIEWED; OR REMARKS ON A REVIEW OF DR. JANEWAY'S SERMON IN THE PROTESTANT EPISCOPALIAN AND CHURCH REGISTER.

In November last, Dr. Janeway preached a sermon at the ordination of the Rev. Nicholas Murray, at Wilkesbarre, Pennsylvania. A little before, the Rev. Dr. Onderdonck, a bishop of the Protestant Episcopal church, had delivered a discourse at the same place, on a similar occasion; in which, as usual, he praised their apostolick church, and confidently asserted the exclusive powers of bishops, and their authority over other ministers. It so happened, that Dr. Janeway in his sermon touched on this subject; denying to diocesan episcopacy any scriptural warrant for its assumed pre-eminence, and affirming that it appears, from the testimony of the fathers, to be an innovation on the order established by the apostles. He had, we know, the satisfaction to learn before he left the place, that the minds of three or four persons, who had been wavering on the question, were settled, by the few sentences uttered by him from the pulpit; and he has, as appears from a letter we have seen, been informed, that his sermon, since its publication, has been doing good in the same place. A gentleman living in the valley of Wyoming, says, in that letter to his friend in this city: "Episcopalians were quite sure that this whole valley had fallen into their hands. But they now find out their mistake. This rouses them a little. And to set aside the good impression made, and that the sermon is now making, they will circulate that review."

In a single sermon, not designed to discuss the question of diocesan episcopacy, it was impossible to say much. Indeed, all that the preacher intended, it is evident, was, to make a few passing remarks. The whole of what he uttered is comprised in a page and a quarter. Yet, on this single paragraph, the reviewer has published a long article, occupying many pages; and he seems to think it was incumbent on Dr. Janeway to have adduced all the testimonies of the fathers.

The reviewer *puns* upon the word *radical*, used in the sermon. But we beg leave to inform him, that as *republicanism* stands opposed to *radicalism* on the one hand, and to *monarchy* on the other; so *presbyterianism*, as advocated by Dr. Janeway, stands opposed to *ecclesiastical anarchy* on the one hand, and to *diocesan episcopacy* on the other.

Were we to follow the reviewer in his course, and expose all the testimonies to which he refers, we should write, not an article for the Christian Advocate, but a long and tedious essay. We intend only to offer a few brief remarks, in which we shall test a few arguments of the reviewer, and expose some of his misrepresentations.

The argument founded on the interchangeable use of the words *bishop* and *presbyter* by the sacred writers, is indeed as old as Jerome; but it has never yet been answered. It is not to be supposed that Presbyterians will throw away weapons of heavenly temper, because they are old and irresistible. The reviewer is afraid of this weapon. He acknowledges the fact that these words are thus interchangeably used in scripture. "We take it for granted," he says, "that as a divine, he is too well read in his profession, not to be aware that Episcopalians rest their peculiar opinions not on *names* but on *things*."—p. 92. No argument then, it is allowed, can be drawn from the scriptural use of the term *bishop* in favour of *diocesan* episcopacy; but a solid argument against it, we believe, can be founded on the manner in which the word is used by inspired writers. Names or words are not *things*; but they *denote* things. *Bishop* is an *official* term;

presbyter too is an *official* term: and as both are interchanged by the apostles in application to the same persons, they must of course belong to the same class of church officers. The word *apostle* is certainly used in scripture as a term of *office:* "Paul, a servant of Jesus Christ, called to be an *apostle*, separated unto the gospel of God." Rom. i. 1. "Paul an *apostle*, (not of man, neither by man, but by Jesus Christ and God the Father, who raised him from the dead.") Gal. i. 1. "And God hath set some in the church, first *apostles*, secondarily prophets, thirdly teachers, &c." "Are all *apostles?*" 1 Cor. xii. 28, 29. The word apostle may be found in other parts of scripture applied to inferior persons; but the context shows its meaning to be entirely different from the sense it bears when applied to Paul and his associates in the apostleship. According to the scriptural usage of these official terms, a *bishop* is a *presbyter*, and a presbyter is a bishop. They denote one and the same church officer.

But it is said that, by apostolick authority, bishops were invested with power over presbyters. Is this credible? The apostles appointed the officers of the church, and gave them their distinctive names. That they use the terms bishop and presbyter interchangeably, in reference to the same church officers, is admitted; if, then, these inspired guides established diocesan episcopacy, and raised bishops in office above presbyters, why did they not give the church notice of this change in the sacred volume, and thus prevent a mistake in regard to church order, sanctioned by their own inspired instructions?

The reviewer tries to show that the apostles have taught us that bishops are superior to presbyters. He brings forward the case of Titus. Titus was, he says, left by Paul in Crete to ordain elders in every city. "If," he adds, "*any* of the elders in Crete could ordain, save Titus, we do not perceive why he should be ordered to remain, and perform this work in *every* city." —p. 92. This may be.—But it will not follow that the apostle had not substantial reasons for the direction given to Titus. He knew well this youth; he had instructed him. Titus was better acquainted with ecclesiastical order than many others. The elders whom Paul had ordained were stationary, confined to their particular charges. It was highly proper, then, for the apostle to leave this youth, in whose talents, knowledge, and piety, he placed great confidence, in Crete, to complete the work he had left unfinished.

On the *fact* that Titus was left by Paul in Crete, and the *fact* that the reviewer is unable to perceive why he was left there, if any other elders in Crete could ordain, the conclusion is drawn "that Titus *alone* had at this time power of ordaining in Crete; and if so, he was a diocesan bishop."—p. 92. A feeble foundation for so mighty a superstructure! We dispose of the first fact, or one part of the foundation, thus: While Paul and Titus were in Crete, both possessed the power of ordaining. The absence of this power in Titus could not be inferred from the *fact* of its being possessed by Paul; we beg, therefore, to know, by what process of logick the absence of this power in other elders in Crete can be inferred, from the *fact* of its being possessed by Titus. The only part then of the foundation of diocesan episcopacy, is the ignorance of the reviewer, or, in milder terms, his inability to perceive why Titus was left in Crete, if other elders could ordain. There, on this *solid rock*, let diocesan episcopacy rest!

Every Presbyterian minister in the western states has power to organize churches and ordain Ruling Elders; and yet the Board of Missions yearly commission ministers to go to these states, and endeavour

to organize new churches and ordain Ruling Elders. Where is the necessity for this? inquires the reviewer. I cannot perceive why the Board should commission others to perform this work, if the ministers living in the west possess this power. Why is not the business left to them? The Board have very good reasons for their conduct. The ministers in the west have work enough at home, in superintending their own charges; and they rejoice that fellow labourers are sent across the mountains, to assist them in cultivating the wilderness and in building up the church of Christ.

The reviewer had given up the argument derived from the word *bishop;* but he seems to like it too well to repudiate it altogether. Many a man and woman have returned to their connubial fellowship after a season of separation. "Jerome, (Dr. Janeway's witness,) informs us that 'Titus was made bishop of Crete by the apostle.'"—p. 93. Here the whole stress of evidence is placed on the word *bishop.* What kind of a bishop was Titus? A diocesan bishop? Jerome does not say so; he says simply he was made bishop; and because Jerome applies to Titus the term bishop, from which, the reviewer confessed, no argument could be drawn, he concludes Jerome testifies he was made a *diocesan* bishop.

The case of Timothy is brought forward, whose ecclesiastical superiority the reviewer strives to prove. But we beg leave to say to him, that Presbyterian ministers feel themselves authorized to ordain deacons, and ruling elders, and teaching elders too, in conjunction with their brethren; and when appointed by presbytery they charge other ministers that they teach no other doctrine; and yet they claim no ecclesiastical superiority over their brethren in the ministry; they are *bishops,* though not *diocesan* bishops, claiming a divine warrant to lord it over God's heritage. Timothy "*seems* to be the *only* agent in the business;" that is of ordaining. So it may *seem* to the reviewer, and yet not be the fact. How was Timothy himself ordaind? The apostle tells us, in chap. iv. 14, of his first epistle, where he exhorts this pious youth, in these words: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *Presbytery.*" Is not his ordination here referred to? When and why did the Presbytery lay their hands on Timothy, if not at the time of his ordination, and for the purpose of setting him apart to the gospel ministry? Now, if he himself was inducted into office by the agency of the Presbytery, was it not natural for him to conclude that other persons were to be inducted into the ministerial office in the same way? The evidence to be derived from the epistles addressed to him, leads, then, to the belief, that others acted with him in the exercise of the ordaining power, and not to the belief that he acted alone.

But the reviewer will have it, that Timothy was an "ecclesiastical superior;" and in support of it he proceeds to adduce testimonies depending entirely for evidence on the word *bishop.* Polycrates, Eusebius, and Jerome say he was bishop; and hence, from this repudiated term the inference is legitimate, that he was a *diocesan* bishop. In opposition to the interpretation put on the testimonies of the fathers by the writer under review, let us hear one of the champions of his church. The celebrated Dr. Whitby says, in his preface to his Commentary on the epistle to Titus—"The great controversy concerning this and the epistle to Timothy is, whether Timothy and Titus were indeed made bishops, the one of Ephesus, and the other of Crete. Now, of this matter I confess I can find nothing in any writer of THE FIRST THREE CENTURIES, nor ANY INTIMATION,

that they bore that name. To pass my judgment in this case, I assert that, if by saying Timothy and Titus were bishops, the one of Ephesus, and the other of Crete, we understand that they took upon them those churches, or dioceses, as their fixed and peculiar charge, in which they were to preside for term of life, I believe Timothy and Titus were not thus bishops. For, first, both Timothy and Titus were EVANGELISTS, and therefore were to *do the work of an evangelist.* Now the work of an evangelist, saith Eusebius, was this—to lay the foundations of the faith in barbarous nations; to constitute them pastors; and having committed to them the cultivating of those new plantations, they passed on to other countries and nations."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Means employed by the Spider in weaving its web.—We find, in the Introduction to Entomology by Kirby and Spence, a very curious description of the means employed by spiders in warping their webs. The authors, after having described the four little spiders, as they call them, which produce a visible silk, explain the procedure of this little insect, whose work they compare to the spinning wheel of the rope maker. Each spider is pierced with an infinite number of holes, like the drawing plate of a gold wire-drawer, and these holes are so small and tight, that the space which a pin would occupy would contain more than a thousand such. From each of these issues a thread of inconceivable fineness, which instantly unites with the others to form but one. The four spiders each making their thread in the same manner and in the same time, the result is that there are four threads alike, which, at the distance of about a tenth of an inch, reunite also to form the silk that we are accustomed to see, and which the spider makes use of to spin her web. Thus the thread of a spider drawn by the smallest species, and so delicate that the eye can scarcely perceive it, is not, as is generally thought, a single thread, but in reality a cord, which contains not less than four thousand of them.

But to understand perfectly this wonder of nature, it is necessary to follow the calculations made by the learned Leuwenhoeck, agreeably to his microscopick observations. He has found that the thread of the smallest spider, of which some are not as large as a grain of sand, were of such a fineness, that it would be necessary to unite more than four millions to form the thickness of a hair. Now we know that each one of this series is already composed of four thousand threads; it follows then, that sixteen millions of these threads, drawn by the little spider, have not together the thickness of a hair. —*Jour. de Con. Usuel. VIII.* 9.

Practice of Wesley in regard to Sleep — The celebrated John Wesley, who paid every attention to the best means of invigorating his body, in order that he might be enabled to exert himself for the general benefit of his fellow creatures, to the utmost his corporeal and mental powers would allow, informs us, that he had been accustomed to awake every night about twelve or one o'clock, and lay without sleeping for some time; he, therefore, very justly concluded, that this was caused by his lying in bed longer than nature required. To be satisfied upon this point, he procured an alarum, which awakened him next morning at seven, nearly an hour earlier than his usual time of rising. He still lay awake at night. The ensuing morning he arose at six; but notwithstanding this, he lay awake the second night. The third morning he rose at five; but, nevertheless, lay awake the third night. His next hour of rising was at four, and lying no longer awake, he, for a period of above sixty years, continued the same practice; and, taking the year round, never lay awake for a quarter of an hour at a time, during a month. He justly adds, that by the same experiment, rising earlier and earlier every morning, any person may discover how much sleep he really stands in need of. Mr. Wesley was in the habit of going to bed at ten, so that by rising at four, he had six hours uninterrupted sleep, which he considered to be sufficient for his own health: he, however, very properly remarks, that invalids and persons of a delicate constitution, and those accustomed to much bodily fatigue during the day, may require seven or eight hours' sleep.—*Journal of Health.*

Oak Trees liable to be struck by Lightning.—Farmers and other practical men will be able to say, whether experience in this country corroborates the curious circumstance mentioned in the subjoined quotation. I remember, somewhere in the course of my reading, to have seen this subject examined at some length, and the result showed, that peculiar kinds of trees were more liable than others, even of the same altitude, to the lightning's destructive stroke. If a difference really exists, a knowledge of the kinds more or less subject to this visitation, might be of practical utility in reference to the selection of trees proper to be planted in the neighbourhood of houses, barns, and along the borders of roads, avenues, &c.

"In Denmark, where there are considerable tracts covered with oak and beech trees, it is remarked, that the oaks are struck with lightning twenty times for once the beeches are struck. It is conjectured by some observers, that this circumstance is to be traced to the forms of the two species of trees."

Method of detecting the Adulteration of Tea.—"The Chinese frequently mix the leaves of other shrubs with those of the tea-plant; this fraud is easily discovered by adding to an infusion of it a grain and a half of sulphate of iron. If it is true *green tea*, the solution placed between the eye and the light assumes a pale bluish tint; if it is *Bohea tea*, the solution is blue, inclining to black; but if it is adulterated, it shows all the colours, yellow, green, and black."

The Red Sea.—The setting of the sun from the spot where we stood, was very beautiful, although there were neither groves nor vales on which the sinking rays might linger, but a low and naked shore. But this was not the case on the other side of the sea, to which nature had been more bountiful: the mountains were there bold and lofty, and the sun was sinking slowly behind them, while his red beams rested on their broken ridges. They were the same amidst which the Israelites were entangled in their flight; and the wilderness on the other side being a sandy expanse, left them at the mercy of their pursuers. It was the divine intention, doubtless, from the first, to destroy the power of Egypt, as the route towards the head of the Red Sea was equally direct and near, and the desert of Sin was then open to the fugitives without either mountain or wave in the way. The twilight soon rested on the silent sheet of water, that was not broken by a single bark or vessel from the ports below, as the breeze was too faint to carry them through its uncertain navigation, that abounds with shoals and rocks. The rugged forms of the mountains opposite grew dim and indistinct. No sound broke on the stillness of the beach, on which we now lay down to rest, save the faint murmur of the shallow water; and there was little danger of intruders, for the place was too desert to tempt either the wandering Bedouin or the busy fisherman. The hours fled almost unperceived; the scene was full of interest; and we could not help recalling the description of the famous passage of this sea by the chosen people, that has given rise to so many fruitless doubts and explanations. What a noble subject for a painter that hour of darkness and terror would be, and the rushing of the hosts through this wide gulf! It should seem that the absurd idea of representing the waves standing "like a wall on each side," had as well be abandoned. This is giving a literal interpretation to the evidently figurative words of scripture; where it is said, that God "caused the sea to go back all night by a strong east wind," and when the morning dawned, there was probably a wide and waste expanse, from which the waters had retired to some distance; and that "the sea returning to his strength in the morning," was the rushing back of an impetuous and resistless tide, inevitable, but not instantaneous, for it is evident the Egyptians turned and fled from its approach.—*Carne's Travels in the East.*

Hagerstown, (*Md.*) *April* 1.

Speculation has been busy since Monday last, in relation to an extraordinary report or explosion which was heard in the air on the morning of that day. It occurred between 7 and 8 o'clock, and was heard in every direction around us, from which we have since received intelligence, to the extent of many miles. Some of our accounts represent the noise as that of the rushing of many mighty waters, preceded by a sharp whizzing, and followed by a deep rumbling that seemed to die away far in the south—others represent it as like that of the distant discharge of cannon at short intervals, for two or three minutes, closing with a volley of musketry—others again, as that of the falling of some heavy body in the upper parts of their houses—whilst some compare it to continued peals of distant thunder. And those who were out at the time, and had an opportunity of observing horses, cattle, &c., concur in stating that they manifested more than usual alarm. The heavens were, at the time, calm and clear, with the exception of a few small, disconnected clouds in the south-east.—*Torch Light.*

Miegia Macrosperma.—This luxuriant

vegetable, which grows on the lower courses of the Mississippi, &c., and which forms what are called Cane Brakes, is said to grow in rich ground like the richest asparagus, six feet high before the stalk hardens; from its luxuriancy and tenderness, therefore, would it not be worth while to procure the seed by the way of New Orleans, by dealers in seeds, or otherwise by wagons travelling with merchandise, or rather coming to Philadelphia for merchandise for western merchants, so as to give an opportunity to agriculturists to make a trial of it as an article of fodder for cattle, as it is said no other vegetable could furnish a fodder so rich and abundant.

Lewisburg, Va.

Gold, Silver, Copper, Tin, Lead, and Iron, abound in Western Virginia. Lewis Eisenminger, a German gentleman of intelligence and experience in the ores of these minerals, has discovered on his lands extensive deposites of all the above metals. Silver and Tin particularly are found in large bodies, the ore of both surpassing in richness any thing of the kind in Germany. We are informed by friend Eisenminger, that it is his intention to commence working several mines in a short time, emigrants having, for that purpose, been sent for.—*Pallad.*

The amount of dividends in Bank of England due and not demanded, Jan. 5, 1830, was £1,296,240 6*s.* 6*d.*, and that on lottery prizes not claimed, £1,939, making £1,298,169 6*s.* 6*d.*; of which there has been advanced to government £1,193,872 8*s.*, leaving in the hands of the Bank £104,306 18*s.* 6*d.*

Rocking Stone.—On Mine Hill, Pa., near the Gap, a large "rocking stone" was lately discovered. It is a great curiosity, being a flat rock, from twelve to eighteen feet long, and three feet thick, so nicely poised on another, that an infant's touch can make it move like the scales of a balance. Stones similar to this have rarely been discovered, and when known, have become objects of general attraction.

In the number of Silliman's Journal for this month, Dr. Muse, of Maryland, gives an account of a phenomenon which, it is believed, had never previously been noticed. Upon throwing (in the month of August) a handful of snow into a pitcher of water, which upon previous examination with a microscope proved to be entirely pure, hundreds of *animalcules* were discovered, moving rapidly in the liquid.

Climate of the Southern Hemisphere.—A letter from an officer of his Majesty's ship Chanticleer, says, "the cold of southern regions is a complete fable, and at variance with truth and nature. At Cape Horn, in latitude 56 degrees south, vegetation was in full vigour in May, or the November of their year, and snow rarely lies upon the low grounds. In fact, we have sufficient matter to elucidate the climate of the south, and to establish its comparative mildness with the north, especially if America be taken as an example. The summers of the south are by no means warm or hot, nor the winters cold; but to compensate for this, it is the region of wind, storms, and rain, perpetual gales, and eternal rains; never twenty-four hours without rain."

Another account from the same quarter says, Staten Land or Island is composed of steep mountains, two thousand feet high, covered to their summits with trees. The soil at the foot of the mountains is singularly marshy—the mean temperature of the island is constantly low, and varies but little: there is not more than a difference of four or five degrees of Fahrenheit during the twenty-four hours. The summers are not warm, the winters not cold; but as a compensation, it seems to be the region of winds and tempests; not a day passes without rain, and the gusts of wind are almost perpetual. The barometer is always low; the magnetick intensity is feeble; electrical phenomena are of rare occurrence, and the winds are generally westerly.—*Edinburgh Phil. Journal.*

Arctick Expedition.—The Moniteur states that Captain Ross's expedition to the Arctick Pole has safely reached the 67th degree of north latitude. The steam-boat has traversed the most dangerous seas of the globe; but wishing to touch at the coast of Spitzbergen, she was overtaken by a violent gale of wind, which carried away her main-top-mast. Owing to a very fortunate accident, especially in a region where no spars proper to repair such a loss could be expected to be procured, an English vessel happened to get among the ice, and was therefore abandoned by its crew, when her main-mast was taken out by the steamer, as well as the provisions and fuel that were requisite for continuing the voyage to the Pole.

Religious Intelligence.

FOREIGN.

[The following extract of a letter from an officer on board the U. S. ship Vincennes, dated Oahu, Sandwich Islands, October 14th, 1829, with which we have been kindly favoured, contains the latest news we have seen of this ship since she left Callao. It will be read with pleasure by the friends of Foreign Missions.—*Fredricksburg Arena, 30th ult.*]

"*Oahu, (Sandwich Islands) Oct.* 14.

"We have been fortunate enough to encounter a whale ship bound directly to New Bedford—and it is with more than ordinary satisfaction, that I seize the occasion to apprize you of our general good health, and the progress we have made on our homeward passage, by way of the East Indies. By letters written from Callao, you will perceive that we sailed from that place about 1st of July.

"We reached, without accident or any unusual occurrence, our first destination, the Island of Noaheva, (one of the Marquesas) in 25 days—continued there nearly three weeks, during which we visited many different tribes, in various parts of the island, and encountered adventures both novel and interesting. The inhabitants of this group of islands have not yet received the benefit of Christian light, and of course are still in a state of savage nature, although they are harmless, from fear of our power, of which they entertain a superstitious dread. From thence we proceeded in 3 days to the Island of Tahaite, (one of the Society group,) passing many beautiful low islands, some of which were inhabited, and the people enlightened by missionaries.

"Tahaite has long since been the residence of missionaries from England, and their labours have been rewarded by almost incredible reform among the natives. They have good laws, trial by jury, fine churches, and begin to feel the benefit of industry, and the cultivation of the soil, which promises, from its good quality, rich harvests to the agriculturist.

"Our stay there was two weeks, during which the best understanding was cultivated with the natives, as well as the missionaries, who were equally kind and attentive to us. From thence we sailed for Raiatea, one of the leeward islands, where we arrived in two days, anchoring in a beautiful sound, in front of the prettiest and most regularly built village we had seen. The people are greatly in advance of those of Tahaite, the king having been an early convert to Christianity, and having exercised with the missionaries an influence over the natives which has proved highly salutary. We saw here the young queen and royal family of Tahaite, on a visit to Tamatra—the king and grandfather to the queen, and father to the regent and queen mother; all of whom were of the royal party. Mr. Williams, the missionary, is a very active, indefatigable man, and exercises his influence with the king in affairs of state as well as church. After a stay of fifteen days we took our departure, and arrived without accident, in eighteen days, at Hawaii, the most southern of the Sandwich Islands. Here we remained ten days, visited the celebrated volcano of Peli, and enjoyed the society of our countryman, Mr. Goodrich, and family, who were extremely hospitable and attentive to us. Mr. G. is the resident missionary, has a congregation of about four thousand; and has progressed astonishingly in eradicating heathenish habits, and spreading the sacred light of the gospel among them. Nearly ten thousand in the district could read at the late examination, and the number constantly increasing. We sailed the day before yesterday from Hawaii, and anchored yesterday outside the harbour, and this morning we are safely moored in the port of Honolulu (Oahu) with many of our enterprising countrymen (the whalers) around us. I have met with many interesting incidents since leaving Peru, but the limits of a letter will by no means admit a detail. I have only given the outline, the remainder of the picture I hope to finish in May next, at Oak Spring. In pursuance of our original intention, we sail for Canton, &c. the 1st November, leaving us a fortnight to remain here. The ship to take this sails to-day—you will probably receive this two months before our arrival."

INDIA WITHIN THE GANGES.

Remarks of the Directors of the London Missionary Society on missionary labours in India.

That these labours should have been so long in producing much visible effect can be no matter of surprise, when it is remembered that they have been exerted on a mass of more than a hundred millions of human beings under the influence of a system of idolatry the most subtle, the most deeply rooted of any in the world. All the missionaries and means employed

by all the societies in existence, have borne no proportion to the wants and circumstances of such a people. Yet few and feeble as have been the means and the instruments employed, the labour has not been altogether in vain; and all persons who are well acquainted with the present state of India, as well as missionaries, unite in bearing testimony to the direct and indirect effects of the work which has been carrying on in that portion of the globe.

Looking at the vast and unavoidable expense of all their operations in this quarter, the Directors would be dismayed, were they not convinced that if the Society be enabled only to persevere in feeding the flame which is already kindled, it will at last be more than compensated for all its labours. The gods of India will, we trust, ere long be consumed, and a pure, enlightened, and active population will take the place of the myriads of its now deluded and wretched inhabitants.

If British India be once conquered by the Cross, the surrounding countries will not be able long to resist its power. The golden footed monarch of Burmah will then find it impossible to trample on the Book of God, or to prevent his subjects from receiving it. The idolaters of Persia will cease to worship the sun of heaven, having learned to do homage to the Sun of Righteousness; and the followers of Mohammed will renounce the authority of the Koran, for the glorious testimony of the Gospel of Christ. The Celestial Empire itself will be environed on all sides, and assailed with weapons of irresistible energy, till its gates shall be unbarred—its walls thrown down—and the triumphant standard of the soldiers of the Cross be planted on its strongest holds.

The Serampore missionaries, who have long been acquainted with India, bear the following testimony to the progress there of a spirit of inquiry:

A season of knowledge seems evidently dawning on British India, if not on the whole of Eastern Asia. The various means of knowledge given by Providence to Bengal, within the last twenty-five years, are extending themselves to different parts of Hindoostan. The natives have begun to read, to a degree never before known in India since it became a nation: this naturally leads them to compare their own system of religion and morals with that contained in the sacred scriptures, and the superior excellence of the latter is confessed by many, who have not the fortitude openly to renounce caste and embrace Christianity. Still, these discourse with their neighbours on the subject, without concealing, at all times, their dislike of their own system, and their admiration of that revealed in the sacred scriptures. This creates in others a desire to peruse, the sacred volume for themselves. The progress of a spirit of this nature is almost as certain as the progress of the morning light after the day has begun to dawn; and it is not, perhaps, too much to say, that it will gradually spread, not only throughout Hindoostan, but in due time find its way into those countries around it, which so many ages ago drank of the streams of delusion and death, that, originating in the books held sacred by the Hindoos, have now overspread the whole of Eastern Asia.—*Lond. Miss. Reg.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of April last, viz.

Of Mr. John M'Mullin, 6th Presbyterian Church, for the Contingent Fund	$10 00
Of Rev. John W. Scott, a quarter's rent, for do.	87 50
Of Rev. S. W. Douglass, per Mr. S. D. Booker, from Orange Presbytery, for the Southern Professorship	74 00
Of Rev. Joseph Myers, of the Senior Class of 1824, for the Oriental and Biblical Literature Professorship	7 00
Of Rev. Thomas J. Biggs, one of the executors of Anthony Kennedy, for his Scholarship	37 50
	$216 00

And for the Missionary Fund—	
Of Rev. Ethan Osborn Fairfield	2 00

View of Publick Affairs.

EUROPE.

There have been several late arrivals from Europe in remarkably short passages—The last crossed the Atlantick in fourteen days, bringing intelligence as late as the 2d of April—by which it appears that "the negotiation between our minister and the British government, respecting the colonial trade, is closed, the latter having signified to Mr. M'Lane, that his arguments were insufficient to render the reopening of that trade expedient."

BRITAIN.—It appears by an article in the London Courier of the 27th of March, that the controversy between Great Britain and the United States, relative to boundaries, is about to be submitted to the king of the Netherlands, the umpire appointed by both parties to settle the question. Sir Howard Douglass, the governor of New Brunswick, and the commissioner on the part of Great Britain, had left London for the Hague, on this important errand. Yet, in the House of Lords, on the 30th of March, the Earl of Aberdeen, by the command of the king, laid on the table a copy of a treaty, entered into between his Britannick Majesty and the United States of America—the question of boundaries, therefore, must be a separate concern. The Society of Friends in Ireland have petitioned parliament for the abolition of the punishment of death, in cases of forgery and theft—We heartily wish them success. We think that the punishment of death ought never to be inflicted, except for murder aforethought, and for deliberate treason, and that for these crimes it ought never to be remitted. A motion has been made in the House of Lords for a repeal of the corn laws, but without success. These laws are a subject of much complaint by the operatives and the poorer part of the community, as they keep the price of grain much higher than it would otherwise be—It appears that in many commercial towns trade has much revived, and the demand for mechanical labour proportionally increased; yet the emigration from England and Scotland to the United States is likely, in the present year, to be unusually great. A motion has been made in parliament, and lies over for discussion, to remove the civil disabilities of the Jews. It will be to the honour of Britain to add this measure, to what has already been done for the relief of Protestant dissenters and Roman Catholicks—It is said that the king continues to enjoy good health, and that *Alexander Baring* is about to be raised to the peerage —Lady Byron has addressed a spirited letter to Moore, the author of Memoirs of Lord Byron, indignantly repelling the statement of Moore, that her parents instigated her to a separation from her husband. It appears that for some time she believed the ill treatment she received from Lord Byron was the effect of insanity, and that while this belief continued she bore every thing with patience, and did all she could to sooth him; that she engaged eminent physicians to examine into the subject, and that when, on their report, she was satisfied that he was not insane, (we think he was always so) she resolutely determined, without any solicitation from her parents, never again to place herself in his power. The celebrated geographer, Major *Rennell*, died in London on the 29th of March, in the 88th year of his age. The Catholick Hierarchy of Ireland have issued a pastoral address to the inferior clergy, enjoining them to confine themselves to their spiritual duties, and to promote peace and good order.

FRANCE.—The present state of France is extremely critical and interesting. The legislative chambers were opened on the 2d of March, by a speech from the king in person, in which he gave, in considerable detail, a statement of foreign relations, and the *projet* of laws which he supposed it would be necessary to enact. All this appears to have been received, not only without dissatisfaction but with great applause. But in the close of his speech, he plainly alluded to the opposition manifested by the liberal party to his ministers and their measures, and through these to himself. The sentences which gave offence were—"You will repel with contempt the perfidious insinuations which malevolence is busy in propagating; if culpable manœuvres should excite against my government obstacles which I cannot and will not anticipate, I should find force to overcome them in my resolution to preserve the publick peace, in the just confidence I have in the French, and in the love which they have always evinced to their kings." The Peers responded as usual to the king's speech, and approved the whole. But it was far otherwise in the Chamber of Deputies. For more

than a fortnight they returned no answer at all; and then, after the warmest professions of loyalty, and of attachment to their sovereign, they intimated to him plainly, that the dissatisfaction with his ministers was general and extreme in every part of the kingdom, and that there could be no confidence in them or co-operation with them in the Chamber of Deputies. The address which contained this statement, and which was drawn up by a committee composed exclusively of the liberal party, was carried by a vote of 221 to 181—majority 40. On the presentation of this address, the Chambers were prorogued (March 19th) to the 1st of September; and it is believed they will be dissolved before that time, and an appeal be made to the sense of the nation, by a new election. The whole kingdom is in agitation, and speculations in regard to the issue are numerous and opposite. Some think the king must and will yield; others that he will not—Some anticipate another revolution; and others think that the remembrance of the enormities of the last will prevent this, whatever may be the provocation. It is even intimated that the allied powers are prepared and pledged to support the king. We wait the issue—with the hope, and on the whole the belief, that there will yet be a compromise, without an appeal to force of any kind. In the mean time, a powerful expedition is in rapid preparation to chastise the Algerines. The land forces will amount from 30 to 50 thousand men.

Spain.—It appears that Spain is determined on another expedition for the recovery of Mexico. It is to consist of 22,000 men, and is to proceed from Cadiz, under convoy of a ship of 74 guns, one frigate, two corvettes, and a brig of war, to protect the transports. It is to go first to the Havannah, and after being there joined by the ships of war on that station, with some additional troops, to make a descent on the Mexican coast. The unhappy divisions among the Mexicans has no doubt encouraged this attack, and will certainly render the resistance of it far more difficult than it would otherwise be. It is said that the British ambassador at Madrid has protested in the name of his government against this expedition; and that the Spanish government deny that they have any other object in view, than sending some additional troops to the Havannah, to protect Cuba against the Mexicans, or a revolt of the colonies. The Spanish government still demands the tonnage duty of $1.05 per ton, on *American* vessels entering the port of Cadiz, although that is declared to be *a free port*. Every thing that is *American* is in bad odour with Spain. Hordes of banditti still infest every part of this wretched kingdom, and even rob the publick mails—Would not the troops sent against Mexico be better employed in exterminating these robbers and murderers?

Portugal.—We are acquainted with no important change in the affairs or the political aspect of this miserable kingdom, within the last month.

Rome.—The Jesuits, it is affirmed, have obtained at Rome an indemnity of 40,000 Roman crowns, to defray the expenses occasioned by the election of Father Rootham to be the general of their order—So much for Jesuitical electioneering and bribery. It is also said that the possessions of the Jesuits in Rome are already immense, and that they are soliciting more. It certainly is just cause of serious alarm to all Christendom, that this insidious order of men, who were once put down by a Papal decree, and denounced throughout Europe as dangerous to states and kingdoms, are again rising into power and influence, and receiving the marked countenance and patronage of the Pope. A corps of them has been detached on a missionary enterprise into the western parts of the United States, and individuals of them are found in every part of the Union. Let Protestants beware. Romanism and Jesuitism are not changed. It is a part of the popish creed that it is infallible and cannot be changed; and it is a part of the Jesuits' creed that the end sanctifies the means; and hence the fairest guises and the most specious appearances will be assumed, and serve to deceive the unsuspecting. We do not believe we wrong them when we say, that there is not one article of superstition, not one rite of mummery, not one arrogant assumption of power, which is now witnessed in Italy, Spain, and Portugal, but would be introduced into the United States, if the Jesuits had the power to introduce it—Yes, and will actually be introduced, as fast and as far as they obtain power. The Russian government, as we learn from the last arrivals, have adopted new and severe measures against them, directing all belonging to the order who should come into the country clandestinely, to be immediately arrested and sent to Siberia.

Greece.—There is no longer any doubt that Prince Leopold is to be the sovereign of Greece, under the auspices of England, France, and Russia. It would seem that Russia has not consented to this measure without some reluctance; and the liberals of France have all along denounced it, as a measure calculated and intended to secure English influence in the newly erected state. But the arrangement is made, and all

opposition to it for the present would be worse than useless. It is stated in one of the foreign papers, that on Prince Leopold's accession to the sovereignty of Greece, Count Capo d'Istria is to be his chief counsellor. The boundary line of this new kingdom will begin, it is said, at the mouth of the river Aspropotamos, will ascend this river to the level of the lake of Arghelo Castro, and crossing this lake, as well as those of Vrachori and Saurovitza will strike Mount Arlotino. Thence it will proceed along the ridge of Mount Axos, the valley of Caloon, and the ridge of Mount Oeta, to the gulf Zeitoumi, until it reaches the mouth of the Sperchios. The whole island of Negropont, the Isle of Scyro, and the Cyclades, will also belong to Greece.

AUSTRIA.—Peace is said to be concluded between Austria and Morocco, and the treaty sent to Vienna for ratification. The cessation of hostilities is stated to be mainly owing to the intervention of a Jewish merchant at Gibraltar. The unusual and almost unparalleled severity of the cold in Europe during the last winter, produced a mass of ice in the Danube, and in other rivers, which, when set loose by the thaw, has occasioned dreadful devastation. The floating ice of the Danube was arrested by some obstruction in the river, a little above Vienna, and accumulated till it formed a dam, which turned a large part of the stream from its natural channel. The consequence was an inundation, very extensive and very destructive. A large part of the city of Vienna itself was laid under water, to the second and third stories of the houses; and both in the city and in a large region of the adjacent country, the destruction of property of every kind has been immense, and some hundreds of human lives have been lost. The Emperor and the nobility, and rich merchants, have made large contributions for the relief of the poor, and of those who have lost their all. Nor has this calamity been confined to the banks of the Danube. The overflowing of the Weser has occasioned a similar scene of desolation in the north of Germany. It appears that the city of Bremen was for a time entirely insulated by the surrounding flood.

RUSSIA and TURKEY—are now reciprocating civilities. What a changeful world do we live in! The Turkish ambassador at St. Petersburg has been received with great distinction, and the Russian ambassador at Constantinople has been loaded with the most costly presents. The object of the Turk is now to propitiate his master, and that of the Russian conqueror is to sooth his subdued enemy. Russia, however, is steady to her purpose. She gives fair words, and will give little else, to her old rival, whom she is doubtless determined to render utterly incapable of ever giving her farther annoyance. It would seem as if the rigour of the Mohammedan superstition was giving way. The present Sultan appears disposed to adopt several of the improvements of Christian states. A Frenchman has lately petitioned for liberty to print a newspaper at Constantinople, and it was supposed he had a prospect of success.

ASIA.

Bombay papers to the 17th October contain the details of an insurrection in the Burmese territory. A fort defended by seventy Sepoys under Major Barney, was surprised during the absence of the commander, and captured. Thirteen of the principal conspirators were shot, and the event had produced a great sensation in India.

The Rev. Mr. Medhurst, a missionary to the Chinese at Java, is about to rewrite his dictionary of the very peculiar dialect of the Fokien province, which is spoken there. He intends adding many quotations from Chinese authors, with the explanations from Fokien. The work will make two volumes octavo, of several hundred pages each. Dr. Morrison's vocabulary of the Canton dialect will be published soon. Mr. Medhurst has likewise compiled a Japanese vocabulary, and is printing it at his own expense. The philanthropist, who desires the universal diffusion of knowledge, and right principles of morals and religion, must rejoice in the acquisition of increased facilities to carry his wishes into effect throughout the nations and islands of Eastern Asia.

Captain Sever, of the ship Milo, arrived at New York from Canton, states that the East India Company's ships were prohibited from proceeding to Whampoa, by the Select Committee of the town.

The Canton Register of the 18th of June, contains some details of the inundation which occurred early in that month. In Canton, and in the villages in its vicinity, it is calculated that between 2000 and 3000 persons perished. The streets of Canton were only to be passed in boats: the warehouses were filled with water, and a stop put for the time to all business. The rice grounds and the silk districts have been much injured.

AFRICA.

Late London papers remark—"We have again melancholy tidings from Fernando Po and the coast of Africa, by which we learn that the number of deaths on board his Majesty's ship Eden, alone, Commodore W. T. W. Owen, during the period she remained on that station, amounted to 223, of which 107 happened in the six months immediately previous to our correspondent's letter.

The city of Tamatave, in Madagascar, has been burnt to the ground by the French squadron, in consequence of some slight misunderstanding between the King of Ova and the Commodore.

By the Quebec Trader, William Morris, Master, from Sierra Leone, in thirty-six days, we learn that hostilities had taken place between the Timmanees and the Soossoos, which had seriously interrupted the timber trade at that port; hopes were, however, entertained of a speedy accommodation taking place between the contending tribes, as the Chief of the Soossoos had been captured, and subsequently beheaded by the other party. During his stay there, six Spanish vessels, full of slaves, were captured and sent in for adjudication at Sierra Leone, by his Majesty's cruisers, whose unwearied zeal and activity in suppressing the felonious traffick in slaves, was a theme of universal admiration. The station was singularly healthy; the French frigate Dolphin had arrived there on the 26th January, two days before the Quebec Trader sailed.

Accounts had reached the Mauritius of the repulse of the French squadron, in an attack upon Foul Point, in the Island of Madagascar, with the loss of thirty killed, among whom was the Commandant of the French settlement, at St. Marie. This result excited much surprise at the Mauritius. No doubt, however, was entertained of their having been defeated, whether upon landing, or in their subsequent progress, as dead bodies of French troops were seen scattered upon the beach at Foul Point, from which the heads had been cut off, and stuck upon high polls.

AMERICA.

No changes have taken place within the last month, in the political state and relations of any of the Republicks of Southern America, of importance enough to call for a specifick statement. There is not one of them which is not rent by civil discord, to such a degree as to threaten a civil war—All is uncertainty and agitation. There is such a want of publick virtue and genuine patriotism in most of their leading men, and such gross ignorance and superstition pervading the mass of the population, that the existence of free institutions seems to be, as yet, impossible—*When* it will be otherwise is, we believe, beyond human foresight; and yet we doubt not that such a period is in the womb of futurity. The Mexicans seem to be hostile to the United States—Brazil remains *in statu quo*. The report that Bolivar has been crowned emperor is manifestly premature.

United States.—After a protracted discussion in the Senate of the United States, the question relative to the removal of the Indians from the heritage of their fathers and the allotment of heaven, has been decided against them. But their cause, and the cause of equity, and of national honour, and national safety—for no nation is safe that by acts of oppression provokes the Almighty—did not want advocates; it was most ably pleaded. If sound argument and impressive eloquence could have prevailed against party feeling and state cupidity, the decision would have been otherwise than it was. The names of *Frelinghuysen* and *Sprague* will long be dear to the friends of justice and benevolence. The question is still waiting its ultimate decision before the House of Representatives; for the President, we are sorry to say, declared his views, from which we have no expectation that he will depart, in his message to Congress at the opening of the present session. We tremble for the result—If it shall be such as we fear, the iniquity of this single transaction will overshadow, as with one broad cloud of deepest darkness, the whole lustre of our national glory. We are free citizens of a free country, and on this subject we will speak freely. Into mere party politicks we have never dipped our editorial pen, and we never will. But no fear of being charged with meddling with party politicks, shall make us forget or forego our duty and character as a *Christian Advocate*. That character, *Deo juvante*, we will impartially and inflexibly sustain, at every risk. And in that character we say most deliberately, and after close and careful investigation, that we think the contemplated removal of the Indians, is a measure at war with every principle of Christianity, with

every dictate of humanity, and with all regard to national character—a measure for which we shall, if it take place, suffer the reproach of all civilized nations, and the frowns and chastisement of the God of the whole earth.

The Sabbath question is also yet undecided; and we have the same fears in regard to this that we have expressed on that which relates to the Indians. Was it not a most extraordinary appointment of the Speaker of the House of Representatives, to make the very man who last year reported adversely, and we will say slanderously too, to the petitioners in favour of Sabbath observance, the chairman of the committee in the other house, to whom this same subject was referred? Was this treating fairly and impartially the petitioners in favour of a repeal of a part of the Post Office law? The sapient reporter of the last year has again reported, in a style worthy of his intellect, his moral principles, and the subject which he advocates. By Mr. M'Creery, the minority of the committee, he has been answered, we are glad to say, with sound argument, modest statement, and decisive confutation.

It appears that a dinner was lately got up at Washington in honour of the birth-day of the late President Jefferson. The publick papers state that it was attended by President Jackson, Vice President Calhoun, several of the heads of departments, and many members of Congress. With its political objects we have no concern. But we feel it to be a sacred duty to notice for the information of our Christian readers, and for the expression of our own mingled emotions of grief and abhorrence, a sentence uttered by a Mr. Pope, the present governor of the Arkansas Territory. He prefaced the giving of a toast by a short speech, in which he referred to the Declaration of Independence penned by Mr. Jefferson, and which he characterized by saying—"It is inferior only in grandeur and sublimity to the declaration of the Most High to the nations, 'I AM THAT I AM.'" Thus, in the toast giving part of a festival, in the presence of the highest authorities of our country, a mortal man—and that man a reviler of divine revelation—is eulogised by a reference to the manner in which the eternal Jehovah announced his awful name, self existence, and resistless power, for the encouragement of his peculiar people, and the dismay of an arrogant and oppressive monarch. This shocking profaneness has, we perceive, called forth, and very justly, a severe reprehension from the editor of a secular newspaper. For ourselves, we shall only say, that, taken in all its connexions, it painfully reminded us of another festival, in which a self-moved hand wrote on the wall of the banquetting room, MENE TEKEL, as the fearful and final doom of a profane court and an impious nation. As ours is a representative government in the strictest sense, what our legislators and rulers say and do, must be considered as said and done by *the nation*—more so, by far, than if we lived under an hereditary monarchy, or any other form of government, in which the popular influence was less direct and dominant. We reprobate as much as any Owenite, or other infidel in our land, the union of church and state—we believe it would be injurious to both, in the highest degree. But how long will a community, styling itself Christian, elect as their representatives men who outrage every Christian feeling, and expose their country to the judgments of Almighty God! Let every Christian in the United States look to this.

A murderous duel, within the last month, was fought in the neighbourhood of Philadelphia, and one of the combatants was shot through the heart and died on the spot. In this duel four naval officers, of an inferior grade, were concerned, and the party killed was a citizen of Philadelphia. When information of this transaction reached our government, the Secretary of the Navy, Mr. Branch, represented it to the President, and recommended that the officers concerned should be dismissed from the service—"Let their names be stricken from the roll," was the prompt and laconick reply of President Jackson—For this noble and decisive measure, our President deserves the gratitude of every friend of virtue and humanity in the American Union. No victory that he ever won, merited the approbation and honours of his country more than this single act. It is a wreath of laurel in his civick crown that will never fade. Let the act be followed up with a few more of a like character, and the stain of blood, shed in the fashionable *murders*, called *duels*, will no longer pollute the soil of freedom.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

MAY 1, 1830.

BOARD OF MISSIONS.

The period is so near at hand, when the Annual Report of the Board will be presented to the General Assembly, and through them to the churches, that we deem it unnecessary to enter into any details, at present, respecting our past operations in the Missionary cause. It may, however, be gratifying to our distant readers, to be put in possession, at this time, of a brief general statement of what has been accomplished by the Board since the 1st of May, 1829. To embrace such a statement in few words, we, therefore, remark—That the grand *results* of the operations of the Board, during the current year, are *more than double* of what they were the year preceding. Although the *number* of Missionaries, employed in the course of the year, falls a little short of *twice* the number employed in the year preceding, yet the amount of ministerial labor embraced in their commissions, and the amount of such labor actually performed, are nearly *three times* as great. The whole number of Missionaries and Agents is about one hundred and eighty, and about *four-fifths* of them have been commissioned for *one year* each.

The number of Auxiliaries has been more than doubled. These now amount to between 3 and 400. There has also been a like increase of the number of congregations, and destitute districts supplied. The pecuniary resources of the Board, embracing both the *actual payments*, and the *pledges*, which will soon be redeemed, are about twice as large as they were last year, and efforts are now making which promise a speedy increase of such resources.

A great amount of good, we have reason to believe, has also been already done, by the monthly publication of the Board. About 5000 copies of this work are now regularly distributed among the churches in nearly all the different states of the Union, and from the constant and rapid increase of our subscribers, we are encouraged to believe, that we shall be able to circulate twice this number of copies of a second volume.

The future prospects of the Board, in respect to an increase of Missionaries, are peculiarly animating and encouraging. We are now in possession of the names of nearly *thirty* well qualified men, who expect to engage in our service in the course of the ensuing six months, and more than one half of these have expressed a willingness to go to the south and southwest

Under these favorable circumstances the Board of Missions are enabled to look forward to their approaching anniversary with a degree of pleasure and confidence, which they have never before felt under similar circumstances. We have already experienced so many gracious tokens of the approbation, and favor of the Great Head of the church; and have received from a large number of important Synods, Presbyteries and Sessions, so many expressions of interest and confidence, that we cannot entertain a doubt of being hereafter sustained and encouraged by the counsels and prayers of that venerable judicatory, whose servants we are, and by the increased efforts and contributions of the churches generally.

It affords us very great pleasure to know, that the operations of kindred societies in our land have been considerably extended, and their resources increased, during the past year. Experience, therefore, shows, that all may exist, and act independently, and with great efficiency, without any injurious interferences and collisions. Our heart's desire, and prayer to God is, that they may thus continue to exist, and act, and that a divine and abundant blessing may rest upon them all.

PRESBYTERY OF NEW CASTLE, PA.

The stated meeting of this Presbytery was held at the Lacock church, in Lancaster county, on the 6th and 7th of April. On Tuesday at 12 o'clock, the opening sermon was delivered by the Rev. Robert White, to a pretty numerous and very attentive audience. In the afternoon of the same day, the Corresponding Secretary of the Board of Missions presented to the Presbytery a brief statement of the past history, present condition, and future prospects of the Board, at the close of which, the Rev. Dr. Dickey, and the Rev. Messrs. Barr and White were appointed a committee to take this statement into consideration, and report to the Presbytery such resolutions as they might think proper to be adopted. In the evening there was preaching in three or four different neighborhoods, by members of the Presbytery, and the meetings were all well attended.

On Wednesday, at 11 o'clock, A. M. agreeably to previous arrangements, the Presbytery united with the church of Lacock, in divine service, and the celebration of the Lord's supper. The sermon was preached by Mr. Wm. B. Worrell, a candidate for licensure from the Princeton Seminary, and the tables were served, and addresses delivered by three of the brethren previously appointed. The congregation was large, the services appropriate and interesting, and a remarkable stillness and solemnity were apparent throughout the whole of the exercises. The occasion, in this Presbytery, was novel, and proved to be so deeply interesting and profitable, that a resolution was subsequently adopted to administer the ordinance hereafter at every stated meeting of the Presbytery, on the second day of its sessions. It was, indeed, a precious and delightful season, both to the ministers, and private members of the church, and not a few of the spectators appeared to be deeply interested and affected.—At the close of the services, and before the congregation retired, Mr. Worrell was licensed to preach the Gospel.

In the afternoon of this day, a call was laid before Presbytery by the congregation of New Castle, for Mr. *John M. Dickey*, to become their Pastor, and also a request from the elders of the congregation of Middletown for the ordination of Mr. *Robert M'Cachran*, who has been laboring as a Missionary among them for about two years past. The call was put into the hands of Mr. Dickey, and accepted, and a meeting of the Presbytery was appointed at New Castle, early in May, for the purpose of ordaining both the gentlemen named.

During the sessions of the Presbytery, parts of trials were exhibited by several candidates for the ministry, and the usual reports from the churches on the state of religion were received. From these reports it appeared that no powerful revivals had been experienced during the past year, but that there had been a gradual increase of members, and an encouraging attention to the means of grace, and to the various objects of Christian benevolence. All the proceedings of the Presbytery were characterised by unity of sentiment, and fraternity of feeling.

The committee appointed to take into consideration the statement submitted by the Secretary of the Board of Missions, made the following report, which was unanimously adopted, viz:

Resolved, That this Presbytery regard it as a duty of the highest importance, for every minister, every church session, and every Presbytery, to act on Missionary principles in their respective spheres, to co-operate with each other in so doing, and to co-operate according to their means and opportunities with the whole church of Christ in the great cause of going into all the world and preaching the Gospel to every creature.

Resolved, That we approve of the present organization of the General Assembly's Board of Missions, and do agree to co-operate with them in Missionary efforts; and we particularly recommend to our congregations the formation of auxiliary societies on the fifty cent plan recommended by said Board.

Resolved, That the Rev. Messrs. Barr, Douglass, and Dickinson, be a Corresponding Executive Committee of Missions for the ensuing year for the northern division of our boundaries, and Rev. Dr. Magraw,

Messrs. Graham and White, be a similar committee for the southern, whose duty it shall be to superintend Missionary efforts in co-operation with the Board of Missions.

Resolved, That the Rev. J. N. C. Grier be Treasurer for the ensuing year, whose duty it shall be to hold all monies, not otherwise appropriated, at the disposal of the Executive Committee of the Board of Missions.

Resolved, That the monthly publication, edited by the Corresponding Secretaries of the Board of Missions and the Board of Education, in connexion, be, and it is recommended to the patronage of the people under our care.

The way having been thus fully prepared, the Assistant Secretary, Mr. *Robert B. Campfield, jr.* is now visiting the churches in this Presbytery, with a view of organizing them into Auxiliaries to this Board, and obtaining subscriptions and donations.

Presbytery of Fayetteville, N. C.

By a communication from Fayetteville, received a few days since, we are happy to learn, that this Presbytery, at its stated meeting last month, adopted, with great unanimity, the plan of Corresponding Executive Committees, which was published in the January number of the Reporter, and that they are "unanimously resolved to do every thing in their power to support the present measures of the Board." The Committee appointed consists of three ministers and two ruling elders, viz.—Rev. Messrs. *Colin M'Iver*, *John M'Intyre*, and *Allen M'Dougald*, Mr. *David Anderson* & Dr. *Archibald Smith*.

New Presbytery of Oxford, Ohio.

We are happy to learn, from our agent in the Synod of Cincinnati, the Rev. *Wm. J. Frazer*, that the Presbytery of Oxford, at its first meeting, held a few days since, adopted resolutions of a decisive character, in favor of the Board of Missions, and the Board of Education of the General Assembly.—The plan of Corresponding Executive Committees recommended by the Board of Missions was approved by the Presbytery, and such a committee was appointed, and immediately organized, and we expect very shortly to be officially informed of their doings. Most of the congregations in this new Presbytery have already been visited by our agent, and we have reason to believe they will soon be fully organized as auxiliaries on the fifty cent plan. The members of the Presbytery have presented an example of liberality, which can scarcely fail to produce a salutary influence on the congregations. They subscribed to the Board of Missions sixty-two dollars, and to the Board of Education fifty-one. Should an equal amount be subscribed by each of the Presbyteries connected with the Assembly, nearly $6,000 might thus be secured for the Board of Missions, and $5,000 for the Board of Education.

Sessional Auxiliary of Steubenville, O.

We have recently received a communication from the Rev. *C. C. Beatty*, containing $136 32 cts. for the Board of Missions, from the auxiliary connected with his congregation, and also the plan which has been adopted by the Session of his church, for raising funds for the Board, and for other benevolent purposes. We are so much pleased with this plan, and with the happy results which have already been realized, that we feel constrained to lay it before our readers, and to recommend it to the particular attention of the Sessions of our churches. The amount collected the present year, in the congregation of Steubenville, for Missionary purposes, is more than double of what it was last year. The reason, doubtless, is, that they have adopted a *system*, and *acted* upon it *promptly*. Let all our Sessions do the same and a great increase of pecuniary resources will be the certain consequence. If there be any of the Sessions who need assistance in the labor of collecting, let *them* select and appoint to this particular duty such private members of the church, as they may think duly qualified, and aid them by their counsels and their prayers, and the work will be done.

The plan of the above named Session is as follows.

"The Session, believing that the cause of Missions, foreign and domestic, is at once one of the most important and generally interesting charities of the present day—a cause to which this congregation have contributed liberally in time past, and to which we believe them disposed to contribute liberally hereafter, feel desirous that some regular channel may be provided, through which offerings on this subject may flow to their desired object.

"The Board of Missions of the General Assembly of the Presbyterian church having recommended the plan of Sessions becoming auxiliary societies as the most proper and efficient method of managing Missionary business by the

churches, it was resolved unanimously,

1. That this Session become auxiliary to the Board of Missions of the General Assembly.

2. That while we consider ourselves as more immediately connected with that Board which is responsible to the highest judicatory of our church, yet that our great object shall be to foster a Missionary and benevolent spirit, and to offer a channel through which may be communicated offerings to any Missionary or benevolent soc. whatsoever.

3. That in our collections, every donor shall have the liberty of directing to what object or society his or her donation shall be appropriated, the Session engaging to forward the amount as soon, and at as little expense, as possible, with the understanding however, that unless some particular direction be given as to the donation, it will be forwarded to the Board of Missions.

4. That a requisite number of collectors, either male or female, be annually appointed to call on members of the congregation and others to subscribe and pay whatever they may think proper, and that no subscription be considered binding beyond the present year, unless it be so stated by the person subscribing. That all monies paid in before the 1st of April in any year, be counted as for that year, and all after the 1st of April as belonging to the ensuing year.

5. That the Treasurer of the Session keep a separate account of such monies, subject to the order of the Session, and that on the Monday of the next ensuing communion season after the 1st of April in each year, a report be read to the congregation after public worship, of the receipts and appropriations of the past year."

REPORTS OF MISSIONARIES.

Ohio.

From the Rev. Sylvester Scovel, Harrison, Hamilton Co. Ohio, February 4th, 1830.

"Through the good hand of God upon us, I am enabled to report the labours of 7 months of the year embraced in my commission, 6 only of which have been spent in this place. Preached often on my way, and at Cincinnati, where I arrived on the 13th of July: remained one week, and then commenced efforts in my present field. The field is wide. It commences a little below the mouth of the Great Miami and extends up this river and its tributary, the Whitewater, a distance of full 15 miles, embracing a region fertile almost beyond a parallel in this country: and though 40 years ago, the red-men and wolves were undisturbed possessors here, yet now the surface is covered with improvements, villages, and a dense bustling population. This population is enterprising and intelligent, and would not suffer by a comparison, in these respects, with any similarly selected number at the east. There is however a large part of one generation here, who have grown fearfully beyond the influence of religious means. In the absence of culturing and restraining influences, they have become Infidels, Deists, and Universalists; and are exhibiting the fruits of these errors in swearing, drunkenness, gambling, sabbath-breaking, and other such like vices. Against this desolating tide a few of different denominations have stood firm under many discouragements. They have prayed for the prevalence of truth not without success. Among these are our Methodist brethren, who with their light infantry, have penetrated every vein of the country. They preponderate in numbers here and have done much good. Of our denomination, there was, in my field one church scattered and feeble consisting of about 40 members. They had leagued themselves together however to pray that God would send them a minister, and when your missionary was directed into their neighbourhood, they thought their prayers were heard, and gave thanks to God.

An aged, respectable man, who had lived to see his 13 children reach the years of maturity around him, and who came from the doors of the sanctuary at the east, said, "I have wept when I looked upon my children, and thought there was no one to teach them the way of the Lord, I went into my cabin and plead and wrestled that God would remember us, and then looked up my lane to see if no one was approaching: ah, many a tear have I shed by the side of my brush-heaps when clearing my farm, and many a prayer have I there sent up for this church in the wilderness." I have heard much language of this kind. I have seen too the the tears of those who have been 5, 10, or 15 years away from the table of their Lord, and who mourned the decay of those affections which by such means were once wont to be cherished.

Influenced by such feelings the people gave us a warm reception, and have uniformly appeared studious of our comfort and usefulness. Their ef-

forts to render us contented and happy have been hitherto altogether successful. They soon began to finish their church, and though it had stood 9 years through various discouragements without door or window, and with only part of a floor, it is now inclosed, and is about to be finished and dedicated. This is the house in H. where I reside. At Lawrenceburgh, another of the places of my preaching, we have formed a church which now consists of 20 members. It is the county seat of Dearborn Co. Indiana. Our prospects here are good; far beyond our early expectations. At my other places of preaching there is nothing of special interest except that the way is opening at one of them for the speedy formation of another Church.

The attendance at stated places of worship is good and at some of them increasingly large and solemn. Let us not be forgotten in your prayers.

We are doing something in the bible cause, have formed 4 Tract Societies, in one of which the monthly distribution is commenced, 4 Sunday Schools in connexion with which are 3 flourishing Bible classes—have usually attended 2 prayer meetings each week—made about 175 family visits—attended 3 sacramental seasons—preached 99 sermons—admitted 42 to the communion of the church—baptized 7 adults and 12 infants—and travelled about 2300 miles.

Missouri.

On the 7th of December last, Mr. John F. Cowan, was appointed a Missionary to this State, with instructions to visit St. Louis, and consult with the Rev. Mr. Potts, respecting the particular field of his labours. Having been detained at Louisville for several weeks, on account of the ice in the river, he did not arrive at St. Louis until the 20th of February. On the 25th of the same month Mr. C. entered upon his Missionary labours in the congregations of Apple Creek, and Brazeu, in the counties of Cape Girardeau, and Perry. In a letter to the Cor. Sec. dated April 7th, 1830, Mr. Cowan gives the following interesting account of the fields assigned him, and of the commencement of his Missionary labours.

"During the month and 3 days, which passed from the time of my arrival at Apple Creek until I was interrupted as above stated, I preached 15 times, and rode 16 miles to fulfil another appointment which I supposed had been made, but was disappointed, and I also visited upwards of 30 families. This however is more labour than I have either intellectual or physical strength to perform, and more than I intend performing in future. The Apple Creek congregation is truly an interesting people. It is composed of emigrants from North Carolina. The church consists of 100 members. The congregation numbers from 3 to 400. Should emigration continue as it has done, it will soon be the largest church and congregation in the state of Missouri. It is now only exceeded in numbers by St. Louis church and congregation. They have subscribed from 150 to 200 dollars for the one half of my time. They have organized a Tract Society and forwarded 15 dollars for Tracts. We are also about commencing 2 Sabbath Schools, and have collected about $16 for library and School books. A female prayer meeting has also been suggested, and will no doubt be attended to.

The Brazeau church and congregation, is at present feeble. They desire the one fourth of my time, and for this object will subscribe from 50 to 100 dollars. The prospect in this place is also I think flattering. Emigration is rapidly going on. The present settlers are from North Carolina. At Brazeau, they have no meeting house, but are about to build one. This little church is in the vicinity of a considerable Catholic establishment, consisting of a college, a seminary and a monastery, and whilst from this circumstance it will labour under some difficulties, yet I hope it will shed and put forth a sufficiency of Gospel light and heat, to supersede in time the necessity of their wax candles.

From the above you will learn that the two congregations of Apple Creek and Brazeau are to have three fourths of my time. How much they will be able to raise towards my support I cannot exactly tell, but certainly betwixt 200 and 300 dollars, say 250. The other one fourth of my time, I intend labouring in 2 or 3 places in the vicinity, where in time, congregations may I think be gathered.

On Sabbath evening last your Missionary was ordained by the laying on of the hands of the Missouri Presbytery.

In conclusion your missionary would say that he feels grateful to God for sending him to his present field of labour; and also that he feels confident

that the support which you are at present affording to this people, will soon be returned with interest.

Revival in Andover, Allegany Co. N.Y.

At the earnest request of the congregations of Greenwood and Andover, N.Y. the Rev. Jabez Spicer was appointed on the 6th of January last, to labour in those places for 1 year, as a Missionary of this Board, to depend on the people for the principal part of his support. In a letter to the Cor. Secretary, dated March 1st, 1830, our Missionary gives the following brief account of a revival of religion in Andover.

"There has been a more pleasing work of Divine grace in Andover, than was ever before witnessed in the place. The little Church, feeling alarmed at the low state of religious feeling, the progress of vice, immorality, and false schemes of religion, deeply sensible that while Christians were slumbering the enemy was busy sowing tares, were aroused from their lethargy to use the means which God had appointed to promote vital Godliness and evangelical piety; they appointed stated meetings of the Church, which were punctually attended and spent in confessing their sins, supplicating forgiveness, and conversing upon the great and distinguishing doctrines of the Bible, which draw the parting line between the righteous and the unrenewed. God did not long leave them without an evidence of his gracious presence; meetings became more frequent and filled with anxious enquirers after truth, followed with evidence that a saving change was wrought in the hearts of some; fourteen have made a profession of their faith in Christ and united with the Presbyterian church; there are numbers more entertaining hopes, who will probably soon make a public dedication of themselves to God. There has been a remarkable soundness in the faith and clearness of understanding in the fundamental doctrines of the Bible, observable in those who have made a profession, especially when we consider how much has been done here as well as in other new settlements to prejudice the mind against the truth.

Progress of Temperance.

The cause of Temperance is rapidly gaining ground in all this region. Temperance Societies are formed in the respective towns and extending a salutary influence.

A wedding without wine.

On the 18th of February I was called upon to solemnize the marriage of Mr. H. P. to Miss L. S. in Greenwood. A large and respectable assembly were convened on the occasion, but not one drop of ardent spirits, nor even wine was admitted in the circle. The worthy bride, who has for many years been a professor of the religion of Jesus Christ, and considered by all her acquaintance eminent for piety, was earnestly solicited by a few to admit Madeira, Claret, Rosa and Flora, but she, with the decided approbation of the groom, stood firm never to be married in the presence of any such guests.

Illinois.

A second quarterly report has just been received from Mr. Isaac Bennet, a Missionary of the board in White County. The labors of Mr. B. are confined principally to the congregations of Carmi, and Sharon, but he preaches occasionally in four other places. The Great Head of the church has graciously smiled upon his efforts, and much good has already been accomplished, as will appear from the following extracts from his report.

"I have met with many discouragements and some opposition, but my prospects, I think, for the most part are assuming a more favourable aspect. Our meetings in the churches and also in the world are orderly and solemn, and, with few exceptions, they are well attended. In some places of preaching the assemblies are increasing, though the excitement which was at first produced by novelty, has in a great measure subsided. This itself is a symptom, which sometimes encourages me, especially when I consider the numerous obstacles, which the people must surmount in assembling to hear the gospel—obstacles which to eastern brethren would appear insurmountable.

My plan requiring me to range so extensive a field and to preach so frequently in public, to afford a partial supply to these churches, I have not found as much leisure to visit them from house to house as I have desired; hence I am not prepared to give a definite account of the state of things in the several congregations.

Awakenings and hopeful conversions.

I stated in my first report that in one or two of our churches there were some interesting appearances of a work of grace, which has since been in some measure extending. In personal conversation I have met with about thirty,

who are under convictions and to some extent awakened. Fifteen or sixteen of these are beginning in a greater or less degree, to indulge a hope in a crucified Saviour. The most of the latter number are within the limits of the Carmi and Sharon congregations; among whom (because you assigned them to me as my principal field of labour) I have devoted my liesure time in talking from house to house.

There are some encouraging symptoms in one or two of the other little churches; but I am not so well acquainted with the state of things among them; because I have not yet found leisure to visit them in their families, my time only suffering me to go to them once a month during the week days, and then, after preaching two or three times, to return immediately to other appointments. But I purpose so to arrange matters, as to spend some time among them during the ensuing month.

The attention of the brethren of Hopewell church (40 miles west of Carmi) appears considerably excited to the subject of religion. They seem to be taking their harps down from the willows, where they were hung for two years, during which they were entirely destitute of their order of preaching. Finding at one or two of my last visits to them, that their private cabins, were not sufficient, well to accommodate the assemblies, which collected, even on a week day, (for I have no sabbaths to spend with them;) they appointed a day for convening for the purpose of erecting some kind of a house for public worship.

Utility of Tracts.

The excitement produced by the gratuitous distribution of tracts, with which I was furnished by the liberality of the Pittsburg Society, has resulted in the formation of three Societies in my field; two of which were organized previously to my first report; to which the third has since been added, and the way has been prepared for organizing two or three more, as soon as I can find leisure to devote to that object.

Sabbath Schools.

Our Sabbath School at Carmi has survived the winter without suspending its operations; but the difficulties, which it has had to encounter, have reduced the number of scholars, but we hope that it will revive again, when the favourable seasons sets in, and when we receive a supply of books sent for, which will obviate the most serious difficulties.

As the spring has arrived we purpose to attempt the organization of a school at Sharon at our next meeting; an attempt which it was not thought advisable to make during the inclemency of the winter.

Settlement of a Pastor contemplated.

As these two little churches are very weak, and now deliberating on the subject of settling a pastor, and of supporting him from their own resources, I have not yet thought it expedient to propose to them the question of becoming auxiliary to your Board of Missions, or of contributing to its funds in any way at present.

Though I believe that the people are sensible of their duty; and disposed cheerfully to contribute to the utmost of their ability, as an expression of their gratitude for that most needful and timely aid, which they have received; for which they seem deeply to feel their obligations to your Board, under the Great Head of the Church, who disposes all events.

Want of religious Intelligence.

The 7 copies of the Reporter & Register sent to us have been received by the subscribers, who appear deeply interested in them, having their expectations fully realized. I believe they are doing good among us, and hope that they will have a happy tendency to awake up these little churches, because they direct the attention of the saints to those benevolent institutions patronized by the eastern brethren. With these glorious characteristics of the age in which we live, the churches in this place have too little acquaintance. Some publication which, like this, is furnished at a very reduced price, is the only medium, through which this poor western desolation can hope now to receive that interesting intelligence respecting the movements of the church, which is necessary to remove prejudices, and to facilitate the labours of missionaries in organizing benevolent Societies. When I can find a little time to devote to it, I design to use some exertions to obtain more subscribers to this work.

The following is a summary of my labours of the last three months: travelled 728 miles—Preached 75 times—attended the Monthly Concert twice—met a small Bible class weekly—made 28 family visits—formed one Tract Society—and distributed about 1800 pages of tracts.

Ohio.

From the report of the Rev. Robert Rutherford, a Missionary in the South Eastern part of this state, dated March 15, 1830, we have selected and would commend to the special attention of all our Missionaries the following remarks on the subject of

FAMILY VISITING.

"Your Missionary humbly hopes that his family visitations, which in Salt creek, and Ebenezer, are now nearly closed, have not been without profit, and that they have been no less profitable to himself, than to those with whom he held conversation. In these visitations he was sometimes enabled to come into close contact with youth and others, and to detect and expose the illusions by which they were deceiving themselves. Some of them seemed deeply impressed, and anxious to know what they should do to be saved. Thus he was enabled, he trusts, in some instances to speak to the heart, to show the danger of delay, and to point to the remedy provided in the gospel. One principal illusion, which seemed to lull many to sleep on the lap of carnal security, was a hope, that at some future time they would devote their lives to the service of Christ. Wherever he found this false illusion and dangerous hope, he endeavoured to explain to those indulging it, the blessed hope of the gospel; that it is founded on the rock of the Redeemer's righteousness and evidenced to be genuine by a constant and uniform attendance on all the ordinances of grace, and a scrupulous adherence to all the injunctions of the gospel; and then pointed out the danger of their present hope, and affectionately exhorted them to cast it away, and to seek in Christ that grace which would inspire them with that hope which would not make them ashamed. It is this false hope which obviously blunts our keenest weapons of attack upon the sinner. Hence this should be carefully sought out and exposed. Your Missionary preached in the evening, in the neighbourhood where he had visited during the day to crowded and solemn assemblies. And here permit him to remark, and the remark perhaps may be useful to some engaged in Missionary labours, that family visitation is of the utmost importance to build up the Church of Christ, and bring out families to hear the gospel. In family visitation the Missionary may often speak to the heart and conscience. His remarks may be more familiar, and pointed, nor are they so likely to be evaded. Besides he will be enabled, in this way, to render his sermons more extensively beneficial. Since your Missionary began his family visitations, our assemblies are more full, attentive, and solemn. Praying societies have been established. In this work he had much to encourage him. Requests were frequently made by families to be visited, and on several occasions a number associated together that they might be conversed with.

Opposition to Temperance Societies abating.

"Amidst a host of opposition we have at length succeeded in forming a Temperance Society at Olive, by the name of the Olive Temperance Society, of Morgan county, Ohio. The society at present consistst of between twenty and thirty members; it is however increasing in importance and numbers. Some of its most violent opposers are beginning to occupy neutral ground. Others, who are still unfriendly to the institution, have said that they will not use ardent spirits on their farms or in their families. At Ebenezer a society has been formed. At Salt creek your Missionary has been endeavouring to prepare the way, and confidently expects that an extensive and respectable society will shortly be formed there.

In this region there is much need for a reform. The monster Intemperance has stalked abroad, hitherto, unresisted, scattering fire brands, arrows, and death, in his train. Multitudes of different ranks and ages, have become his victims, and yielded to his iron grasp. But the cause of Temperance is the Lord's. It is moved on by the arm of Omnipotence, and must prevail. All the engines set in motion against it by earth and hell, cannot stop it, or even retard its progress. The fact that it is opposed argues well. Satan is obviously alarmed for the safety of his kingdom. The votaries of inebriation are beginning to tremble for their beloved Dagon, already prostrated in some measure, before the Ark of the God of Zion. May the Lord prosper the efforts of the friends of humanity, until the streams of Temperance, issuing as it were, from the throne of Heaven, shall refresh, and cheer every part of our beloved county.

Virginia.

Extract from a quarterly report of the Rev. A. D. Montgomery, dated Danville, April 12th, 1830.

I have the pleasure to know and believe that the influence of our little

church is not confined to the village of Danville. People from 15 or 20 miles around us are frequently in the place, and often attend church, and express their desires to have preaching of the same kind, in their respective neighbourhoods. One lady who not long since spent a fortnight, remarked, "we know nothing about such preaching where I live;" and expressed an ardent desire to be where she could hear the gospel.—Another, says she, "O, how great are your privileges here, I have nothing like this in my neigbourhood." —Another when leaving the place, after attending a communion meeting, said to her friend, "Let me know when your two days meetings take place, and I will come." They reside from Danville, from 15 to 40 miles. I hope, Sir, the day is not far distant when the Lord will more powerfully visit us in in this region.

"I must again ask the assistance of the Board another twelve months. I do not ask this, because I have done great services; but because the church is yet weak, and unable, of itself, under existing circumstances to support the gospel. I will use every prudent measure to aid the views of the Board, so far as my knowledge extends. There are very few who are not members of the Church that give any thing; and some of them not able to contribute but very little. Please accept my thanks, and the thanks of my dear people, to the Board for their former kindness. May Heaven's King reward your labour of love; not only here, but wherever your Missionaries go and preach Christ.

"The remaining 50 dollars will be thankfully received, whenever convenient to the Board to send it on. I hope this year to be able to send half of the 100 dollars back again.

GEORGIA.

From Mr. *Samuel R. Talmage*, a Missionary in the western part of this state, dated April, 1830.

"I have now been laboring as a Missionary in this state for five months.—During this period, I have travelled about 1300 miles, preached 55 sermons, and visited about 150 families. I have labored about two months on the east of the Flint river, and three in the new purchase, (by this is meant the tract of land last purchased from the Indians,) between the Flint river and Chattahoochee. The New Purchase promises to be an important part of the state.—Although it has been settled only two or three years, it contains a great number of inhabitants, and there is a constant stream of population flowing in that direction from the two Carolina's, and from the older settlements of this state.

There are several circumstances which are favorable to the progress of the Gospel. One fact is, that there is very little open infidelity. Deists, Universalists and Unitarians, have not taken that bold stand in this state which they have in many others. Another encouraging circumstance is, that they are generally willing and anxious to hear the preaching of the Gospel. The travelling of 8 or 10 miles to church is no insuperable difficulty to those who reside that distance from the place of worship.

On the other hand, there are some obstacles to the spread of the Gospel in the western part of the state. The unsettled moving state of society, the deficiency of common schools, and the prevalence of strong sectarian feeling, all contribute in some measure to retard the progress of the Gospel.

In conclusion, I would observe, that the present appears to be a crisis when a few ministers of the Gospel, men of piety, zeal, and conciliating manners, might, with the blessing of God, do incalculable good in the western part of Georgia."

REPORTS OF AGENTS.

From the Rev. Wm. J. Fraser, Springfield, Clark co. Ohio, March 26th, 1830.

Under date of Jan. 30, I informed you that I was confined from my labors, as agent of the Board, by sickness. After an illness of about three weeks, I resumed my business, and have been, I hope, faithfully employed. Through snow, rain, and mud, I have travelled five hundred and ten miles, visited nearly all the churches in the Presbytery of Oxford, and such in the Presbytery of Cincinnati as were not previously in connection with the Board or with the A. M. H. I have preached forty sermons, plead the cause of the Board in a separate discourse twenty-three times, assisted in administering the Lord's supper once, held several conferences or enquiry meetings, exhorted frequently, and visited sick persons and families as often as I had time and opportunity. I have felt a strong desire to do good as a common Missionary, as I early discovered that but little money could be obtained in this field at present. There are not in the Presbytery

of Oxford more than two congregations able to support a minister of the Gospel. Most of the other churches are struggling hard to procure even a small part of a clergyman's time. They will, however, nearly all do something. My course has been to lay the plans and claims of the Board before the people; sometimes starting a subscription and directing the Session to report success to their Presbytery; at other times leaving them to choose their own method of contributing. In all cases I have advised that the Session and Presbytery be the channels of communication. In places where there are ministers, I have acted with their approbation and advice. In my excursion, I visited the churches of New Jersey, Eton, Seven Mile, Bethel, Mount Carmel, Harrison, Lawrenceburg, Rising Sun, Zoar, Vevay, Venice, Hamilton, (lower) Springfield, Unity and Pisgah. Vevay, Lawrenceburg, Harrison, Venice, Bethel, Pisgah and Bell Brook may be set down as new auxiliaries.—Some others reported as auxiliaries, were organized before the present plans of the Board were matured, and had subscribed for *one year only*. These I have re-organized on the permanent plan. I have requested the Sessions to procure all the subscribers they can for the Reporter, giving the names and address to the corresponding committee of Presbytery, and receiving returns by their order.

Another report has been received from Mr. Fraser, dated April 10th, giving an account of his visit to the Presbytery of Oxford. Some of the results of this visit are noticed in a preceding page of the present number. It may here be added, that Mr. F. obtained 15 subscribers to the Reporter, and collected $34 25 cts. from auxiliary societies, which will be noticed in the report of the Treasurer.

New York.

In the course of the last month, the Assistant Secretary of the Board, Mr. *Robert B. Campfield, Jr.* spent a few days in the city of New York, and on Long Island. He visited the congregations of Wall, Murray, and Canal streets, and the 8th congregation, and received for the Board between three and four hundred dollars. He prepared the way for the formation of an auxiliary in the Pearl street congregation, and had assurances from the Pastor, the Rev. Benjamin H. Rice, that an auxiliary should be organized early in the month of May. He also visited the congregation of Jamaica, L. I. under the pastoral care of the Rev. E. W. Crane, and received encouragement that $100 would be raised in that congregation before the meeting of the Assembly.

In the Wall street congregation there is one subscriber for $100, one for $50, one for $25, one for $20, and several for $10 and $5 a year for 10 years.

Presbytery of Concord, N. C.

A Communication has just reached us from the Rev. *R. H. Morrison*, containing the pleasing intelligence that this Presbytery, at its last stated meeting, held a few days since, "resolved, cordially, to unite with the Board of Missions, and to give it all the co-operation in their power."

A Corresponding Ex. Committee was appointed, consisting of the following persons, viz:

Rev. John Robinson, D. D. Rev. M. Wilson, D. D. Rev. Robert H. Morrison, Rev. Stephen Frontis, Rev. Henry M. Kerr, Rev. John Silliman; John Phifer, Esq. Col. Wm. S. Allison, and George Andrews, Esq.

Of this Committee the Rev. John Robinson, D.D. Concord, N. C. is Chairman, and the Rev. Robert H. Morrison, Charlotte, N. C. Cor. Sec. and Treas.

Presbytery of Erie, Pa.

By a letter received April 27th from the Rev. *Johnston Eaton*, we are gratified to learn, that this Presbytery, at its late stated meeting, resolved itself into a Cor. Ex. Committee of the Board of Missions. "The members," says our correspondent, "are very cordial in giving whatever assistance may be in their power, to the Board. Associations have been formed, in a number of our congregations, on the 50 cent plan, and we hope there will be more."

NEW AUXILIARIES.

New Jersey, Lamington; *Pa.* Northumberland, Fairview, Mount Pleasant, Sawickly; *Indiana*, Bath; *Kentucky*, Pisgah, Cynthiana.

The following auxilliaries have just been reported by our agent, the Rev. John Hudson. The particulars of his report must be deferred until the next month.

Arbans, Bethesda, Walnut Hill, Hopewell, Georgetown, Frankfort, Winchester, Mount Sterling, Springfield, North Middletown, Carlisle, Maysville, Dansville, Greensbury, Montfordsville, Glasgow, Bowling Green, Russellville, Elkton, Elkton Academy, Hopkinsville, Hinton's School, Clarksville, Concord

Church, Union Church, Greenville, Mount Zion, Mount Pleasant, Bethany, Caney Fork, Augusta. Total 329.

We are gratified to learn, from the First Annual Report of the Watertown Presbytery, which has recently come to hand; that, within the bounds of this Presbytery, and the Black River Association, both of which are Axuilliary to this Board, there have recently been organized 22 Congregational Auxiliaries: viz. Watertown, Adams, Antwerp, Oxbow, Theresa, Alexandria, Champion, Rutland, Brownville, Sackets Harbour, Le Roy, Orleans, Rodman, Lorraine, Ellisburg, Lowville 1st church, Lowville 2d church, Martinsburgh, Denmark, 2d, Cape Vincent, Smithville, and North Adams. From 17 of these congregations $367,09½, have been paid into the Treasury of the Presbytery; and the returns of the rest are expected shortly. The plan of Auxiliary Associations, adopted by this Presbytery, is essentially the same as that which has been recommended to all the churches by the Board of Missions, and we are not surprised to hear from the Executive Committee the following decisive testimony respecting the excellence and efficiency of the plan: "The Committee cannot refrain from congratulating the Presbytery on the adoption of the plan they have introduced within our bounds; as they think it adapted, if carried into full effect, to call forth the physical and moral energies of our churches and congregations more extensively and successfully, than any other system heretofore employed. To realize, however; a result so desirable, great dependence, under God, must be placed upon the ministers and officers of the several churches, without whose active and even zealous co-operation, comparatively little can be done in promoting the interesting and momentous objects that lie before us."

We cannot but indulge the confident expectation that an example so truly praise worthy, and an effort so successful, will soon have its proper influence upon other Presbyteries, and prompt them to similar, and equally successful efforts in the cause of Christian benevolence.

MISSIONARY APPOINTMENTS.

Rev. Pierce Chamberlain, 12 months to the Presbytery of Erie, Pa.; Mr. G. H. Hampson, 3 months to same Presbytery.

Rev. L. B. Sullivan, 12 months to the 1st and 2d congregations, Pembroke, N. Y.

Rev. A. Rawson, 12 months to Royalton and Shelby, N. Y.

Mr. John Montgomery, for 12 months to Northumberland co. and adjacent vacancies in Northumberland Presbytery, Pa.

Mr. Robert Young, 12 months to Millersburg and East Hopewell, Holmes co. O.

Mr. John S. Galloway, 3 months to Frederick and vicinity, Md.

Mr. W. B. Worrell, 2 months to Stillwater, Sussex co. N. J.

Mr. J. W. Cunningham, 6 months to Dutch Neck, N. J.

Rev. A. B. Lawrence, 12 months to Lebanon, Wilson co. Tenn.

Mr. Wm. Carlisle, 12 months to Varrenes and Broadaway, S. C.

Mr. John W. Woodward, 3 months to the Presbytery of Watertown, N. Y.

Rev. Moses Hunter, 1 year to the congregation of Angelica, N. Y.

Rev. John McKinney, 6 months to congregation of Harmony, O.

Rev. John Hunt, 1 year to congregation of McConnelsville, Deerfield & Windsor, O.

Re-appointments.

Mr. James B. McCreary, 12 months to Lawsville and Great Bend, Susq. co. Pa.

Rev. John Rhoads, Northmoreland, Braintrim, and Windham, Luzerne co. Pa.

Rev. David Page, 12 months to Knowlesville, Orleans co. N. Y.

Rev. N. Gould, 12 months to Ellicotville, N. Y.

Rev. E. Hart, 12 months to Springfield and Elk creek, Erie co. Pa.

Mr. G. W. Warner, 12 months to Coshocton and Mill creek, O.

Rev. James Nourse, 2 months to Snow Hill, Md.

Rev. A. D. Montgomery, 12 months to Danville, Va.

Rev. Richard Brown, 1 year to congregations of Mount Hope and Congress, O.

Rev. James Cunningham, 1 year to congregations of Mary Ann, West Carlisle and Wakitomika, O.

Rev. Jacob Wolf, 1 year to congregations of Blooming Grove, Bethel and Sharon, O.

LETTERS RECEIVED.

W. W. Phillips, N.Y.; L. Ellis, N.Y.; B. Latham, O.; W. W. Williams, N.Y.; J. Spicer, N.Y.; N. Gould 2, N. Y.; J. Paine, Va.; A. B. Lawrence, Tenn.; J. Burtt, N. J.; W. McJimsey 2, N.Y.; J. L. Governeur, N.Y.; G. Duffield, Pa.; J. Bailey, N. Y.; J. S. Weaver, O.; S. Scovel, O.; W. J. Fraser, O.; W. G. Driver, Ga.; J. H. Weakley, Ala. R. Rutherford, O.; C. E. Avery, N.Y.; Elders of the Presb. church, Lawsville, Pa.; E. Fisk, N.Y.; J. McElhenny, Va.; G. Colton, N.Y.; J. D. Pickands, N.Y.; P. Dittoe, O.; B. McDowel, N. J.; Trustees of the congregation of Pembroke, N. Y.; G. W. Warner, O.; J. Montgomery, N. J.; R. B. Campfield, N. Y.; T. Davis, Tenn.; Committees of the Churches of Varennes and

Broadaway, S.C.; R. G. Lynn, O.; S. Montgomery, Pa.; J. Blythe, Ky.; W. Sickles, Ind.; C. McIver, N.C.; J. Rhoads, Pa.; H. Van Deman, O.; J.D. Stephens, St.Peters.; J. Fine 2, N.Y.; G. G.Sill, N.Y.; J.Talmage, Ga.; W. Lawrie, D. C.; D. A. Sayre, Ky.; W. Wallace, O.; W. Smith, Tenn.; J. Mc Dowel, N. J.; C. C. Beatty, O.; P. Lamar, Ga.; J. T. Ewing, Ga.; J. R. Talmage, Ga.; W. H. Williams, N. Y.; G. Spring, N. Y.; H. Safford, N.Y.; T. Barr, O.; J. W. Cunningham, N. J.; J. Montgomery, N. J.; C. Riggs, Pa.; J. S. Galloway, Pa.; E. Hart, O.; J. Smith, Pa.; J. A. Agnew, Pa.; J. F. Cowan, Missouri; W. J. Fraser, O.; G. W. Warner, O.; W. M. Colm, O.; J. Gloucester, Pa.; J. Brackenridge, Md.; J.Marshal, Ky.; J. Hunt, O.; Elders of the Church at Mount Pleasant, Pa.; J. K. Burch, Ky.; J. Eaton, Pa.; Elders of the Church of Angelica, N. Y.; M. Hunter, N. Y.; G. Colton, N. Y.; J. Reiley, O.; N. Gould, N.Y.; J. Barr, Pa.; E. D.Andrews, N.Y.; J. H. Monroe, N.Y.; J. W. Woodward, N. J.; R. Armstrong, Tenn.; S. H. Crane, Ky.

ACCOUNT OF CASH RECEIVED

By the Board of Missions of the General Assembly of the Presbyterian Church, during the month of April, 1830.

Billbrook, Ohio. From auxiliary society, per Rev. W. J. Fraser,			$2 31
Blairsville, Pa. From Presb. congregation West Union, per Mr. T. Davis,			22 87
Proceeds of Missionary box kept by Mrs. S. G. R. Davis, per do.			7 14
Donation from Mrs. S. G. R. Davis, per do.			5 74
Avails of rags,			1 12
Bardstown, Ky. From auxiliary society ad. per D. A. Sayre,			0 50
Cumberland co. Pa. Donation from a friend, per Rev. G. Duffield,			20 00
Clermont co. Ohio. Collection per Rev. R. G. Lynn,			8 75
Deerfield, N. J. From auxiliary per Rev. Mr. McFarland,			13 00
Annual col.			4 00
Dayton, Ohio. From auxiliary society, per Rev. W. J. Fraser,			25 00
East Liberty, Pa. Do. S. Thompson, Tr.			35 00
Frankford, Pa. From Juvenile Society for Indian Missions. per Rev. Mr. Biggs,			16 65
Forks of Brandywine, Pa. From Female Missionary Society, per Rev. J. N. C. Grier,			20 00
Do. Young Men's Missionary Society, per do.			6 00
Fairfield, N.J. Collection in Presb. congregation, per Rev. Mr. Osborn,			26 31
Greenwich. Annual do. do.			3 25
Huntington, Pa. Collection do. Rev. J. Peebles,			10 62
Lambertsville, N.J. Donation from Wm.Wilson,			2 50
Lacock, Pa. Do. Mr. Joseph Walker,			2 50
Millville, N.J. Collection in Presb. congregation, per. Rev. J. G. Force,			5 00
Newark, Del. Annual subscription of St. George's Church, per Mr. Samuel Bell,			10 00
NewYork. From Robert Lenox, Esq. his subscription for 1830,			100 00
Additional annual subscription from the 1st ch. per Rev. R. B. Campfield,			251 00
Do. Irish do. Canal street, per do.			51 17
Donation from a member of Dr. Spring's church, per do.			5 00
Ogdensburgh, N.Y. Do. Hon. John Fine,			20 00
Oxford, Ohio. From Corresponding Executive Committee, per Rev. J. A. Ogden,			21 00
Philadelphia, Pa. Donation from a lady of 2d Presb. church,	14 00		
Subscription from 2d Presb. church, per Mr. R. H. Smith,	10 50		
Additional annual sub. from 6th Presb. church,	14 00		
Annual sub. in 2d Psesb. church. per R. H. Smith,	4 00		
Monthly concert collection in 12th Presb. church,	2 63		
From a member of aux. soc. 1st Presb. church,	0 50		
Do. do. 2d do.	0 50		
From the "Allen Juvenile Society for doing good,"	12 00		
From members of a Female School in the city, for the Indian Missions.	4 25		
		62 38	
Pisgah, Ohio. From auxiliary society, per Rev. W. J. Fraser,		1 50	
Poland, Ohio. Do. do. S. Thompson, Tr.		31 74	
Do. a little girl, for the Indians, per do.		0 26	
Paintlick, Ky. From auxiliary society, in part,		6 00	
Reading, Pa. Received of John McKnight, Esq. by the hands of the Rev. Dr. Ely, in behalf of 40 sub. to the 50 cent plan, procured by Dr. Ely while agent,		20 00	
Schiloah, Tenn. Subs. in Presb. congregation,		15 00	
Salem. From missionary society, per Mr. J. Davis,		28 13	
Salem, N.J. Collection in Presb. church, per Rev. Mr. Burtt,		1 50	
Steubenville, O. From aux. society, per Rev. C. C. Beatty		136 52	
Troy, O. From do. per Rev. W. J. Frazer,		2 75	
Union and Doe River, Pa. Annual subs. per Rev. A. G. Morrison,		13 50	
Versailles, Ky. From auxiliary society ad., per D. A. Sayre,		5 00	
Welsh Settlement, Muskingum co. O. Collection in congregation, per Rev. J. Culbertson,		7 00	
Washington, O. From auxiliary society, per Rev. W. J. Fraser,		6 50	
Missionary Reporter, from sundry subscribers,		65 50	
SOLOMON ALLEN, *Treasurer,*			
No. 18, South Third Street.		$1099 51	

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

DESIGN OF THE BOARD.

Before submitting to the Presbyteries a plan of co-operation, in the education cause, the Executive committee deem it proper to bring, distinctly into view, the design for which this board was instituted, and some of the leading principles on which its opperations are conducted.

Let it be remembered, then, that it is an institution of the *Presbyterian Church*, responsible to *her* in all its transactions; and, that it is intended to be the channel through which *she* is to put forth her *united* strength, in bringing into the plenteous, Gospel Harvest, ministerial laborers of the right spirit, and with the requsite qualifications;—that it is designed to supply the wants of the *whole* church, in its length and breadth; and, also to raise up men to bear the glad tidings of salvation to the heathen world. In aiming to accomplish these ends, the Board feels bound to notice and aid, so far as may be in its power, young men, of the right character, in *all parts* of the United States without partiality, and without a wish to change their location, or Presbyterial connexion. In calling upon any portion of our church to assist in this work, we can say, in the words of Paul to the Corinthians, 2 Cor. viii. 13.—15. "We mean not that other men be eased, and ye burdened; but by an equality, that now, at this time, your abundance may be a supply for their want, that their abundance, also, may be a supply for your want, that there may be equality: as it is written: He that had gathered much had nothing over; and he that had gathered little had no lack." In some places, there are candidates, and but small means for their support; in other places the means are ample, but the candidates are few. The Board serves as a medium, through which to attain that *equality* of which the apostle speaks, in this labour of love and work of faith.

In conformity with these views, aid is furnished according to the real wants of each beneficiary; one hundred dollars per annum, being the utmost that is allowed to any one. Every beneficiary is considered as on probation, during the whole course of his preparatory studies; and the Board witholds aid whenever the candidate appears, on good and sufficient evidence, to have become unworthy of its patronage.

The young men are not required to give bonds to refund the money expended on them, but it is confidently expected that they will, from a sense of duty, refund, whenever they shall be in circumstances to do so; that contributions to this object may be rendered as extensively useful as possible: At the same time, we deprecate the idea of involving our beneficiaries in a *debt*, which they must discharge at all events. If, when duly authorized, they go to the destitute, or engage in missionary labours; at home or abroad,—if they give themselves assiduously to the work of the ministry, the church will certainly regard their *service*, as of more importance to the interests of the Redeemer's kingdom, than the refunding of the money expended on them, while preparing to preach the gospel.

In taking up candidates, we feel bound to exercise great caution; and we hope, those who undertake to recommend them, will bear in mind, that, without care and circumspection, the funds designed for this sacred purpose, may be perverted or misapplied. Unequivocal testimonials ought to be had, to their experimental acquaintance with religion,—the religion of the Bible;—to their talents, or capacity and aptness to learn;—to their habits of industry, modesty, and sobriety;—and to their intelligent and decided attachment to the doctrines and usages of the Presbyterian church, as recognized and set forth in her Confession of Faith, Catechisms, and Form of Government.

We wish also to establish and maintain, over our benificiaries, a wakeful, but kindly supervision. This can be done, to some extent, by occasional visits from the Corresponding Secretary and General agent, and by means of Examining Committees, and other friends of the cause.

With these views, and on these principles, we hope our brethren, throughout our whole connexion, will be disposed to unite with us, in this very important business: "The harvest truly is plenteous; but the labourers are few." We submit the following

PLAN OF CO-OPERATION.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young

men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transactions to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations, it may be deemed expedient to form an education society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed into Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and neutralized, by the energies and offerings of the strong? We deem it proper here to republish a few articles of the Constitution:

Art. VII. No young man shall be patronized or assisted by an auxiliary society, unless he produce a testimonial of his hopeful piety and talents, from some Presbytery, under whose care he shall have been taken.

Art. VIII. Auxiliaries may make such arrangements and selection of a seminary for the young men under their patronage, as they shall deem most eligible for the prosecution of their education whether Classical or Theological.

Art. IX. The auxiliaries shall send to the Board all the surplus funds in their hands, which may not be necessary for the accommodation of those immediately depending on them for support.

Art. X. Every auxiliary shall forward, annually, a report of its proceedings to the Board, in season to enable the Board, whose duty it shall be, to report to the General Assembly.

Art. XV. When any Presbytery has no beneficiary on its funds, it is required to forward them to the Treasurer of the Board, that the same may be appropriated.

Should the foregoing plan be adopted generally, and carried into effect with vigor and zeal, we have no fears as to the success, and usefulness of the Board.

A STRONG APPEAL.

Extract of a letter from a clergyman in the State of New York, to the Corresponding Secretary.

Rev. and Dear Sir.—You have probably heard that it has pleased the great head of the church, to grant to the people of my charge, a special effusion of his holy spirit. No one feature of this work, has awakened a deeper interest, than the ardent desire, felt by some peculiarly interesting young men, the hopeful subjects of this work, to devote themselves to the gospel ministry. A young man prosecuting the study of the law has devoted himself, and four others. My object in writing is to solicit aid for two only at present. Both of these young men give decided evidence of ardent piety, and talents to render them useful in the ministry. One of them is 22 years of age, and will be able to join the junior class next fall, in any of our colleges; and if aided by you, will do so. The other aged 19, will enter freshman, a year from the coming fall. Both these young men are destitute; both wish to enter some academy, without delay, and give themselves wholly to study. If you do grant the aid requisite, will you recommend some acade-

my? I feel solicitous that they should be in some situation, in which they may be trained up in the truth, as taught in our standards. As I expect to attend the General Assembly, I shall defer till I see you, the application in behalf of at least three more.

P.S. You will oblige me if you give an immediate answer.

This is, indeed, a touching case. Here are five young men, among the fruits of a revival, in one congregation, desirous of dedicating themselves to the service of God, in the ministry of the Gospel. But they are destitute of the means of defraying the expense of a suitable education. Can the friends of the Redeemer, who have been blessed of God, in their basket and in their store, turn away with indifference from such an appeal, while six hundred congregations in our own immediate connexion, and millions of heathen are suffering a famine of the word of the Lord—the bread of life?

A GOOD EXAMPLE.

The Presbytery of Carlisle, at its late meeting, in Chambersburg, declared itself auxiliary to the Board of Education of the General Assembly; and appointed an executive committee, consisting of two ministers and three elders, with instructions to take measures to ascertain the number of suitable young men within its limits; and to raise funds for the purpose contemplated by the Board. The Committee met, during the sessions of Presbytery, and agreed upon a Circular, to the Church Sessions, submitting to them a plan of co-operation, and urging them to a speedy and zealous attention to the subject. The Committee is composed of,

Rev. James Williamson, Hogestown, Pa.
M. L. Fullerton, Hagerstown, Md.
Mr. John Robertson, do. do.
John Brownson, Mercersburg, Pa.
Samuel Blood, Chambersburg, do.

This Presbstery comprises about *forty* congregations; should these furnish, on an avarage, $20 per annum, the amount would be $800. The last Statistical Tables, adopted and published by the General Assembly, though no reports were had from several of the churches, inform us that there are in this Presbytery, 4689 communicants. We only advert to these facts, to show what might be done. were all disposed to contribute as the Lord hath prospered them.

A VOICE FROM OHIO.

A Presbyterian minister, in the State of Ohio, applies very modestly for a little pecuniary aid, in behalf of two of his *seven sons;* both hopefully pious, and solicitous to devote themselves to the work of the gospel ministry. One of them expects to graduate next autumn, and the other is just entering upon his classical studies. Will not the Presbyteries and churches in that great and flourishing state sustain such an appeal as this? Shall a faithful laborer in the Lord's vineyard, who has raised a large family, on small means, and grown gray in the service of the church, ask in vain for asistance, in the support of these *sons of the church*, while they are preparing to preach the everlasting gospel? The Board wish to extend assistance to all applicants, whose claims appear to be good; but this will be impossible, unless funds are put at their disposal, proportionate to the number of applications.

TESTIMONIALS.

When application is made to the Board for assistance, the names, residence, age, capacity, attainments, piety, and church relation of the candidate, should be particularly specified, and well attested. The funds of the Board are a sacred deposit; and appropriations cannot be made, without full and satisfactory information, on the foregoing points.

COMMUNICATIONS AND REMITTANCES.

Communications in regard to the general concerns of the Board should be addressed, either to the Chairman of the Executive Committee, or to the Corresponding Secretary, and General Agent.

Remittances in money, should be directed to John Stille, Esq. Treasurer, Walnut street, west of 12th street, Philadelphia.

MEDIUM OF INTECOURSE.

The "Missionary Reporter and Education Register," is designed as a channel through which information may be given to our brethren, in relation to the wants of the church, and the operations of the General Assembly's Missionary and Education Boards. These two institutions are so intimately connected, that it seems highly proper that their claims should be presented *together*, to the Presbyterians of this country. We hope therefore, that some pains will be taken by pastors, and

and agents, and elders of the church, to increase the list of subscribers. The price is as moderate, as any reasonable man would desire. It barely pays its way, with our present subscription. We now publish five thousand copies; and by a little exertion, the list of subscribers might be quadrupled in a short time. We do earnestly request attention to this subject.

MILLENNIAL GLORY OF THE CHURCH.

Extract of an Address before a Missionary meeting in the city of Philadelphia, Oct. 1828, *by Rev. Dr. Alexander.*

"One thing which must undoubtedly preceede this event, is the preparation of suitable instruments to evangelize the world. Men of the right spirit must be trained and disciplined for the service of the Lord, in sufficient numbers to bear the message of salvation to every nation under heaven. At present, therefore, it is evident that we are not prepared to carry the commission of our Lord into full effect, because the necessary instruments are wanting. But if the Great Head of the church intends that she shall achieve any thing great in promoting this glorious cause, her attention will be turned, with great earnestness, to the business of searching out, and training up young men for the ministry." This will be felt by all Christians, to be a most important and solemn duty; and no promising candidate for the sacred office, will be prevented from proceeding in his preparatory studies, for want of the means of prosecuting them. It will be a favourable sign of approaching good when the number of faithful preachers of the gospel is multiplied.—

But not only must the *number*, but the *qualifications* of ministers, also be increased. When God is about to accomplish a great work upon earth, men will be raised up, possessing the spirit of the apostles and primitive martyrs; —men who will not count their lives dear, nor be unwilling to seal their testimony with their blood, if the honour of their Lord should require such a sacrifice. Indeed, it is not reasonable to expect, that the conversion of the world will be achieved, without the shedding of blood. The grand adversary of God and man, will not relinquish his government of the world, without a struggle. Whenever the same spirit which actuated the first preachers of the Gospel, shall animate the breasts of missionaries, and when the strong holds of sin begin to fall before the spiritual weapons of the Gospel, Satan will come forth to the contest, with horrible rage; and the more, because he will know that his time is short. Know then, that as soon as ministers of the Gospel shall be multiplied, and when they shall manifest a full devotion to Christ and his kingdom, then will there be good reason to auger that the triumph of the church is near."

REPORTS TO BE FORWARDED IN SEASON

It is exceedingly desirable that the reports of Presbyteries and Auxiliary Societies, intended to furnish materials for the Annual Report of the Board to the General Assembly, should be forwarded to the Corresponding secretary, at 214 Spruce street, or 25 Sansom street, with as little delay as possible. Those commissioners to the Assembly who may be charged with reports, on the subject of education, are requested to deliver them immediately, on their arrival in the city.

Collections for the Board of Education by the Secretary and General Agent, during the months of March and April. 1830.

From members 1st ch. Alex. D.C.	$74 62½
Sabbath School, do. do.	11 00
members 2d ch. do. do.	41 00
Collection in ch. Georgetown, do.	26 33
From members do. do. do.	37 50
Collection in 1st ch. Wash. do.	15 00
From individuals do. do.	86 00
do. 1st ch. Balt. Md.	440 50
do. 2d do. do. do.	51 43
Hon. W. Ramsey Carlisle, Pa.	10 00
	$793 38½
members 7th church Philia.	39 33
do. 8th do. do.	110 62
do. ch. Princeton N. J.	13 50
do. 6th ch. Philia.	15 00
One annual subsbriber in church of Carlisle, Pa.	1 50
Two do do do Georgetown, D.C.	2 00
	$975 33½

ANNUAL SUBSCRIBERS OF $100.

The following persons have engaged to pay to the Board annually 100.

Daniel Montgomery, Esq. Danville, Pa. Solomon Allen, Esq. Philia. John Stille, Esq. do. Robert Ralston, Esq. do. Ezra Stiles Ely, D. D. do. J. J. Janeway, D. D. do. Rev. Horace S. Pratt, St. Mary's, Ga. Wm. Brown, Esq. Philad. Furman Leaming, do. Alexander Henry, Esq. do. George Ralston, Esq.

THE

CHRISTIAN ADVOCATE.

JUNE, 1830.

Religious Communications.

A LETTER FROM THE GENERAL ASSEMBLY *to the Churches under their care, on the subject of the Monthly Concert.*

The General Assembly of the Presbyterian Church in the United States, to the People under their care—"Grace to you, and peace from God our Father, and the Lord Jesus Christ."

Christian Brethren,—In attending, during our present sessions, to the reports from the several Presbyteries in our connexion, on the state of religion within their bounds respectively, we have been deeply grieved to find that the Monthly Concert for prayer has not been regarded, in a manner corresponding with its unspeakable importance. In some Presbyteries and congregations, indeed, it appears that the appointed season has been better observed than in others: but in almost all, the observance, we fear, has been defective, and in many, no room is left to doubt that the neglect has been great and lamentable. We therefore feel it to be our indispensable duty, to call your serious attention to this subject; and to endeavour to speak to you upon it, with the plainness, the fidelity, and the tenderness, becoming those to whom has been committed the care of souls, and who are under an awful responsibility for the faithful discharge of their sacred trust.

As it is our earnest desire that our views may in no respect be misapprehended, we would first of all observe, that we are very far from wishing to place the day, or evening, assigned for the monthly concert, on the same footing with the holy sabbath. None but God, who gave us all our time, has a right to hallow any portion of it; and he has hallowed no more than one day in seven. This you know is the doctrine of our church, and it is a doctrine which we wish not to contravene, but to maintain and teach. There certainly may be occasions, when the most fervent Christian may not only find it his duty to be absent from the monthly concert, but to employ the time of its continuance in such secular business as would be utterly improper, during any of the sacred hours of the sabbath. But on the other hand, consider, brethren, that the word of God does plainly teach, that we should, as occasion requires, set apart a portion of secular time for special prayer, and for fasting too, when the aspect of God's providence plainly calls us to these duties. Recollect also, that from the nature of the case, it is not possible there should be an extended union for special prayer, without a publick agreement or understanding, as to the time when individuals shall come together for the purpose. Now, we regard the

monthly concert, simply as a season for special prayer for the revival of religion, which the signs of the times plainly indicate to be proper, and which serious Christians throughout protestant Christendom have voluntarily agreed to observe, that their supplications may go up, as with one voice, to a prayer hearing and prayer answering God.

We are also solicitous that you should by no means suppose that we think the observance of the monthly concert, however strict, may come in place of the duty of prayer at other times, and in other forms. No, verily. On the contrary, it is with sorrow we find ourselves compelled to believe, that in the disregard of the concert, we see, not merely a single omission, but a sad and strong indication that the spirit and duty of prayer in general, are in a low and languishing state at present, among the professing people of God within our bounds. If there was as much fervent and effectual prayer as there ought to be, in the closet, in the family, in the social prayer meeting, and in the publick worship of the sanctuary, we are persuaded we should have no occasion to complain that the concert was neglected. The love and holy delight of prayer, experienced and cherished in secret and social acts of warm and genuine devotion, would lead the participants in these exercises to rejoice in an opportunity to join their fellow Christians, in a more extended union for the same hallowed purpose. Alas! brethren, we do greatly fear, that the all-seeing God is witness, that the most of those who habitually, or generally, absent themselves from the monthly concert, do not address him in prayer at other times, and in other ways, with that fervour, frequency, and regularity, which Christian duty demands, and by which the spiritual health and prosperity of their own souls would be greatly promoted. You perceive, then, that we wish the ordinary seasons and occasions of prayer should be increased, both in frequency and fervour, and not diminished on account of the monthly concert—We only desire that this latter should be added to the former—"These things ought ye to have done, and not to leave the other undone."

We shall now, dear brethren, state to you some of the considerations, which induce us earnestly to inculcate that the monthly concert should be observed generally, and carefully, and solemnly, by every professing Christian in all our churches; and by all, indeed, who have any serious concern for the salvation of their souls.

The first consideration we shall mention is, that we have no right to expect that any, or that all the means and instrumentalities that are now in use, or that can possibly be used, for the promotion of religion, will be successful—will be attended with any *saving* benefit, unless the blessing of God be sought, and drawn down upon them, by much earnest and persevering prayer. This is a truth plainly taught in the word of God, and one that has been confirmed by the experience of the church in all ages. Thus, when God promised to his ancient covenant people, saying—"A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh;" it is added, with reference to these very promised blessings—"Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them." So also, when the prophet Daniel "understood by books," that the captivity of his people in Babylon was near its close, he says —"I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." But it ought espe-

cially to be noticed, that when, by another prophet, the latter day glory of the church is predicted—the day which we hope is now near at hand, if it has not already begun to dawn—the day when Jew and Gentile shall be gathered into one fold, and shall acknowledge the Lord Jesus Christ to be the true Messiah, the one great "Shepherd and Bishop of souls"—the whole, it is declared, shall be preceded by special prayer, and be given in answer to it: for thus speaks the holy oracle—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

In like manner, we find in the New Testament, that while the apostles and primitive Christians were waiting for the promised gift of the Holy Ghost, on the day of Pentecost—"They all continued in one accord, in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren:" and it was while "they were all with one accord in one place," and doubtless employed in prayer and supplication, that they received, in the most astonishing manner, the blessing for which they had been waiting. It is worthy of observation, also, that in the brief and comprehensive form of prayer, taught by our blessed Lord to his disciples, no one subject of petition is made so prominent, as that which relates to the spread and success of the gospel. And how often did the apostle Paul ask the prayers of the churches to which he addressed his epistles, for himself and the other heralds of salvation—"Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." And how emphatically does he declare, that all human agencies and instrumentalities are absolutely nothing, but as they are used and blessed of God." "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase: so then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

With all these teachings and examples of holy writ, our own observation, brethren, is in perfect accordance. Have we ever known a revival of religion, in a particular congregation or region of country, which did not commence in the revival of a spirit of prayer among God's people? He began with them; he revived them first—Perhaps indeed, their number was very small, but he impressed their spirits with a deep feeling of the constraining love of Christ, and of the infinite value of immortal souls, in danger of perishing all around them; and they cried mightily unto God for the influences of his Holy Spirit to revive his work; to show forth his glory; and to save sinners from their impending doom. Their cry was heard and answered; the influences of the Spirit of grace descended "as showers that water the earth;" converts were multiplied; and saints and angels rejoiced, over many sinners who repented and turned to God.

Consider attentively, brethren, the signs of the times. The day in which we live—blessed be God—is a day of much Christian enterprise, and of great expectation. But in our country at least, it is also a day in which the great adversary of souls, and his agents among impious men, are alarmed, awake, active, alert, banding together, forming every device, and putting forth every energy, to arrest and counteract the progress of truth and righteousness. We de-

rive encouragement from knowing that if God be for us, none can be against us, so as to succeed eventually. He will ultimately and assuredly take care of his own cause, and sustain it effectually. But in the meantime, if we are not much engaged in prayer that he may *now* appear, and plead his cause *among ourselves*, we cannot tell to what lengths, in just displeasure at our remissness, he may suffer the wicked to prevail and triumph, and cover us with confusion—before he arises and scatters them as chaff before the whirlwind. We cannot tell but he will suffer his cause to languish and almost expire, in our own happy land, while he shall be pleading and reviving it in other countries. We verily are in jeopardy; and our refuge and hope are in God alone. Use whatever other means we may, if there is not much earnest prayer,—the prayer of faith, wrestling with the angel of the covenant, the mighty God of Jacob, for his interposition, for his blessing on the other means, for his efficiency to be imparted to them—all will be vain and utterly abortive. The power to give them effect is all of God: And he seems to be waiting, to see whether we are sensible of our dependence, whether we acknowledge it, whether we deeply feel it, whether it will bring us with great and united importunity to his throne of grace, to plead with him to exert his power in our behalf; to send down his Holy Spirit; to turn his enemies into friends; to melt down all opposition, and to give his cause a glorious triumph throughout our beloved country; and ere long, throughout the world at large. Our Sabbath, and Infant, and Common schools, our Bible classes, our Bible, Missionary, Education, Tract and Temperance societies, our Colleges and Theological Seminaries, our Catechetical instructions, and the faithful and sound preaching of evangelical truth, are all *means*—most happily adapted in their nature and design, to promote knowledge, human happiness, and the salvation of immortal souls. But none of these, nor all of them combined, will effect what their best friends desire, unless the special blessing of God attends them. In the monthly concert all these institutions and operations ought to be remembered; they ought to be borne on the hearts of God's praying people, when they beseech him to revive pure and undefiled religion. These—we repeat it—and all other benevolent institutions and operations, ought to be regarded simply as moral means; as *instruments* admirably fitted to produce reformation; but which notwithstanding never will produce it, on hearts naturally at enmity with God, unless he take them into his own hands, and put into them a resistless efficiency. To think otherwise, is to idolize human instrumentality; it is to put it in the place of God. On this he will always frown, and if *we* are thus self-sufficient, he will frown on us, and will show *us*, by mournful experience, that without him we can do nothing; that all our best plans and efforts will effect nothing, till he shall please to interpose and crown them with success. It is in prayer that we recognise this truth: we acknowledge it to God, and we impress it on our own hearts. We go out of ourselves; we confess our utter impotence; and "we lift up our eyes to the hills, from whence cometh our help;" deeply sensible that "our help cometh from the Lord, which made heaven and earth."—In our extended concert of prayer, if rightly conducted, there is a wide recognition of this great and essential truth; a recognition of it in regard to all the exertions, plans and efforts, that are now in use throughout protestant Christendom. We solemnly profess before the Sovereign of heaven and earth, that we feel our

nothingness; that we are sensible that without his interposition and aid, we shall, by all our doings, effect nothing for the promotion of his cause; and we earnestly plead that he would not withhold that blessing which is essential to success—that he would "arise and plead his own cause." In this view the importance of the concert is unspeakable.

But there are other considerations relative to this season for special prayer, which deserve our serious regard. One is, the encouragement which we derive from holy scripture, to expect that an extensive union in prayer will be more prevalent than that which is less general. An instance of this we have in the case of the Ninevites, who by a deep humiliation "and crying mightily unto God," were preserved from the judgments of the Lord, which his own prophet had denounced. Another striking example is recorded in the book of Esther, from which it appears that the whole Jewish nation, when imminently threatened with utter extermination, entirely escaped the peril, after a general humiliation and looking to God for deliverance. Our Saviour himself taught the peculiar efficacy of union in prayer, when he said "where two or three are gathered together in my name, there am I in the midst of them." The smallest number in which union can exist is mentioned, for the manifest purpose of establishing *the principle*, that social prayer is, for certain purposes, more prevalent than that which is individual and solitary; and hence the strong implication, that extended union may warrant the hope of an extended blessing. It is further to be considered, that the very thought that many thousands, in different parts of the world, are engaged with ourselves at the same time, in sending up their petitions to the throne of God's mercy, is calculated greatly to encourage, excite and animate us, in our devotions. This proceeds from that social principle of our nature which God has given us, and in accordance with which our lawful desires and petitions, addressed to himself, are most likely to be answered. Again—It is a very interesting consideration that the missionaries, who are gone forth to declare the glad tidings of salvation to the destitute in our own country, and to declare them in foreign lands to Jews, Pagans, and Mahometans—ask us to join with them in this concert; they ask our united and earnest prayers for their success; and they tell us they are greatly animated and encouraged in their arduous work, by knowing that they are commended to the special care and benediction of God, by pious Christians of different denominations, in a concert of fervent supplications in their behalf.—They tell us repeatedly, that they look to the monthly concert as the life-spring of their hopes: And oh! can any one who feels the smallest spark of Christian love, refuse his share of encouragement to these devoted servants of our dear and common Lord. Finally—The special object of the monthly concert is for the conversion of the whole world to God; in fulfilment of the predictions and promises of the Holy Scriptures. This is an object most dear to the heart of every real Christian. It must and will be regarded in almost all his prayers.—It forms, we have remarked, the most prominent part of the Lord's prayer. Inasmuch, then, as it is a common subject of prayer, and the most important for which prayer can be offered, how proper, how reasonable, how obligatory does the duty seem, that the whole "sacramental host of God's elect," should take as it were a united hold of this great object, and carry it in concert to the foot of the divine throne, and there, with one heart and tongue,

most ardently plead with their common God and Father, that he would grant the petitions which their great Intercessor and Advocate, now before his mercy-seat on high, dictated to his disciples in the days of his flesh—"Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven."

In the conclusion of our address, we "beseech you, brethren, suffer the word of exhortation." We exhort you with all earnestness, to cherish in yourselves, and to endeavour, by all lawful means, to promote in others, the spirit of prayer. It does seem to us that this, more than any thing else, is what is lacking among professing Christians at the present day.—We do not pray enough, nor with engagedness enough. We say not, brethren, for we do not believe, that we give more than we ought, or as much as we ought, of our substance, time, activity, and exertion, for the promotion of the cause of God. But we do say, that the greatest want, is the want among Christians in general, of that "effectual fervent prayer of the righteous man which availeth much." O! if there was more importuning of God in the prayer of faith, we doubt not there would be more revivals of religion in our land; more success of our missionaries at home; and abundantly more to crown the labours of those, who, from our own and other countries, have gone to the wretched heathen. Prayer too would bring an influence into our Sabbath schools and Bible classes, such as we have never yet seen; and give an efficiency to all our plans and enterprises of benevolence and piety, that would fill us with surprise. Humble, earnest, persevering prayer, among all who name the name of Christ, would likewise, we are persuaded, soon be followed by the Spirit of the Lord lifting up a standard against that array of bold and blasphemous infidelity, which now threatens more injury to our beloved country, than if—with God our friend—all the nations of the earth were leagued against us.

We exhort you, therefore, brethren, that in your closets, and families, and praying associations, and the sanctuary of God, and the monthly concert, there be an earnest cry and an earnest effort, for the revival of the spirit of prayer. In regard to the concert, let those professors of religion who have hitherto neglected it, be entreated by a regard to the consistency of their Christian profession; by a consideration of the example which they are bound to set before others; as they would encourage and not grieve the hearts of their fellow Christians; as they would promote their own growth in grace, and spiritual peace and comfort; as they love the Redeemer that died for them; as they love their country, exposed, on account of abounding iniquity, to the sore judgments of heaven; and as they wish to share in the happiness and the reward of those who promote the kingdom of God and his declarative glory in the world—in view of all these motives, let them be entreated to take part with their brethren, in the sacred duty of praying for the speedy accomplishment of the promise, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Signed in behalf, and by order of the General Assembly.

EZRA FISK, *Moderator.*

Philadelphia, May 31*st*, 1830.

[In place of a catechetical lecture, which our engagements with the General Assembly of the Presbyterian church have not permitted us fully to prepare for our present number, we have inserted the foregoing letter. We regard the

subject of the letter as in the highest degree important, and hope it will be so considered and treated by every reader of the Christian Advocate. We also wish to preserve in our Miscellany this hortatory admonition of the supreme judicature of our church, on the duty and efficacy of prayer.]

WITHERSPOON ON REGENERATION.

(*Continued from page* 232.)

Before I conclude this section, I must make the two following remarks: 1. That the favour of God must appear to the believer as absolutely necessary to his comfort. 2. As full and sufficient for that purpose.

1. He that is born again, considers the favour of God as absolutely necessary to his comfort. He sees the emptiness and inherent vanity of all things else. Even when the world smiles, even when things succeed with him to his wish, he will not rest satisfied with any, or all temporal mercies. He will, above all, desire an interest in that love which God beareth to his "chosen people," a right by promise or covenant to the use of present comforts, and the favour and protection of his special providence. How contrary this to the temper of many, who have a name to live while they are dead? If the world smiles, they follow it with eagerness, and embrace it with complacency, while they are cold and indifferent in their desires towards God. Perhaps, when they are distressed with outward calamities; when experience constrains them to confess the vanity of the creature, they cry to God for relief. But when ease and prosperity return, they soon forget his works, are well pleased with their condition, and neither grieve for his absence, nor are afraid of his anger. This shews plainly, that whatever occasional symptoms they may discover, they are supremely and habitually possessed by a love of the world, and desire of sensual gratification. In opposition to this, every real Christian sees the favour of God to be so absolutely necessary, that he cannot be without it. He sees it to be more necessary than riches, honours, or pleasures; nay, than health, or even life itself; all which he values chiefly as they are the fruits of the divine bounty, as tokens of divine love, and as they afford him an opportunity of promoting the divine glory. He is ready to say with the Psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee; my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."*

2. He that is born again, considers the favour of God as full and sufficient for his comfort and happiness. That is to say, he is habitually satisfied with this as his portion, whether there be abundance or straitness as to outward provision. He counts the favour of God as absolutely necessary, but nothing else is considered as such. No earthly enjoyments can satisfy him without God's favour; but this will satisfy him, be his outward condition what it will. I am far from meaning to affirm, that every good man is free from the least rising murmur, the least impatient or rebellious thought. If it were so with any man, he would be perfect in holiness; but I mean to signify that this is his habitual and prevailing temper. He is inwardly convinced that those alone are happy; and that they are, and shall be, completely happy, who are reconciled to God, and the objects of his special love. His own remaining attachment to present things, and immoderate sorrow under outward calamity, he sincerely laments as his weakness, and humbly confesses as his sin. He

* Psal. lxxiii. 25, 26.

endeavours to supply the void left by every earthly comfort, when it is withdrawn, by the fulness and all-sufficiency of God. He possesses, in some measure, and breathes after more and more of the temper expressed in the two following passages of scripture: "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire."* Although "the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."†

Thus I have endeavoured to point out wherein the change in regeneration doth immediately and properly consist. It is just the recovery of the moral image of God upon the heart; that is to say, to love him supremely, and serve him ultimately, as our highest end; and to delight in him superlatively, as our chief good. This recovery, however, is but begun on earth. It is gradually improved in the progress of sanctification, and shall be fully completed at the resurrection of the just. The sum of the moral law is to love the Lord our God with all our heart, and soul, and strength, and mind. This is the duty of every rational creature: and, in order to obey it perfectly, no part of our inward affection or actual service ought to be, at any time, or in the least degree, misapplied. This is the case with no mere man, while he continues in the body. But regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite. Even in those who are born again, there will still be many struggles between the "law of sin in their members," and the "law of God in their minds." This we find deeply lamented by the apostle Paul: "O wretched man that I am, who shall deliver me from the body of this death?"* It ought to give unspeakable consolation to the Christian, when he reflects that the seed which is planted by divine grace, shall be preserved by divine power. A gracious God will neither suffer it to be smothered by contending weeds, nor destroyed by the inclemency of this tempestuous climate, till it be transplanted into the milder regions of peace and serenity above.

The Effects of Regeneration, with some of the principal Evidences of its sincerity.

* * * *

The regenerate person has new views of God, both in respect of greatness and goodness. He really and inwardly believes the being, presence, power, and providence of God, which he in a great measure disbelieved before. Whereas, formerly, even what he did believe of God was seldom in his thoughts; now it is almost impossible for him to look upon any thing, or person, or event, without considering its relation to God. O what "terrible majesty" does his sanctified understanding perceive, in this Being of Beings, compared to the times of his former blindness? What a lustre and glory does the opened eye see, in all the divine perfections? Above all, what a ravishing and astonishing view has he of the divine goodness and love? Wicked men, governed by self-love, are therefore insensible of obligations. Inordinate in their desires, they are never satisfied with their possessions: whereas the child of God discovers and confesses the infinite goodness of his Creator in all his mercies, of the least of which he is not worthy.

* 2 Sam. xxiii. 5.
† Habbak. iii. 17, 18.

* Rom. vii. 24.

He hath quite new apprehensions of himself, his own character, and state. Before, he thought himself his own master, looked upon every religious law as a hard and tyrannical restraint; but now, he sees that he belongs to God: he now remembers his Creator, confesses his obligations, and mourns for his transgressions. A converted sinner often admires and stands astonished at his own former conduct. He wonders at the boldness of a poor guilty helpless rebel, perhaps cursing and blaspheming, perhaps rioting in sensuality and lust. He wonders that the power of God did not arrest him in his course, and by some signal stroke, make him a standing monument of righteous indignation. He trembles to think of his former state, and it excites in him a deep and lively acknowledgment of the riches of divine grace. How great a sense of this does the apostle Paul often express in his own case; "who was before a blasphemer, and a persecutor, and injurious.—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."*

The above is often connected with, and increased by his views of the world and of worldly men. The charm is now broke, the false colours are now taken off from the world and all its enjoyments. How ardently did he love them once? how eagerly did he prosecute them? and how rich did he esteem them? He envied every one who possessed them, and thought that none such could fail of being completely happy. But now, he can never separate the idea of riches from temptation, and often considers the dreadful change of state in those who are carried about in pomp and grandeur on earth; who are clothed in purple and fine linen, and fare sumptuously every day; but are, in a little time, tormented in hell fire. Formerly, he valued persons by their station, by their wealth, by their spirit and genius, or other natural qualifications. But now, a Christian in a cottage appears more honourable, and more amiable, than a blasphemer in a palace. Now, his heart is joined to every servant of Christ, though despised in the world, though emaciated by sickness, though deformed with old age; nay though loathsome and sordid through penury and want. He sees the beauty of these excellent ones of the earth, under all their present disadvantages, and in them is all his delight. With regard to persons of an opposite character, the penitent often recollects, with a bleeding heart, his fondness for, and attachment to sinful companions; and his kindness to them is converted into a yearning tenderness and compassion for their miserable state.

Further, the regenerate person has new apprehensions of eternity. Formerly, the shadows and vanities of time so engrossed his thoughts, so filled and occupied his sight, that eternity was seldom at all, and never fully in view. But now, it is frequently and strongly upon his mind. Now it, as it were, joins itself with, and points out its own relation to every subject, and its concern in every pursuit. Now, it is present as the object of faith, to correct the false representations of sense, and to oppose the unjust claim of earthly and momentary gratifications. Formerly, things unseen were counted in a manner precarious and fabulous, of small moment in any determination: but now, there is such a discovery of the great realities of another world, as weighs down all created things, and makes them feel as a feather in the balance.

Let us here stand still, and pause a little. Let me beseech every reader to ponder this reflection, which I cannot pass. Oh! what concern have we all in an everlasting endless eternity! O subject

* 1 Tim. i. 13—15.

without bounds! Who is able to do it justice in words? Who is able to reach it even in thought? Happiness that shall continue through everlasting ages. Misery, anguish, torment, that shall never have an end. Are we all, without exception, to be so divided at last? Yes; the great Judge shall separate the righteous from the wicked, and shall set the one on his right hand, and the other on his left. Shall then companions on earth; shall fellow citizens, and fellow soldiers; the dearest friends and the nearest relations, be parted asunder, and take a long, long, eternal farewell? O the strong deceit and illusion of sin, that is able to hide eternity from dying men! O the inconceivable blindness of those who are unmindful of a future state, while they inhabit these tabernacles of clay, which are so often tottering; which are daily wasting, and shall so soon fall in pieces and crumble into dust! How is it possible we should forget that in a little time "we must all appear before the judgment seat of Christ."

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

The writer of the following lines in a note to the Editor, says—

"The author, who has long ceased to cultivate the imaginative power, was solicited by a dear friend, (who will pardon their publication,) for a copy of verses. The reluctance to attempt that which a change of mental habits rendered difficult, in the writer's apprehension, to accomplish, is expressed in the first stanzas. So much explanation the writer thought it proper to make, that his meaning might be rendered the more obvious to the reader." B.

Sad and strange to my heart is the voice of the song,
And the season of raptur'd illusion is o'er:
Hangs neglected the harp, which has sooth'd me so long,
And the visions of fancy delight me no more.

Yet, awake but this once, thou, my sad, lonely lyre;—
Bid the rough, wintry tempest return to his cave;
Paint the joys which the sweet voice of spring will inspire,
When the gay blush of morning empurples the wave;

Bid the flower deck the meadow, the rose scent the shade,
And the wild woodland warblers renew their blythe strain;
Feast the bee on the blossoms which border the glade;
Bid the winds softly breathe o'er lake, mountain, and plain:—

But I wake thee in vain;—for thou can'st not impart
The refulgence of hope to the bosom of wo:
For, will sorrow be hush'd by the efforts of art?
Will the tempest breathe mild on its mountains of snow?

Do we seek the gay rose on the storm-beaten cliff?
Do we look for the daisy on ocean's blue wave?
Do we seek for a smile on the pale face of grief?
Or the song, or the dance, on the brink of the grave?

Then return to thy slumbers, poor, impotent lyre!
For thy chords, damp'd by sorrow, no sounds can impart,
But the low, broken murmurs, which harshly expire
On the ear, and give pain and distress to the heart.

To the harp of the Lord, in the hands of the seer,
While its harmony flows from Mount Zion, I turn;
And the griefs of my soul fade away, while I hear
The loud song's breathing torrent,—the tidings that burn.

For the song and the tidings are not of the earth;
But they tell of the future, so holy, so bright;
Of the old age of time, and eternity's birth;
Of the day, pure and endless, that knows not a night;

And they tell of the trump which arouses the dead,
And the judgment-seat's dreadful enrapturing hour,
When the earth and the heavens like a vision have fled
From the face of their MAKER, who comes in his power!

And they tell—O unspeakable!—What do I see?—
When the path of our journey through life has been trod,
What awaits us, Maria?—What waits you and me
In the doom of mankind, and the triumph of GOD?

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 241.)

Thursday, July 17.—This morning, as I went to my breakfast, I passed the kitchen, and had the pleasure of seeing, in all his glory, the most important personage in France—I mean the *cook;* his red cap and white apron were exactly in the style in which I had often seen him represented in pictures. He was jabbering and gesticulating, in a peculiar manner, over a table of mutton chops, calves' heads, livers, kidneys, sweet-breads, and a multitude of other viands. Some boys were passing strings of fat pork through the lean part of some kind of meat; and others were engaged in divers operations upon eggs. I understand that one of the underlings of *Monsieur* the cook, does little or nothing else, during his whole life, but beat the white of eggs into froth. The bread and butter here is excellent; and my tea is, I think, better flavoured than it was in England. This I did not expect, as coffee is the beverage in which the French are said to excel.

My English friend took a place for his nephew and myself in the *Diligenee* for Rouen, the capital of Normandy, and soon after breakfast we all set off together. The Diligence is a name applied to all the ordinary stage-coaches in France: and of all the machines in the shape of a four-wheeled carriage it is the most extraordinary. The body is a long, heavy, awkward kind of box, divided into three compartments. The front room, which is the most genteel because it is the most expensive, is called the *coupé*, the middle the *intérieur*, and the back room the *rotonde*. The horses which dragged this machine along were sometimes nine, and never less than five in number; they were fastened to it with old ropes and thongs of rusty leather. We had in all seventeen or eighteen passengers, not reckoning dogs, which are very important characters in this country. As the day was very pleasant, I took my seat on the top, with a man called the *conductor*, whose duties are the same as those of the *guard* in England. The postilion, in a laced jacket, high boots, and a glazed hat, cracked his whip in a remarkable manner, so as to produce a kind of horrid musick—and away we went.

Thus I commenced my travels in France.

After leaving Dieppe we ascended a hill, from the top of which, behind us, we had a good view of the town and harbour; and before us there was spread out an immense plain, through which the road passed between long rows of a dwarf kind of apple trees, from which a harsh kind of cider is manufactured: no hedge or fence was any where to be seen. As might have been, and no doubt was anticipated, the first incident which occurred, was the breaking of some part of our harness. From habit the horses stood still, the postilion dismounted, and the conductor descended from our elevated position by a kind of rope ladder. Matters were soon adjusted for another fracture, and away we rolled again, at the rate of four or five miles an hour. For a while, I was a good deal amused with the novelty of the scene around me—with the Norman women, in their high caps, riding in *panniers* on asses—the number of peasants returning from market, in long, heavy kind of carts, like great hen-coops—shepherds with dogs tending their flocks—and boys and girls sitting by the road side with a pig, or a sheep, or a jackass in a string, to prevent any encroachment upon the neighbouring pastures, while they cropped the grass along the edge of the road. Here and there a fine chateau was seen through an avenue of trimmed trees, of various shapes; and still more widely scattered some miserable towns were visible. Some large houses by the road side seemed entirely deserted; and many, roofless and in ruins, afforded a wretched shelter to miserable looking inhabitants. The general aspect of the country appeared fertile. I noticed a kind of plant cultivated in abundance, and which, I was told by the conductor, was the *Coleza*, from which the common people make their oil, used for light. Whenever the Diligence stopped at a post-house to change horses, we were beset with beggars in abundance, and of every variety—some were maimed, some idiotick, and some paralytick—indeed, every kind of human infirmity and distortion, made its appeal for relief and compassion. The spectacle was often disgusting, and always exceedingly annoying. The only business of these beggars seemed to be, to wait the arrival of the Diligence. In England I had seen a good deal of mendicity, but here it is much more excessive. I cannot tell how many times our *ropes* or harness broke, between Dieppe and Rouen; for after a while we became, like the horses and the postilion, quite used to it. I was going to say that we scarcely ever looked at the driver, but we found him repairing some accident—knotting his whip, mending his saddle or bridle, or knocking some part of our unwieldy machine with a stone picked up in the road.

We approached Rouen through a long and grand avenue of trees, from the branches of which ropes were extended across the road, at regular intervals, suspending in the middle large lamps. The river Seine now came into view, and as we rumbled over the paved road along its banks, between heaps of bales and long tiers of barrels, I was astonished at the vastness of the commerce, which must be carried on at this place. The postilion now cracked his whip with great fury, and we rattled through narrow, dirty streets, turning many short corners with inconceivable nicety, and at last stopped in the court-yard of the Hotel de France.

After dining with quite an English party at the table d'hote, I set off with my travelling companion, the young collegian, to explore the town. The houses and the streets seemed all dirty, inconvenient, and old fashioned; and such "a compound of villanous smells" saturated the air, that we were literally

taken by the nose, at almost every step. It has with justice been remarked, that although the French are delighted with perfumes, yet they pass without notice the most detestable odours. Who would think that a people who have fifty different sorts of fragrant snuffs, and who are devoted to essences and scents, could inhabit the streets of Rouen.

We directed our way to the famous old cathedral, built, it is said, by William the Conqueror. There was a very good view of the front of this noble pile from an open space before it, but occupied by a noisy tribe of market women, chattering and giggling at a most discordant rate. The front of the cathedral, I think, exceeds, in the richness of its tracery, even that of York Minster itself. There seems to have been two towers to the building, but one is now in ruins. Some say this was destroyed by lightning, and others that it was never finished. As we stood admiring, we were beset with a host of beggars, old and young; and for protection we hastened into the church, where they are not suffered to enter. The transition from the noise of the street to the silence and dampness of the cathedral was peculiar—it seemed like entering a tomb. Along the walls, and between the columns that support the roof, there are a number of small chapels, dedicated to different saints. In some of them were lonely devotees, kneeling before a crucifix; and in others, the slow and measured movements of the priests, before three or four dim tapers, called to my mind the mysterious spells of the alchemist and astrologer. Every thing about this fine structure is dirty, neglected, or in ruins. In the middle aisle there is an immense heap of old, ragged, rush-bottom chairs, fifty or sixty feet square. These look more like the rubbish of an auction store, than the furniture of a church. Any one who wishes to sit down, must pay two sous for one of the chairs, to a woman who stands for this purpose near the heap. On the walls there are some tolerable pictures, and in the windows some richly coloured glass.

From the cathedral we went to the Abbey of St. Ouen, remarkable for its beautiful spire; but, after knocking loud and long at one of its portals, we were obliged to leave it without gaining admittance. On the opposite bank of the Seine there is a little town called St. Sever; this is connected with the city by a fine stone bridge, something like the Waterloo bridge at London. The promenade along the quay is quite interesting; the bustle of business, the fine range of stone ware-houses, give some indication of the commercial importance and great opulence of the city of Rouen. We now ascended the high hill of St. Catharine on the outside of the town, and enjoyed a very fine prospect of all the neighbouring scenery—the quiet, rural, and fertile valleys on one side, were strikingly contrasted with the hum of commerce, and the vast ranges of wood, and stone, and mortar of the city. The double towers of the old cathedral, and the graceful spire of St. Ouen, appeared far above surrounding objects, in majestick and beautiful proportions. Among other distinguished personages, Rouen is celebrated as the birth place of the romantick and unfortunate Joan of Arc. Southey's dull poem, founded on the incidents in the life of this wonderful heroine, was fresh in my recollection. We passed a statue to her memory, during our wanderings. Besides the things which I have noticed, I visited many other places worthy of observation. Some travellers say that it is worth while to visit France were it only to see Rouen—This is not my opinion.

The chamber in which I write is in true French style. My table is a slab of marble, the floor is paved

with tiles, and without a carpet; the walls are lined with looking glasses, the bed is placed in a niche, is stuffed with loose wool, and has a flashy curtain before it.

Friday, July 18th.—Early this morning, I again scrambled, in company with the young collegian, to the top of the Diligence, with the exhilarating expectation of being in Paris before night. My English friend told me we were unfortunate, in not being able to get seats in the Diligence which goes by the *lower road* to Paris; but as I have heard that it is not more interesting than that from Dieppe to Rouen, I do not believe that much was lost. After riding some few miles, the Diligence stopped at the foot of a long hill; we all descended, and walked by a comparatively short path to the top, which the stage reached by a circuitous and zig-zag rout, about fifteen minutes afterwards. On the top, we enjoyed what is said to be one of the finest prospects which France affords. Villas and towns, which are only tolerable at a distance, were beautifully spread out at our feet, surrounded with all

"The pomp of groves and garniture of fields."

But there was another sight which seemed quite as interesting to most of us—it was a little open hut, in which a table was spread with bread and milk, and eggs, and fruits. All the beauties of nature and art vanished, before "these dull realities of life." A long walk, a bracing air, and a keen appetite, rendered this primitive breakfast peculiarly grateful. The arrival of the Diligence put a sudden termination to our repast, and then we rolled along in it for hours, without meeting any thing worthy of notice. We dined at an inconsiderable town, the name of which I cannot spell. The table was plentifully furnished, with hot soups and highly seasoned ragouts—our conductor was the head man, or *Beau Nash* on the occasion, though he dined and officiated with his hat on.

Till you get within a few leagues of Paris, there is on this route absolutely nothing worth seeing, in my opinion, though I know I differ in this respect from others. I think I never before travelled an equal distance, without meeting with more to gratify or amuse. The road, for many miles, is exceedingly rough, being paved with a large kind of pebble, and the unwieldy vehicle rumbled and jolted over it, so as almost to shake one's life out. As we approached the capital, the population, which was all along quite sparse, did not seem much to increase; but now, large plantations of the vine, and various kinds of culinary vegetables, lined both sides of the fenceless way. I cannot tell why, but I had always connected something beautiful and romantick with a vineyard; and judge of my disappointment, when I found it to resemble an ill-looking tangled pea patch. One of our corn fields, even in autumn, is infinitely more pleasing to the eye. On an elevated spot, we caught a view of Paris, about seven miles distant. The forest of St. Germain, spreading out far to the right, the hill of Calvary, more in front, and the square towers of Notre Dame, immediately before us, formed a fine prospect indeed; but the prospect of soon getting out of the vile Diligence, was to me much the most gratifying. We entered the capital of France through the Champs Elysées, which is by far the most agreeable and imposing approach. We passed round a magnificent triumphal arch, commenced by Napoleon, and through which he intended to enter the city, after conquering the Russias. All around me, was now full of life and novelty. The curtains of the night were just falling, and the rich groves of tall trees on both sides of the road, began to sparkle with thousands of variously coloured

lamps. Numerous companies of men, and women, and children, were seen in every direction; some dancing to musick, and some lolling on chairs, enjoying the cool of the evening. We next passed the garden of the Thuileries, with its fountains, and statues, and groves, where crowds of well dressed ladies and gentlemen were rambling or reposing: this truly completes the triumph of external show and worldly enchantment, of which this city boasts. The spell, however, was of short duration; for soon the Diligence turned into narrow, dark, and dirty streets, where the horrible odours, the discordant cries, and the numberless other disagreeable accompaniments of a large French town, entirely dispelled the magick of my first agreeable impressions.

It was now quite dark, and when or where the Diligence would stop I could not tell. At last, two immense doors were opened, in a wall before us; we drove in, and then they were closed upon us and barred. My English companion told me we were now in the Royal Messagerie, where all the Diligences that arrive in Paris are obliged to stop, and where the officers of the police examine the baggage. For confusion, dirt, odour, and jabbering, nothing can exceed the Messagerie Royal. With the key of my trunk, I gave to the police officer, as my friend directed, a small fee, and all my concerns were soon adjusted. The cards of fifty different hotels were thrust into my hands, and when I could grasp no more, they were placed on my hat and cloak. I took every thing as coolly as possible; and bidding my friends good bye, I had my luggage taken to the Hotel de l'Interieur, to which place I had been recommended by my American friends, when in London.

In a state of much excitement and fatigue, I seated myself on a splendid red velvet sofa, which formed part of the magnificent furniture of my apartments, and resolutely determined, for it required an effort, not to stir out till to-morrow. The emotions which I have felt at the little I have already seen of this great capital, have been of a strong, mixed, and opposite nature. I was astonished and overpowered with the gaiety and magnificence of the Thuileries, and disgusted and disappointed with the narrow, dirty, and thronged passages, through which I have been conducted to this charming and retired apartment. This contrast between grandeur and meanness, excessive gaiety and extreme misery, cannot fail to strike every stranger; but more especially a traveller from our own happy Republick. Though wearied with my long journey, I was not much disposed to sleep. My mind reverted to the sanguinary excesses and unparalleled cruelties, some of them committed, perhaps, in this very chamber, during the Revolution, or reign of terror; and when I sunk to sleep, the blood of the great Lavoisier seemed streaming before my eyes from the horrid guillotine.

(*To be continued.*)

PROPOSALS FOR THE EMENDATION OF THE SCRIPTURES.

(*Continued from p. 245.*)

The next person who claimed the attention of the angel was a tall, portly, and respectable Baptist minister. With suitable reverence he bowed, and proceeded in the following manner:—"It is not my purpose, angelick spirit, to detain you long. What I would have urged on other points has been already anticipated by my Calvinistick brother. But there is one subject on which I, and the considerable number whom I represent, differ from all the rest of the Christian church. We entirely disapprove of infant baptism, and think

that no one has a right to the sign and seal till he has received the thing signified. Now the additional request which we have to prefer is, that a positive prohibition to baptize infants should be introduced into the New Testament Scriptures. This, I would humbly submit, is the more necessary, because those who are in error on this point urge, and with a measure of plausibility, that the task of pointing out such a prohibition lies *on us;* the sign and seal of the covenant of grace having been administered by God's express command to infants in the visible church, from the time of Abraham till the coming of our Lord. Now, say they, if there be no command in the New Testament to discontinue this act of grace in the visible church, the natural inference is, that it was designed to be continued. And then, moreover, the reasonableness of our request will further appear, by recalling to your mind that the truth which we hold respecting infant baptism was not brought to light till sixteen centuries after the day of Pentecost; so that our opponents have the practice of the primitive church, from the apostolic age until then, wholly on their side. We submit, therefore, that it would greatly help to set the question at rest, and promote the peace of the church, if a few lines were added to the New Testament, declaring infant baptism to be contrary to the will of God. I have nothing more to say."

An aged quaker, with a hat of many shapes, and a countenance remarkably benign, now walked slowly towards the hill. He neither moved his body nor his hat, but at once began: "Heavenly friend, I am a man of few words, and therefore thou needest not fear I shall detain thee long. The body to which I belong respect without overvaluing the scriptures. I have come forward chiefly to express my regret that any Christians should think it necessary, either to alter or add to the sacred records, and to declare my conviction, that if all my Christian friends would cultivate more than they do *the light within*, they would see less reason to wish to disturb the Divine oracles. At the same time, however, I will add, that even *we* should be as well pleased if those passages which relate to the *outward* ordinances of Baptism and the Lord's Supper were withdrawn. I thank thee for thy attention, and retire into stillness."

A way being now made, there emerged from the crowd a man of dignified appearance, who announced himself to be an orthodox doctor of the Church of England. With a respectful obeisance he commenced his address:—"It has been with the deepest concern that I have listened to the varying sentiments of those mistaken persons who have preceded me, in the important work to which you have invited us. I have seen in that variety a new proof (if proof were wanting) of the infinite evil of a schismatical separation from that apostolical church of which I have the honour to be a minister. While, however, I deplore these disastrous effects of the abuse of private judgment and unauthorized ministrations, I confess I am not wholly uninterested in the important question which has been brought before us to-day. I certainly feel disposed to unite in some of the requests which have been preferred, while I view others with the most unqualified abhorrence. I can by no means accord with my Roman Catholick brother, in pronouncing the Bible unfit for the general perusal of the people; and yet I do in a measure sympathize with him, in his fears of the consequences of that indiscriminate circulation of the holy book which is now taking place. It appears to me, that if a passage were inserted simply requiring, that the inspired volume should always be

accompanied with a copy of our excellent Common-Prayer Book as a corrective, that all apprehended evil would be prevented, and general good would be effected. And now permit me to add, that although it is no pleasure to me ever to be found according with any who do not worship in our establishment, yet I cannot but feel disposed to concur in the alterations, addition, and omissions proposed by the disciple of Mr. Wesley. The sentiments of all the rest of the speakers I denounce as utterly heretical. I have only further to express my earnest desire for the addition of a few lines to the New Testament, explicitly forbidding any to preach who have not been episcopally ordained, and declaring that all who dissent from our church can have nothing to trust to but the uncovenanted mercies of God." [And also two plain declarations; one to announce that the word *bishop* is not of the very same import with the word *presbyter*, but refers to a different and higher office; and the other, that there are three gradations of office established in the church of Christ by divine authority; namely, *bishops, priests*, and *deacons.**] Having thus spoken, with a dignified bow he retired to his place.

A venerable clergyman, whose grey hairs and holy aspect attracted universal regard, now came forward, and with a respectful salute, thus addressed his celestial auditor: —"I also am a regularly appointed and most sincerely attached minister of the Established Church of England; and her doctrines, as contained in her Liturgy, Articles, and Homilies, and as set forth in the writings of her primitive reformers are, I trust, dearer to me than life itself. The chief reason that I thus highly value them is, because I perceive them to be so precisely in accordance with the written oracles of God. This fact has to-day been, in my estimation, abundantly confirmed, because I perceive that our formularies are open to the very same objections which have been brought by the various speakers against the scriptures themselves. The Roman Catholick may object to them because they assert the supreme authority of God's holy word, and protest against all the abominations of papal superstition. The Socinian, because they declare the eternal truths against which his blind and unhumbled reason revolts; the Arminian, because they uphold the doctrines of the Divine sovereignty, and of personal election, and the final perseverance of the saints; the Calvinist, because they maintain man's free agency and entire responsibility, and the blessed truth of universal redemption; the Antinomian, because they insist on the indispensable necessity of good works, and of personal holiness, as the fruit of faith; the Baptist, because they acknowledge infant baptism to be most agreeable to God's will; the Friends, because they recognise the ordinances, in the letter as well as in the spirit; the self-called Orthodox churchman, because they fully sanction the free circulation of the scriptures without note or comment, and because they do not, on the points referred to, concur with Mr. Wesley. In the name, then, of that part of our church who agree with me, and whom I represent, I humbly, but solemnly protest against every proposal which has been made, and earnestly implore that no alteration whatever may be made in those scriptures which were given by inspiration of God, and which are

* Presuming that the dreamer of this excellent paper might not have recollected the sentence here included in brackets, containing a wish which some who are wide awake are believed to indulge, the editor of the Christian Advocate has taken the liberty to supply the omission —giving this notice that the sentence is not in the paper as contained in the Christian Observer.

profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."*

Having thus said, he ceased, and, humbly bowing, retired. The celestial being now inquired if there were any other persons who wished to offer their sentiments; and, judging from the silence which followed that there were none, he looked round upon the multitude with mingled emotions of kindness and pity, not unmixed with wonder and displeasure, and was about to address them, when my little boy rushed into the room and awoke me.

OBITUARY NOTICE OF MRS. MARGARET C. FREEMAN.

Departed this life, Monday, the 27th of April last, in this city, Mrs. Margaret C. Freeman, relict of the Rev. Jonathan Freeman, late pastor of the United Presbyterian Churches, in Bridgeton and Greenwich, New Jersey.†

In the death of this estimable woman, it were only the commonplace of an obituary notice to say, society has lost an ornament, the church of God a worthy member, and a numerous family their centre and remaining head.

Mrs. Freeman was born at Goshen, Orange county, New York, in the year 1770. Her early life, though not marked with the distinguishing evidences of grace, was free from the levity and thoughtlessness usual in youth. Sedate, obedient to parents, attentive to the means of grace, she became, on her arrival at maturity, a happy follower of the Lord Jesus.

In the year 1793, she was joined in marriage to the Rev. Jonathan Freeman, then pastor of the church at Hopewell, in the state of New York. From that period till Nov. 1822, she sustained the delicate and responsible station allotted her, as the partner of a minister of Christ: and by grace she sustained it well. As a wife and mother, her memory is precious to those who now reap the fruits of her example and her household discipline. She was amiable, patient, conscientious. In seasons of most complicated and poignant affliction, she rose above her sex; often did she fulfil the part of a comforter to her companion, while sharing equally the same cup of sorrow. It was her privilege to share also, the friendship and love of the flocks committed to his care. And more than once she was the honoured instrument of healing differences, among those within the sphere of her influence. The office of a peace maker was ever the highest aim of her ambition; for that trait of character she was remarkable even in youth.

From the trying period when the Lord enrolled her among his many widows, though the firmness of her character remained unshaken, and her manners were not perceptibly affected, nature gradually withered. Within the last twelve months, increasing infirmities led her to hasten, with redoubled diligence, her preparation for the closing scene. A large proportion of her time was employed in fellowship with God her Redeemer. At length the summons arrived, preceded by only two days of severe illness; and she sunk peacefully into the arms of death; not to her the king of terrors.

* This last speaker no doubt represents the Editor and friends of the Christian Observer. They of course were to be represented as wishing for *no change*: and we are ready to say, that although we think they would be glad of a *little*, yet that they neither need nor desire *much*.—EDIT.

† Obituary, Vol. i, p. 119. Ch. Adv.

Reviews.

THE REVIEWERS REVIEWED.

(*Continued from p. 255.*)

The design we have had in view in the remarks made in relation to Timothy and Titus, was to prove, not that they were not *evangelists*, but that they were not *diocesan bishops*. Evangelists we believe they were. Are bishops of the Episcopal church such? Are they performing the work which Eusebius says belonged to evangelists? The resemblance between ancient and modern bishops, to say the least, is not very striking. We mean no offence. Their work is very different.

In regard to ecclesiastical superiority, we can furnish our Episcopal brethren with clearer premises than can be found in the case of Titus, or in that of Timothy. We refer to the apostles. They had unquestionably ecclesiastical superiority. No Presbyterian will venture to deny this fact, to which all uninspired antiquity, and scripture too, bear explicit testimony. But what will follow? Are diocesan bishops successors to the apostles in their extraordinary powers? The pope indeed claims to be the legitimate successor to Peter, the prince of the apostles, and exercises powers which even Peter dared not exercise. But our Episcopal brethren are more modest in their pretensions than his Holiness of the *mother* church; they only claim for their bishops the honour of being successors in office to Timothy and Titus. But on what ground? If from the fact that the apostles had pre-eminence in the church, and unquestionably exercised authority over all presbyters, it does not follow that modern bishops possess the same pre-eminence and authority; how can it follow from the fact of Timothy and Titus having ecclesiastical superiority, that diocesan bishops are entitled to the same superiority in the church? This question cannot be settled in their favour by an appeal to the scriptural import of the official name *bishop;* for we have shown, and our Episcopal friend admits it, that a presbyter is called a bishop. But will it be said that Titus and Timothy ordained elders and deacons, and charged elders to be sound in the faith, and rebuked offenders; and that these are acts of diocesan bishops, and consequently they are successors to those distinguished ecclesiasticks? This has been said; but said in vain. It is a *petitio principii*, a mere begging of the question in debate. We Presbyterian bishops lay claim to authority for doing all these things, in due season and manner. From the *simple fact* of ecclesiastical superiority, possessed by Timothy and Titus, it can never be proved, on scriptural principles, that diocesan bishops have a divine right to the pre-eminence they claim in the church of God.

What cannot be established on scriptural ground, the Reviewer attempts to establish on the testimony of the Fathers. To take up the testimony of each one and discuss it at length, would protract these remarks far beyond the limits that could be allowed in the Christian Advocate. Instead of such a tedious review, we shall present the reader with an extract from Dr. Dwight's 151st sermon; and we the rather make this selection, because the Episcopalian writer, by misrepresenting the late President of the New Haven College, has endeavoured to press him into his service. The misrepresentation will be noticed and corrected in its proper place.

The extract is this:—

"1. *No testimony from the Fathers can give divine authority to any institution whatever.*

"The Fathers are merely human

witnesses, and are to be regarded with no more confidence, than any other human witnesses of equal credibility. *All things necessary to life and godliness, are given to us in the scriptures.* The testimony of the Fathers can, therefore, add nothing to what is contained in *them;* can set aside nothing; can change nothing.

"2. *The testimony of the Fathers is far from deserving the credit which is sometimes given it.* For,

"In the first place—*Those who have testified concerning this subject, have given erroneous testimony concerning other things.*

"*Irenæus* testifies that *Linus* was made bishop of *Rome* by *Paul* and *Peter;* and after him, *Anacletus;* and after him, *Clement.*

"*Tertullian* testifies that *Clement* was the *first* bishop of Rome, after *Peter.*

"*Eusebius* declares, that *Linus* was the first bishop of *Rome*, after the martyrdom of *Paul* and *Peter.*—Again; that *Peter* was the first bishop of *Antioch.*—Again; that *Enodius* was the first bishop of *Antioch.*

"*Jerome* declares, that Peter sat at *Rome* twenty-five years, until the last year of *Nero.* And again, that *Ignatius* was the third bishop of *Antioch*, after the apostle *Peter.*

"*Damascus*, bishop of *Rome*, asserts that *Peter* came to Rome in the beginning of *Nero's* reign; and sat there *twenty-five* years. *Nero* reigned but *fourteen* years; and, according to the united testimony of antiquity, put *Peter* to death.

"*Origen* says, that he had read in the works of a martyr, that *Ignatius* was the second bishop of *Antioch* after *Peter.*

"*Epiphanius* declares that both *Paul* and *Peter* were bishops of *Rome.*

"These instances prove, that the Fathers, however sincere, and however satisfactory their testimony concerning facts which passed under their own eyes, yet received traditionary accounts loosely; and both believed and recorded much of what took place before their time, without truth or evidence.

"Secondly, *The works of several of the Fathers have been interpolated, corrupted, and partially lost.*

"Concerning the Epistles of *Ignatius*, which are peculiarly appealed to in this controversy, *Mosheim* observes, that he esteems 'the authenticity of the Epistles to *Polycarp* to be *extremely dubious;*' and declares 'the question concerning all his Epistles to labour under much obscurity, and to be embarrassed with many difficulties.' Where there is so much uncertainty, a safe reliance cannot be placed for the decision of any point, not otherwise supported.

"3. *The testimony of the Fathers does not prove the distinction contended for.*

"Even the testimony of *Ignatius*, were it admitted, without a doubt, is alleged in vain for this purpose. The bishop *of whom he speaks*, is the pastor of a single church; the preacher, as well as ruler of that church; a man who performed all the duties of an ordinary minister. He exhorts *Polycarp* to preach; to see that the widows are not neglected; to know all his parishioners, even the men and maid servants; and to inspect at least every marriage. In his Epistle to the church at *Magnesia*, he speaks also of *their bishops in the* PLURAL NUMBER.

"*Clement* of *Rome* says, 'The apostles, knowing by Jesus Christ, that contentions would arise about the name, or on account of, the episcopate, or oversight of the church, constituted bishops and deacons;' the very language of St. Paul in his Epistle to the Philippians. He also uses the names, presbyter and bishop, to denote the same office.

"*Polycarp*, in his Epistle to the Philippians, says, 'Wherefore you must be subject to the presbyters and deacons.'

"And again, 'Let the presbyters

be full of piety; merciful to all; bringing back them that wander,' &c. In the view of *Polycarp*, therefore, the presbyters at Philippi, were bound to *govern* that church.

"*Tertullian*, reciting the ordinances of publick worship, and the government of the church, says, 'In all these things certain approved elders preside.'

"*Irenæus*, addressing the hereticks of that age, says, 'We challenge them to show *that* tradition, which was transmitted from the apostles by a succession of presbyters.' And again, 'It behoves us to hearken to those who are presbyters in the church; who, as we have shown, have their succession from the apostles; who, together with the succession of the *episcopate*, have received the certain gifts of the truth.'

"Bishop *Stillingfleet*, remarking upon this passage, says, 'What strange confusion must this raise in one's mind, who seeks for a succession of episcopal power over presbyters from the apostles, by the testimony of *Irenæus;* when he so plainly attributes both the succession to the presbyters, and the *episcopacy* too, of which he speaks.'

"*Firmilian*, bishop of Cæsarea, says, 'That in elders is vested the power of baptizing, imposition of hands, and *ordination*.'

"*Hilary* says, 'The presbyters were at first called bishops.'

"*Theodoret* says, that 'The presbyters of *Alexandria* ordained their bishops for more than two hundred years from the first planting of that church.'

"To these testimonies I shall subjoin a single modern one; that of *Mosheim;* who says, that 'in the first century the rulers of the church were called presbyters or bishops, which two titles are in the New Testament undoubtedly applied to the same order of men.'"

We are indebted to the Episcopal Reviewer for these extracts; for we should not have seen them, if the correction of his misrepresentation of Dr. Dwight, in regard to deacons, had not sent us the volume in which he discusses the subject.

We proceed according to our plan to expose the misrepresentation of Jerome.

In page 90 we meet with this passage: "Even Jerome, that very Jerome referred to as we shall presently see, by Dr. Janeway, informs us, that *imparity* in the ministry was introduced by the apostles themselves," &c. Here it is roundly asserted, that, in this passage, Jerome states that "*the apostles introduced imparity*" in the ministry; and yet, if the reader will examine it, he will find Jerome does not even mention the apostles. Besides, afterwards, in p. 92, having stated the argument of Dr. Janeway, founded on Acts xx. 17, 28, and Tit. v. 7, that is, the argument drawn from an interchange of names, to prove that a bishop in scripture is not superior to a presbyter; the Reviewer says, "It is no novelty; it is as old as Jerome, and not older; he first found it convenient to build upon a community of names." By his own admission, then, Jerome endeavours to prove from scripture that a presbyter is equal to a bishop; and in the quotation, as he gives it, this Father affirms that at first "the churches were governed by *a common council of presbyters:*" still, however, he will have it, that this able man nullifies his own argument, by testifying that the apostles themselves elevated bishops above presbyters. Jerome had more sagacity than this; and had the Reviewer given the passage fairly, the reader would have seen at once the open variance between this bold assertion and Jerome's language. The omissions, both at the *beginning* and at the *end* of the quotation, we shall present to the reader, and include in brackets the Reviewer's quota-

tion. Jerome is commenting on Titus i. 5.

"What sort of presbyters ought to be ordained, he (the apostle) shows afterwards,—"*If any be blameless, the husband of one wife*, &c., and then adds, *for a bishop must be blameless, as the steward of God.* A presbyter, therefore, is the *same* as a *bishop:* and [before there were, *by the instigation of the devil, parties* (our Reviewer translates studia *fancies*) in religion, and it was said among people (populis; this Latin word cannot mean only the Corinthian people; it refers to different people) I am of Paul, I of Apollos, but I of Cephas, the churches were governed by a *common council of presbyters.* But afterwards, every one thought those whom he had baptized were his own, not Christ's; it was decreed, in all the world, that one *chosen from among the presbyters,* should be placed above the rest, to whom should pertain the whole care of the church, to the end that the seeds of schism might be taken away.] Should any one think the judgment that a bishop and a presbyter are one, is not scriptural, but my private opinion, and that the one denotes age, and the other is a name of office; let him read the words of Paul, speaking to the Philippians: Paul and Timotheus, servants of Jesus Christ, to all the saints which are at Philippi, with the bishops and deacons, grace and peace be unto you, &c. Philippi is a *single city* of Macedonia; and certainly in *one* city there could not be *many* bishops, as they are now styled. But because they, at that time, called those bishops whom they also called presbyters, therefore he has spoken of bishops as of presbyters, without distinction. But this may to some appear doubtful, unless it be confirmed by another testimony. In the Acts of the Apostles it is written, that when the apostle had come to Miletus, he sent to Ephesus, and called the presbyters of that church, to whom he afterwards, among other things, said: '*Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased with his own blood.*' Observe particularly how the *same* persons whom he calls the presbyters of *one city*, Ephesus, he afterwards styles bishops.—By these we design to show that *among the ancients*, presbyters and bishops were the *same*. But *by little and little* (paulatim), that the plants of dissentions might be torn up, the whole care was delivered to one individual. Therefore, as the presbyters know that they are, *by the custom of the church*, subject to him who is placed over them; so the bishops should know that they are, *by custom* rather than BY ANY REAL DIVINE APPOINTMENT, greater than presbyters."

The portions that precede and follow the *brackets* are omitted by the Episcopal Reviewer. Had he brought them together, as we have, no reader could be made to believe the bold assertion, that, in this very passage in which Jerome proves the *equality* of bishops and presbyters, he "informs us, that *imparity* in the ministry was introduced by the *apostles themselves.*" He no where in this testimony even *intimates* the change to have been effected by inspired men. So far from it, he appeals to their writings to prove *parity* of ministers. The change, he tells us, was *gradual*, BY LITTLE AND LITTLE, effected to heal division.

A similar omission we have detected in another quotation (p. 98), taken from Jerome's letter to Evagrius. "For at Alexandria, from Mark the evangelist down to* Heraclas and Dyonisius bishops, the presbyters always chose one from

* Not *up to*. Mark did not follow Heraclas and Dyonisius.

among themselves, and placed him in a higher station, whom they called bishop;" (mark the omission—it follows) "in the same manner as if an army should *make* their *emperor*, or the deacons should choose out of their own number one whom they knew to be industrious, and call him archdeacon." It seems this comparison of an army *making* an *emperor*, was not orthodox enough for insertion. It savoured too much of the agency of *presbyters* in making *bishops*. It is left out by our reviewer.

As the Episcopal writer has misrepresented Jerome, so he has misrepresented President Dwight. "So far," says he, p. 91, "from admitting ministerial parity, or subscribing to the opinion expressed by our author, that there was but one order instituted by the great Head of the church; Dr. Dwight remarks, 'the superiority of a presbyter to a deacon, both in *station* and *authority*, is every where disclosed in the scriptures.' And lest we should misunderstand what he means by a deacon, he expressly informs us, that he should 'be ordained by imposition of hands, and by prayer.'" Dr. Dwight then teaches that a deacon belongs to the ministerial office, and consequently that in his judgment Christ has ordained a MINISTERIAL *imparity*. It is strange how the Episcopal writer could so misrepresent the late president. In two of his preceding sermons, Dr. Dwight labours very successfully to prove *ministerial parity;* and in the sermon quoted, while he styles deacons officers of the church of Christ, he does not place them in the *clerical order*, and says expressly, "there is undoubtedly no warrant given to deacons in the scriptures to *preach*."* Dr. Janeway has not said "that there was but *one* order instituted by the great Head of the church;" he asserts that Christ has established but one order among the *clergy*. Dr. Dwight does not call deacons clergymen; he styles them officers in the church; and so would Dr. Janeway.

In return for the kindness of our Episcopal friend in preventing this misrepresentation of "an author, who," he says, "stands deservedly high in the estimation of Presbyterians;" we shall present an extract from Dr. Dwight's 151st sermon, p. 191, vol. 5, where he quotes, accurately, we believe, the language of authors, who stand "deservedly high in the estimation of" Episcopalians: "The celebrated *Hooker*, in his Ecclesiastical Polity, says, 'The necessity of polity and regimen in all churches may be believed, without holding any one certain form to be necessary in them all. And the general principles are such, as do not particularly describe any one; but sound forms of discipline may be equally consistent with the general axioms of scripture.' To this declaration agree *Bishop Stillingfleet*, *Dr. Edwards*, and others. *Dr. Raynolds*, Professor of Divinity in *Oxford*, declares, that 'all, who had laboured for *five hundred years* before his time, taught that all pastors, whether entitled bishops or priests, have *equal power and authority by God's word:*' and this he declares to be the common judgment of the reformed churches of *Switzerland*, *Savoy*, *France*, *Germany*, *Hungary*, *Poland*, *the Netherlands*, *Scotland*, and *England*. *Dr. Holland*, king's Professor of Divinity at *Oxford*, says, 'that to affirm the office of bishop to be different from that of presbyter and superior to it, is *most false;* contrary to *scripture*, to the *Fathers*, to the doctrine of *the church of England*, yea, to the very schoolmen themselves.' Bishop Burnet says, 'I acknowledge bishop and presbyter to be one and the same office.'

"An act of Parliament, passed in the reign of Henry 8th, has the

* Vol. 5, p. 261.

following words: 'Archbishops, bishops, archdeacons, and all other ecclesiastical officers, have no manner of jurisdiction ecclesiastical, but by, under, and from his royal majesty.' Accordingly Bishop *Burnet* says, 'The king gave bishops their power to ordain, or deprive ministers; to exercise ecclesiastical jurisdiction; and to perform all other parts of Episcopal function.'"

Two mistakes are committed by the Reviewer in regard to Mr. Flint. First, he is not, as affirmed, of Dr. Janeway's own religious communion; and secondly, contrary to the Reviewer's assertion, it is manifest, by his own confession in the close of the remarks quoted, that Flint is a friend to Episcopacy, p. 95. This writer is a *Unitarian;* and if he were to apply for the imposition of Bishop White's hands, and promise to write many more *laudatory* remarks on Dr. Cooke's performance, we believe the good old bishop would unhesitatingly refuse to admit him to Episcopal communion.

In the Biblical Repertory and Theological Review, our Episcopal friend will find an able review of this hasty production of Dr. Cooke, written by one of Dr. Janeway's own religious communion. The following extract will show what is thought of this new champion of prelatical Episcopacy and of his performance:

"It cannot be denied, indeed, that Dr. Cooke manifests some talent in the work before us. He evidently thinks with a considerable degree of clearness and vigour, and expresses himself, for the most part, in a neat, perspicuous and sprightly style. Yet he writes like a man who has just acquired some smattering of the subject which he treats, but is confident that he has explored it to the bottom. He is flippant, audacious, and hardly willing to treat with respect the opinions of those, even on his own side, who happen not entirely to coincide with him. In short, in perusing the volume, we have twenty times thought of a remark of Dr. Johnson, which we have somewhere met with, and which we quote from vague recollection. When it was observed to him that a certain lady had written very commendably on a particular subject,—'Why, yes, sir,' replied the caustick and unsparing critick, 'the book is well enough; but she reminds me of a certain domestick quadruped, who is exhibited as standing and walking on his hind legs: the wonder is, not that he does it *pretty well*, but that he does it *at all*.'

"Dr. Cooke in this work thinks proper to select, as the principal object of his animadversion, the reverend Dr. Miller, who, about twenty years ago, published two volumes of 'Letters on the Constitution and Order of the Christian Ministry, addressed to the members of the Presbyterian churches in the city of New York.' This gentleman he considers as the representative of Presbyterianism; and seems to be very desirous of fastening upon him some heavy charges of *misrepresentation, want of fairness,* &c. With what success, the impartial reader must judge. In the mean time, he takes as his own guide the reverend Dr. Bowden, who undertook, many years ago, to answer Dr. Miller; implicitly follows his allegations; copies his mistakes; apes his confidence; and, under the cover of his erudition, with a little additional patch-work, endeavours to pass himself off as a profound ecclesiastical antiquary. Truly, it is not a little amusing to see how plausibly a convert of *eight weeks*, with the aid of a little modest assurance, can contrive to appear. We cannot undertake to predict how far Dr. Miller may consider this redoubtable western assailant as demanding publick notice. We should imagine, however, that he would hardly think it worth his while to enter the lists with so humble a retailer of what has been much better said by others, and quite as often refuted by the advocates of Presbyterian parity, long before Dr. Cooke, or his file-leader, Dr. Bowden, had an existence. It is very certain that we should never have thought of giving the present article a place in our miscellany, if we had not been informed that some humble admirers of our author, with as little acquaintance with the merits of the controversy as himself, have indulged themselves in uttering many a premature boast, that his work could not fail of proving fatal at least to Dr. Miller's reputation, if not to Presbyterianism."

The limits of your miscellany, Mr. Editor, will not allow us to state our views of the nature of the sin of *schism.* We only say it does not consist in rejecting *diocesan Episcopacy.*

Nothing need be said in vindication of the remarks of Dr. Jane-

way on the *unity* of the church. They speak for themselves. It is perfectly plain, that the visible church is united in the manner he states; and it is also equally plain, that it is not amalgamated into one denomination: thus, in one sense Christians are united, and in another, they are not united.

Injustice is done to Dr. Janeway by the Reviewer, when he says, p. 101, "he does not think it comports with the zealous promotion of that prosperity (of his own church), to afford the least countenance to *one* at least of our distinctive principles." After giving his views on the question of amalgamation, he proceeds in his sermon to give utterance to his charitable feelings: "In the mean time," &c. p. 13. Does this look like a refusal to afford to his Episcopal brethren the *least countenance? He* does not repel *them*, but *they* repel him; at least those Episcopalians, who consign *him* and *all Christians throughout the whole world*, who do *not bow to prelatical Episcopacy*, to the UNCOVENANTED MERCIES OF GOD, and maintain that there can be NO COMMUNION WITH THE ADORABLE HEAD OF THE CHURCH, BUT THROUGH A DIOCESAN BISHOP.

JEFFERSON'S PAPERS.

(*Concluded from page* 251.)

Among Mr. J.'s Anas, (Vol. iv. p. 512,) the following article appears:

"Doctor Rush tells me that he had it from Asa Green, that when the clergy addressed General Washington on his departure from the Government, it was observed in their consultation, that he had never, on any occasion, said a word to the publick which showed a belief in the Christian religion, and they thought they should so pen their address as to force him at length to declare publickly, whether he was a Christian or not. They did so. However, he observed, the old fox was too cunning for them. He answered every article of their address particularly except that, which he passed over without notice. Rush observes, he never did say a word on the subject in any of his publick papers, except in his valedictory letter to the Governors of the States when he resigned his commission in the army, wherein he speaks of 'the benign influence of the Christian religion.'

"I know that Governeur Morris, who pretended to be in his secrets, and believed himself to be so, has often told me that General Washington believed no more of that system than he himself did."

As nearly the whole of this extraordinary article refers to an address made by the clergy to General Washington "on his departure from the government," and his reply to that address, we shall lay both these papers before our readers—The first we extract from the publications of the day; the original of the second, bearing the autograph signature of General Washington, is now before us.

To George Washington, President of the United States.

Sir,—On this day, which becomes important in the annals of America, as marking the close of a splendid publick life, devoted for near half a century to the service of your country, we, the undersigned clergy of different denominations residing in and near the city of Philadelphia, beg leave to join the voice of our fellow citizens, in expressing a deep sense of your publick services, in every department of trust and authority committed to you. But in our special character as ministers of the gospel of Christ, we are more immediately bound to acknowledge the countenance which you have uniformly given to his holy religion.

In your publick character, we have uniformly beheld the edifying example of a civil ruler always acknowledging the superintendance of divine Providence in the affairs of men; and confirming that example by the powerful recommendation of religion and morality, as the firmest basis of social happiness;—more especially in the following language of your affectionate parting address to your fellow

citizens—"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of social happiness—the surest props of the duties of men and citizens. The mere politician, equally with the religious man, ought to respect and cherish them. A volume could not trace all their connexions with private and publick felicity. Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principles." Should the importance of these just and pious sentiments be duly appreciated and regarded, we confidently trust that the prayers you have offered for the prosperity of our common country will be answered. In these prayers we most fervently unite; and with equal fervour we join in those which the numerous publick bodies that represent the citizens of these states are offering for their beloved chief. We most devoutly implore the divine blessing to attend you in your retirement, to make it in all respects comfortable to you, to satisfy you with length of days; and finally to receive you into happiness and glory infinitely greater than this world can bestow.

WM. WHITE,	JOHN ANDREWS,
ASHBEL GREEN,	J. F. SCHMIDT,
WM. SMITH,	ROBERT BLACKWELL,
JOHN EWING,	WM. ROGERS,
SAMUEL JONES,	THOMAS USTICK,
WM. HENDEL,	ANDREW HUNTER,
SAMUEL MAGAW,	JOHN DICKINS,
HENRY HELMUTH,	J. JONES,
SAMUEL BLAIR,	JOSEPH TURNER,
NICOLAS COLLIN,	EZEKIEL COOPER,
ROBERT ANNAN,	MORGAN J. RHEES,
WM. MARSHALL,	JAS. ABERCROMBIE.
JOHN MEDER,	

Philadelphia, March 3d, 1797.

To the Clergy of different denominations residing in and near the city of Philadelphia.

Gentlemen,—Not to acknowledge with gratitude and sensibility the affectionate addresses and benevolent wishes of my fellow citizens, on my retiring from publick life, would prove that I have been unworthy of the confidence which they have been pleased to repose in me.

And among those publick testimonies of attachment and approbation, none can be more grateful than that of so respectable a body as yours.

Believing, as I do, that *Religion* and *Morality are the essential* pillars of civil society; I view, with unspeakable pleasure, that harmony and brotherly love which characterize the Clergy of different denominations, as well in this, as in other parts of the United States; exhibiting to the world a new and interesting spectacle, at once the pride of our country and the surest basis of universal harmony.

That your labours for the good of mankind may be crowned with success; that your temporal enjoyments may be commensurate with your merits; and that the future reward of good and faithful servants may by yours, I shall not cease to supplicate the Divine Author of life and felicity. GEO. WASHINGTON.

No one surely, on reading the preceding papers, will discover in them any evidence of the correctness of Mr. J.'s statement. If the clergy, in their consultation, had said what Mr. J., on the alleged report of Dr. Rush, makes them say, they must have been very ignorant, or very regardless of the truth. In General Washington's "valedictory letter to the governors of the states, when he resigned his commission in the army," we find—and we know that at least one of the clergy had then found—the two following passages—"The free cultivation of letters, the unbounded extension of commerce, the progressive refinement of manners, the growing liberality of sentiment, *and, above all, the pure and benign light of revelation,* have had a meliorating influence on mankind, and increased the blessings of society."—Again, in closing the letter, the General thus recognises the necessity of *divine influence,* in a fervent petition to Almighty God—"That He would most graciously be pleased *to dispose us all* to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacifick temper of mind, which were the characteristics *of the Divine Author of our blessed religion;* without an humble imitation of whose example in these things, we can never hope to be a happy nation." Here we find "the benign light of REVELATION," not only expressly mentioned, but represented

as having a meliorating influence on mankind, greater than all that is derived from the cultivation of letters, the extension of commerce, the refinement of manners, and the growing liberality of sentiment. This is a most important truth in itself; and it is truth which shows that General Washington's creed and system of action, in relation to morals and religion, were the very antipodes to those of all such men as Mr. J. and Governeur Morris. Yet Washington, forsooth, is to be identified with them—with them who disbelieved and reviled revelation, and most impiously imputed to it an influence in the highest degree malignant. The General, too, speaks explicitly of the "Divine Author of our blessed religion," and of "an humble imitation of his example," and of God's "disposing us to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacifick temper of mind," which characterized the Saviour. Where, we ask, among all the writings of the whole tribe of infidels shall we find any thing like this—unless, perhaps, in penning something intended to serve a momentary political purpose, and then to be sneered at afterwards; like Mr. J.'s proclamation for a fast in Virginia, at the commencement of our revolutionary war, to which we have already called the attention of our readers. Gen. Washington was no hypocrite—By no one trait of character was he more distinguished than by his love of truth, and an undisguised and inflexible adherence to its dictates. He never would have spoken of divine revelation, and of our blessed Saviour, as he did, if he had not sincerely believed in the truth of the one, and the divinity of the other.

It so happens that we can speak from personal knowledge of the foregoing address to President Washington, and of his answer; and can also probably state the circumstance out of which Mr. J.'s *Ana* article, now under consideration, has been manufactured. It was a trifling error, in comparison with many that Mr. J. has shown us that he could commit, if he used the misnomer of Asa Green for the name of the present editor of the Christian Advocate. Be that as it might, the editor's name is the second which appears in the list of those who subscribed and presented the address—the brief history of which we are able to give, not merely from memory, but by the help of a diary kept at that time, and continued to the present. On the 1st of March, 1797, three days before General Washington left the presidential chair—alas! we fear we shall never look on his fellow again—the clergy of different denominations in the city and vicinity of Philadelphia, held a meeting for the purpose of addressing him on that interesting occasion. In this they did no more than was done by associations of citizens of almost every description—Not to have done it, would have been considered at that time as a censurable omission; yet the doing of it was, we are confident, a pleasant duty to every individual concerned. At the first meeting a committee, consisting of the first three individuals whose names are exhibited in the list, was appointed to draught an address; and the address itself was penned by the hand which now writes. Whether any alteration was made in the first draught, by the other members of the committee, is not distinctly recollected, but it is believed that there was none; or none that in any degree changed its bearing. On the 2d of March the committee waited on the President and furnished him with a copy, to enable him to prepare his answer. On the 3d, the day before he ceased to be President of the United States, the clergy went in a body and presented their address in form, and received the answer which is before the reader. In the "consultations of the clergy" on this occasion, it is

our belief that not a single syllable was uttered importing that the President had "never on any occasion said a word to the publick which showed a belief in the Christian religion." Any such allegation, as we have shown above, would have been palpably false, if it had been made; and by the writer, as already intimated, it was known then, as well as now, that on leaving the command of the army, the General had used the language which we have quoted from his letter to the governors of the several states. We have, with a view to what we now write, conversed with the venerable Bishop White, whose name is the first on the list, and who was one of the committee, and he has assured us, that he has no trace of recollection that any thing was said in the two meetings of the clergy, relative to the neglect of the President to declare his belief on the subject of divine revelation: And the address shows, beyond controversy, that nothing was said "to force him at length to declare publickly, whether he was a Christian or not."

It is however true, the foregoing statement notwithstanding, that although President Washington had, in numerous publick acts, recognised, in the most pointed and impressive manner, the government and providence of God, and in his farewell address, a part of which was quoted by the clergy, had spoken of the influence and importance of religion, in such a manner as neither Mr. J. nor any other infidel ever *seriously* spoke, yet he had not during his administration used such explicit language in regard to divine revelation, as he used when he resigned the command of the army. It is also true, that in penning the address, it was in the mind of the writer, (he knows not that it was in any other mind,) that a full and fair opportunity should be given him to speak, on leaving the chair of state, as he had spoken on quitting his military command, and that the address was framed with some reference to this object. It is in like manner true, that General Washington did not see proper to do what the writer of the address hoped he would do; that the writer, also, regretted this omission, and regrets it still; and that in conversation with his friends he has occasionally mentioned the facts which he now states. He has not, indeed, the slightest recollection of having ever named them to Dr. Rush; but as he had the honour of an intimate acquaintance with that gentleman, he does not question that he repeated the facts to him; and that the Doctor mentioned them in some conversation had with Mr. J.; and that the facts, after being treated *philosophically* by Mr. J. produced this *article*, which, like certain chemical compounds, differs essentially in its inherent qualities from the original ingredients. The writer of the address most assuredly never did think, or say, that General Washington was an infidel; but he has said, and he says now, that it would have given him much gratification, if that great man had thought proper, during his presidency, or at its close, to speak out *again*, as he had once spoken before—spoken in such a manner as not to permit the enemies of revealed truth to use even his silence, for the vile purposes for which they now endeavour to employ it. What were the considerations which induced him to be reserved on this subject we know not. The greater part of his administration was passed during the period of the French revolution; of any hostility, or any friendship to which, after it had reached to a certain point, General Washington most sedulously endeavoured to keep both himself and his country from every appearance; and the hostility of that revolution to every thing professedly Christian,

is known to have been open and virulent. The General was a regular attendant on the publick worship of God; he showed the utmost respect to all the Christian institutions of his country; he recognised all the great principles of natural religion, repeatedly, publickly, and emphatically; he called the whole nation, by a publick proclamation, to solemn acts of devotion; he inculcated, in opposition to the false philosophy of the day, the impossibility of preserving pure morals without the aid of religion; he had once publickly and explicitly avowed his belief in divine revelation; he had constantly acted as infidels never act; and even in his answer to the clergy, he wrote as neither Mr. J., nor any of his unbelieving fraternity would have written. Perhaps he thought that this was going as far as the proprieties of his station, in the peculiar circumstances in which he was placed, required or permitted him to go. Nor are we unapprized that there are men, of whose belief of Christianity no doubt exists, who think that President Washington acted, in the matter here contemplated, exactly right; and that it must be attributed to our clerical views and feelings that we should wish him to have gone farther. Be it so—We do wish he had gone farther; we give it as our decided opinion, that every Christian man, whatever be his station or his circumstances, ought so frequently and explicitly to recognise his Christian faith and character, as not to leave to the enemies of his Saviour, any plausible opening for their false surmises and suggestions. But because we so think and speak, are we to be represented as saying, or insinuating, that every man, or any man, who thinks otherwise—and above all, that President Washington, because he differed from us in this opinion, must be set down as an unbeliever in divine revelation? The absurdity and injustice of such a representation is too monstrous to need further exposure.

We think we ought not to close our review of these volumes, without a distinct notice of the great solicitude manifested by Mr. J. to keep his opinions and feelings on the subject of religion from the publick, while he lived; and yet that he should take effectual measures, that those opinions and feelings should be known and have their influence, after his death. It is clear that he dreaded to meet the consequences of a publick avowal of his sentiments, on this side the grave; and yet that he possessed such an inveterate hatred to revealed truth, that he could not be content to leave it unassailed, when he should be secure from the just resentment of its friends. This was, in our estimation, a combination of cowardice and malignity; and it has strongly reminded us of the caustick remarks uttered by Dr. Johnson, when Lord Bolingbroke's posthumous works made their appearance, by exactly the same course of procedure. We shall not repeat the remarks; they may be seen in Boswell's Life of Johnson. But as Mr. J.'s ruling passion was manifestly the desire of reputation and the love of fame, why did he not recollect that these might be lost after his decease, as well as before it? Or did he expect that the speedy and universal prevalence of Unitarianism, which he predicted, would save him from reproach? Whatever were his calculations, he has left a monument of his blasphemous impiety, which we are satisfied will cause his memory to be held in abhorrence by every American Christian, to the end of time. The love of their Saviour by all his genuine disciples is supreme—it can have no rival. The Christian can neither resign it, nor modify it, from a regard to a political party or a patriotick favourite: and after the publication of these papers, the Christians of our land (comprising, be-

yond a question, a majority of its talent and influence) will never hear the name of Jefferson, without such an association of it with his hatred of Christianity, as will sink him immeasurably in their estimation. In the close of a letter to Mr. Madison (vol. iv. p. 426) he says—"To myself you have been a pillar of support through life. Take care of me when dead." We verily think Mr. J. has left a hard and impracticable task to his friend. Not all the talents of Mr. Madison, great as we admit them to be; nor all the learning and eloquence of Unitarians, imposing as they certainly are; nor all the lauding and birth day celebrations of party politicians, however eminent in station, will be able to form "a pillar of support," which will durably sustain the reputation of the reviler of Christ and his cause—"The memory of the just is blessed; but the name of the wicked shall rot."

In the first part of our review, we expressed the opinion that the reputation of Mr. J. would have been consulted, by the suppression of more than a fourth part of this publication. We have since had opportunity more carefully to inspect and consider the work in its general spirit and tendency, and to hear the opinions relative to it of a number of Mr. J.'s decided political friends. That opinion is—and it coincides with our own—that more than one half of these papers ought to have been destroyed by his grandson, out of regard to the memory of his progenitor; even on the supposition that he had received from that progenitor a *command* to publish the whole. We are not bound to do an irreparable injury to the *character*, any more than to the person, or property, of those we love, because they command it. Real affection, in every such case, is best demonstrated by a firm refusal. One gentleman, of no inferior station or erudition, while he avowed to us his attachment to the political party of Mr. J., gave it as his unequivocal opinion, that not more than one volume of these papers ought ever to have seen the light—in place of the four, which his legatee has published. Besides all that is offensive on the topicks of religion and morals, there is such a manifestation of irritable feeling against his political rivals and opponents, leading him to misrepresentations of character and motives, and the notice and magnifying of trifling incidents, as is altogether unworthy of a philosopher and statesman—unworthy indeed of any man of conscious integrity, and of a firm and liberal mind. But the book as it is, we know is calculated to favour the infidel efforts and combinations of the day against the institutions, plans and operations of the friends of true religion; and we fear that the publisher had no reluctance that such should be its effect, especially as this circumstance would ensure for it a more immediate and extensive sale. It only remains, therefore, that so far as christian influence prevails, the book should be excluded from every library both publick and private. It contains a mass of moral pestilence, which, if it has come unknowingly and unexpectedly, as we doubt not it often has, into the hands of Christians, they ought, without regard to pecuniary loss, to consign to the flames; and not leave it to poison fatally the minds of their children, or other unsuspecting and unguarded youth. If no Christian would, for the universe, take the responsibility of being the author of such a work, surely no one can be innocent who gives it circulation—nay, who does not use all lawful and practicable means to prevent the inconceivable injury which it is calculated to produce—to produce both to the temporal and eternal interests of every reader whose mind is not previously established in the love of sound principles, and the belief of revealed truth.

Literary and Philosophical Intelligence, etc.

Bazars of Constantinople.—The bazars and bezesteins of Constantinople are very extensive; a day would scarcely suffice to walk through them all. Some of them are merely open streets, but the greater part are lofty vaulted cloisters, lighted from the roof, and closed, when the hours of business are over, with iron gates. Each trade has its particular quarter, and each of the many nations which are collected at Constantinople, has certain trades assigned to it by ancient use and prescription. Those low-fronted shops, without glass in the windows, and with a shutter falling half down, and serving in the daytime to place the wares upon, which are now fast disappearing from our English towns, are the true representative of the stall of a Turkish artificer. On this shutter he sits at work, and though his tools are very rude and inferior, he uses them with great dexterity. As he sits cross-legged his bare feet are quite at liberty, and habit has made them as useful to him as a second pair of hands. I have often stood to admire the skill with which a Turk, with no other instrument than a very long gimlet, which he turned rapidly by means of a bow and catgut, would bore the tube of a pipe through a cherry or jessamine stick, perhaps more than six feet long. The pipe bazar is a favourite place of resort; and many a Tartar and Janissary may be seen there looking wistfully into the glass cases which contain the enamelled amber. The Tusuk bazar (the Paternoster row of Constantinople) is well worth visiting; several hundred scribes are to be seen there employed in copying; and even those persons to whom the Eastern character is not legible, may still admire the neatness and beauty of their manuscripts. The Koran, with its commentators, is the chief object of their labours, but they condescend sometimes to fancy works, and the little illuminated almanacks which are to be bought in this bazar, are not without elegance. The workmen of Constantinople excel too in embroidering on cloth or leather with gold and silver thread; but their designs, though rich, are unvaried; and, whether owing to pride or indolence, they have not the faculty of working correctly after a model. A large bazar is appropriated to the sale of Cashmere shawls; and another to the embroidered silk handkerchiefs which are made in the harems, and are sometimes very rich and beautiful. The Misr Tcharchi, or Egyptian bazar, is occupied by drugs and spices from the East, and a neighbouring quarter is devoted to the sale of confectionary, an article of great consumption in the Levant, and which is to be found in the greatest variety and of the best quality in the metropolis.—*Fuller's Tour in the Turkish Empire.*

The French journals speak of the results of the honourable enterprise of M. Champollion the younger, who has just returned from Egypt after twenty months absence, as highly numerous and important. This traveller has brought with him a collection of 1500 designs, the greater part coloured, relating to a multitude of subjects, historical, religious, and civil. The notices they give of the domestick life, arts, and manners of the Egyptians, are said to be almost complete. Among them are views executed on a large scale, giving, it is said, a just idea of the magnificence and vastness of Egyptian architecture. M. Champollion has collected a multitude of authentick facts illustrating the history of the most ancient periods. In the mean time, he has not neglected the interest of the museum entrusted to his charge. Many choice articles have been added to the royal collection. Several chests of antiquities have already arrived in Paris, and the Astrolabe is to convey from Toulon to Havre the monuments of great bulk, such as the sarcophagi, bas-reliefs, and the Egyptian and Greek mummies. Among the articles brought home by M. Champollion, is a bronze statue inlaid with golden ornaments. A series of zoological subjects is also mentioned, copied by the traveller from one of the most ancient tombs of Egypt.

Centre of Gravity in the Human Body.—When a man walks, the legs are alternately lifted from the ground, and the centre of gravity is either unsupported, or thrown from one side to the other. The body is also thrown a little forward, in order that the tendency of the centre of gravity to fall in the direction of the toes may assist the muscular action in propelling the body. This forward inclination of the body increases with the speed of the motion. But for the flexibility of the knee-joint, the labour of walking would be much greater than it is, for the centre of gravity would be more elevated by each step. The line of motion of the centre of gravity in walking deviates but little from a regular horizontal line, so that the elevation of the centre of gravity is subject to very slight variation. But if there were no knee-joint, as when a man has wooden legs, the centre of gravity would move so

that at each step the weight of the body would be lifted through a considerable height, and therefore the labour of walking would be much increased.—*Cabinet Cyclopædia.*

Thickness of a Soap Bubble.—Newton succeeded in determining the thickness of a very thin laminæ of transparent substances, by observing the colours which they reflect. A soap bubble is a thin shell of water, and is observed to reflect different colours from different parts of its surface. Immediately before the bubble bursts, a black spot may be observed near the top. At this part the thickness has been proved not to exceed the 2,500,000th of an inch.—*Dr. Lardner's Cabinet Cyclopædia.*

Ingredients which form Water.—If the two æriform fluids, called oxygen and hydrogen, be mixed together in a certain proportion, the compound will be water. In this case, the components are different from the compound, not merely in the one being air and the other liquid, but in other respects not less striking. The compound water extinguishes fire, and yet of the components hydrogen is one of the most inflammable substances in nature, and the presence of oxygen is indispensably necessary to sustain the phenomenon of combustion.

The annual report of the Lunatick Asylum of St. Petersburgh, for the last year, presents, among many other interesting matters, the following particulars: The number of male patients in proportion to females, was 3 to 2; the greater portion of lunaticks were above 35 years of age; the men were for the most part raving mad, and the women subject to a more tranquil species of mania. The most general cause for madness in the men was drunkenness, and in the women, disappointment in love.

The Bible.—The English Court Journal mentions that the Duke of Sussex, whose passion for collecting copies of the different editions of the Scriptures is known, has in his library no fewer than 4,000 volumes of Bibles, comprising a copy of almost every edition issued from the press. This collection is intended to be bequeathed to Trinity College, Cambridge.

It is stated in the London Literary Gazette, that the gold medals, given by the king, and annually awarded by the Royal Society of Literature, have this year been given to Hallam and Washington Irving.

Wings of Insects.—The transparent wings of certain insects are so attenuated in their structure, that 50,000 of them placed over each other would not form a pile a quarter of an inch in height.

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States convened in the First Presbyterian Church of Philadelphia, on Thursday, the 20th of the last month, at 11 o'clock, A. M., and was opened with a sermon by the Rev. Benjamin H. Rice, the Moderator of the last year, from John xviii. 36, 37. In the afternoon of the same day, after the commissions of the members had been examined, the Rev. Ezra Fisk, D. D. was chosen Moderator for the current year, and the Rev. Sylvester Eaton, Temporary Clerk.

The whole number of members that appeared and took their seats in this Assembly, was 185—a greater number, by about twenty-five, than has attended any preceding Assembly. The sessions of the Assembly continued till the 4th of June at 1 o'clock, P. M. when it was dissolved. Much business was transacted; and not a little of it such as deeply to interest the feelings of the members, and considerably to divide their opinions. Yet never have we seen a General Assembly, and we have seen the most that have met, in which there was apparently so much brotherly love, so much mutual concession, and so little in the speeches that were made, to give offence to opponents in argument. This, we doubt not, ought to be attributed to the divine blessing on the devotional exercises in which the members of the Assembly collectively engaged; and which seemed to give to the minds of all a tone of seriousness—to keep up a

recollection of the divine presence, and of the responsibility of every one to his Maker, and to cherish in all a fraternal spirit. The prayers which were made at the beginning and close of each sitting were peculiarly appropriate, solemn, and impressive; the members of the Assembly, in the afternoon of the first Lord's day after they met, communed together in the church in which their sittings were held, in concert with a large number of the communicants of that and of other churches in the city.—It was a season long to be remembered. The Wednesday following was a day wholly devoted to devotional exercises; and on the morning of that day, when the members of the Assembly met chiefly by themselves, in the lecture room where their sessions were held, there seemed to be a felt sense of the divine presence, in the prayers and praises offered, the portions of scripture read, and the short exhortations given—such as at once penetrated with a solemn awe, and elevated and delighted the spirits of the brethren, in a very uncommon manner. We heard one affirm, that his mind had never before been so deeply and delightfully exercised. We believe that it admits not of a question, that these devotional exercises, besides all their other beneficial effects, were the means of saving much time to the Assembly —More than all that they occupied, was saved by the order, and harmony, and sense of responsibility for what each should say and do, which evidently flowed from them as their proper source. In the intervals of the several sittings, many meetings of the members were held for a variety of important purposes, of which our want of space forbids the detail.—Those in which the cause of Sabbath schools was urged, were exceedingly interesting, and very generally attended. A resolution having been passed by the Sunday School Union, to place a Sabbath school within two years, in every part and spot of the valley of the Mississippi, that will admit of the formation of such a school—the subject was taken up and discussed by the members of the Assembly and such citizens as chose to meet with them, on several evenings. We attended two of these meetings, and we certainly never witnessed before such a display of zeal and liberality in behalf of any benevolent enterprise. The speeches were short but animated. We think the amount of donations of money, made or pledged at the several meetings, was not less than twenty-five thousand dollars. But beside these, there were engagements made of personal services in the formation of schools, probably of more value than all the money we have mentioned. The extensive region of country called "the Valley of the Mississippi," is computed to contain a space about equal to twelve hundred miles square. Yet we think there is a flattering prospect that the pledge which has been given to cover it with Sabbath schools, will be fully redeemed, in the period contemplated—if the same spirit that animated the meetings we witnessed, shall appear—as we earnestly pray that it may—and provided the other cities and towns on our sea-board shall imitate what has been witnessed in Philadelphia; and if the numerous friends of the Sunday School Institution throughout our land, shall also do their part. We could wish to say more, but our limits restrain us. On the important subjects of Missions and Education, some interesting communications will be found in our Reporter and Register for the present month, and others will appear hereafter. We subjoin the Narrative on the State of Religion.—

Narrative of the State of Religion, within the bounds of the Presbyterian Church in the United States, and of the Churches corresponding, for May, 1830.

As the affairs of Christ's kingdom move on to a crisis, it is to be expected that the operations of the church and the movements of her enemies will assume a more decided character. The spirit and tone of the several reports from the churches the present year, evince an unusual advancement in the progression of moral causes, and also the nearness as well as the certainty of the results that are to follow. The facts contained in these reports are of a nature to gladden the hearts of Zion's friends. These facts in a condensed form are now presented to the churches. *We will declare in Zion the work of the Lord our God.*

In a church of such wide extent of territory and embracing so great a diversity of character, it is to be expected that there will be some dark spots, some unenterprise and innovation some excite-desirable things; and in an age of so much ments and local jealousies are to be looked for; but it is doubted whether there exists a body of Christians that exhibits more unity of spirit and co-operation on all great and radical points. May union and liberty ever be inscribed on the ample folds of our banners. We are one, but our union is based upon freedom of thinking and discussion.

The first subject to which the eyes of the churches will be turned, and which is vitally connected with their highest interest, is the *special work of the Spirit.* Revivals of religion are the hope of the church; and it is now understood that by them, in a great measure, her borders are to be extended and her stakes strengthened. We rejoice and give thanks for the intelligence we have heard from every quarter. The present, thus far, appears to be a year of the right hand of the Most High. The footsteps of Jehovah have been seen in the churches of the east and west, of the north and south. The following is a list of the churches that have been blessed with showers of grace, viz. Champlain, Malone, and Beekmantown in the Presbytery of Champlain; Watertown, Sackett's Harbour, Adams, Brownville and Louisville in the Presbytery of Watertown; Hudson, Cairo, and Hunter in the Presbytery of Columbia; Augusta, Western, Trenton, Warren, Union and Rome in the Presbytery of Oneida; Windsor, Franklin, Bainbridge, Harpersfield, West Coventry and Forks of the Delaware, in the Presbytery of Chenango; Cicero, Liverpool, Salina, 3d Church in Pompey, Syracuse, and Otisco, in the Presbytery of Onondaga; Truxton in the Presbytery of Cortland; Owego in the Presbytery of Tioga; Ovid, in the Presbytery of Geneva; 4th Church in Albany, Schenectady and Kingsboro' in the Presbytery of Albany; the 1st and 2d Churches in Troy, Glenn's Falls, Granville, Hebron and Whitehall in the Presbytery of Troy; Ridgebury, Westown and Centreville, Amity, in the Presbytery of Hudson; Poughkeepsie, Pittsburgh, La Grange and Pleasant Valley in the Presbytery of North River; Sweet Hollow, Brooklyn, coloured Presbyterians in the city, Union Church, Canal st. Laight st. and Cedar st. churches in the Presbytery of New York; Frankfort, Wantage, and Pattison in the Presbytery of Newark; Flemington, Baskingridge, and Amwell, in the Presbytery of Newton; Bridgeton, Greenwich, Tinnicum, 5th, 10th, and 11th churches of the city of Philadelphia in the Presbytery of Philadelphia; Patterson in the Presbytery of Bedford; Harrisburgh in the Presbytery of Carlisle; George's Creek, in the Presbytery of Redstone; 3d and 4th churches in Cincinnati and New Richmond in the Presbytery of Cincinnati; Greensburgh, Shiloh, Mumfordsville, Springfield and Lebanon in the Presbytery of Transylvania; Salem and Franklin in the Presbytery of Salem; the counties of Moore, Robertson and Richmond in the Presbytery of Fayetteville; Salem and Athens in the Presbytery of Athens (Ohio); Alemanse, Greers, Buffalo and New Hope in the Presbytery of Orange; Goshen within the limits of the Choctaw nation, in the Presbytery of Tombigbee; Medway, in the Presbytery of Georgia; Berrington, Hopewell, Indiantown and Kingstree in the Presbytery of Harmony; Shiloh in the Presbytery of Crawfordsville, and Hebron, in the Presbytery of South Alabama.

In some of these churches the work of God has been marked and powerful; in others the Spirit's influence has distilled like the dew, moistening the roots of piety and fertilizing the fields of Zion. Sabbath schools, Bible classes, pastoral visitation, and plain, direct preaching of the word, have been the instrumentality employed in promoting these revivals of religion.

In connexion with these animating facts, it is sad to notice the number of Presbyteries whose reports contained nothing of interest. The heart-searching question should indeed be agitated, why this declension, why this withdrawment of the divine influences, why are so many places like the mountains of Gilboa on which neither rain nor dew descended? The question has a fearful emphasis if

we remember that God has said, He is more willing to give the Holy Spirit to them that ask him, than parents to give good gifts to their children. In many Presbyteries however, who do not record the victories of Zion's King over large numbers of sinners, the means of grace are well attended, the churches are walking in harmony, and the tone of piety is far from being low.

The various benevolent societies which adorn the age, in which evangelical Christians of every denomination are so happily united, have been well sustained the past year.

Our churches have entered universally with becoming spirit, into the grand and thrilling measure of supplying the United States with Bibles, in two years. It is believed that this noble resolution of the American Bible Society will be carried into effect, if her auxiliaries and the friends of the Bible throughout the land come up manfully to the business, as they have promised to do. And when the work is accomplished, we doubt not it will appear from the vigour imparted to the pulsation of piety, and the amplitude given to the mantle of love, that the charities of the church are among the most effectual means of sanctification.

The *Tract* cause has been greatly prospered. The plan of monthly distribution of tracts, which has been adopted with such signal success in the city of New York, has been carried into effect in other cities and towns, and will doubtless become general. If prudence and energy are combined in the distributors, we may hope that this single measure will tell with amazing effect upon all the great interests of the church and the world. Already in many places the means of grace are much better attended; and the enormous evils of Sabbath breaking, profaneness and intemperance, have received check.

Vigorous efforts have been made in many parts of the church to rescue the *Sabbath* from desecration. The most virulent opposition has been manifested from without. Whether in all cases the measures adopted have been the most judicious, or whether the best spirit has always been exhibited in executing these measures, the Assembly do not pretend to affirm, yet it deserves to be repeated, and should never be forgotten by the churches, that the weapons of our warfare are not carnal but spiritual; that tenderness and humility are perfectly consistent with, and should ever characterize, unshrinking fortitude and moral heroism. The Sabbath is the great institute of God's government in this world; neither religious nor civil liberty can survive its extinction. Let the friends of the Sabbath give themselves to praying, that an enterprise so vital to all that is valuable in our institutions as the "Sabbath Union," may be prospered.

Bible classes and Sabbath schools, those nurseries of the church, have greatly increased, and the seal of God's Spirit has been stamped upon them. May they be multiplied a thousand fold, till all our children and youth shall be brought under their powerful and dissolving influence. In several instances a work of grace has commenced in them, and the instruction communicated there has been blessed in turning the hearts of the fathers to the children, and the heart of the children to their fathers. Though much has been done in this department of benevolence, more remains to be done. Thousands of children in our land are yet without the blessing of Sabbath school instruction. The interest of the field equals the demand for labourers: both combined ought to put every minister, and elder, and parent, upon the most strenuous and self-sacrificing exertions.

The monthly concert for prayer on the 1st Monday of each month, is now almost generally observed, though not with the interest or as numerously as could be desired. The concert of prayer for Sabbath schools on the 2d Monday of each month is also become more general. These seasons of prayer and almsgiving keep the great objects of Christian benevolence distinctly before the churches: here the power is applied which moves the wheels of this great moral machinery that is to convert the world.

The cause of *Education for the Christian ministry* has received a new impulse. The Assembly's Board, and the Branch connected with the American Education Society, are each enjoying the patronage of the churches, while other societies, in various districts, are doing much for this good cause. These societies are the fountains that must supply the rivers that water the cities of our God. If this broad land is to be furnished with able and devoted ministers of the New Testament, *much* more must be done. The increase of population, and the places vacated by death, demand all the men that can be furnished, and even more; so that no aggressive movement can be made upon the kingdom of sin and error, unless a fourfold exertion on the part of the churches be made. And the Holy Spirit of God seems, in a great measure, to be withdrawn from most of our colleges and academies: if the prayers of the church be not more directed to these interesting groups of young men, we may fear that the ways of Zion will still mourn, and her

desolate heritages will lie waste. It is an encouraging fact, that though the number of Theological Seminaries has increased, the number of students in each is not diminished.

If every church would consider itself an Education Society, and feel bound to train up her sons, as some churches have done, for the Lord, there would be no want of ministers. It is devoutly to be wished, that this subject were more earnestly pressed upon the attention of the churches.

The cause of Missions, foreign and domestick, notwithstanding the pecuniary embarrassments which have pressed heavily upon many parts of the country, has steadily advanced. The Assembly's Board of Missions has accomplished much, and the success of its operations proves that, while other societies of a kindred character increase and prosper, the field is broad enough for every labourer. The *Home Missionary Society*, a noble institution, is going forward with its numerous agencies and auxiliaries with encouraging prospects; and if the love of Christ reign in the directors and agents of these excellent societies, they may accomplish much for Zion. Let them rise and flourish, till every congregation shall be blessed with a pastor, till all the waste ground in our vast territory be brought under the culture of the spiritual husbandman.

The *Seaman's Friend Society* is beginning to exert a wide influence upon that hardy class of men, who go down to the sea in ships, and do business upon the great waters. It is regarded with interest by the churches, and it has already taken its proper stand among the great Christian enterprises of the day.

The *Colonization Society* is viewed as more and more important, and is receiving a considerable portion of patronage.

The cause of *Temperance* has advanced with astonishing rapidity. From every quarter the glad intelligence is received, that the greatest evil that ever cursed our land, which, like the plagues of Egypt, had come up into all our dwellings, has been powerfully checked. If the tide has not been turned, its volume has been greatly diminished; many lives have been preserved, and millions of money have been saved.

So many appalling facts have been presented, so powerful an impression has been made upon the publick mind, that no member of the church can use or vend spirituous liquors without prejudice to the cause. If no harshness or vituperation be employed to advance this enterprise, it will ultimately triumph: but patience and unceasing exertion are indispensable. Until intoxicating liquors are entirely banished from groceries and inns, where they ought not to be kept, and be confined, as they should be, to the druggist's shop, the work can never be accomplished. May that time speedily come.

This cause is intimately connected with the prosperity of Christ's kingdom. In some cases, the temperance reformation has prepared the way for, and resulted in, a gracious work of the Spirit.

From the General Association of Connecticut, encouraging reports have been received. The churches are walking in the truth; and if some of them have been deprived of their pastors, others have been blessed with the presence of the Holy Comforter. Showers of grace have descended the past year upon many churches, and great numbers have apparently commenced a new life. More recently, the power of God has been specially manifest in Norwich, Saybrook, and Enfield. Benevolent institutions are receiving vigorous and increasing support.

From the General Association of Massachusetts we learn, that, after a temporary suspension of the divine influences, God is beginning to revive his work, and to grant special tokens of his love. In Boston, and the vicinity, God is raining down righteousness. Throughout the commonwealth the line of distinction between truth and error is more visibly drawn; many feeble churches have been strengthened, and evangelical truth is producing its legitimate effects.

The report from the *General Convention of Vermont* states, that generally the Holy Spirit's influences have been withdrawn from the churches in that body during the past year; but that a powerful work of grace is now in progress in Castleton and the vicinity, in which great numbers are turning to the Lord. The temperance cause is signally triumphant there.

From the *General Association of New Hampshire* we learn, that many of the waste places in their Zion are being built up; the cause of benevolence is prospering, and no inconsiderable number of extensive revivals of religion have been experienced.

From the *General Conference of Maine* no communication has been received.

From the *Reformed Dutch Church* we learn, that the Lord is smiling upon that portion of Zion. It contains 200 churches, and numbers 150 ministers. Her Theological and Literary institutions are flourishing, and the benevolent enterprises of the day are regarded with favour, and receive a liberal support.

From the Synod of the German Reformed Church we learn, that while some prejudices exist in some sections against benevolent institutions, still the churches are rising in spirit and power: that the truths of the gospel are faithfully preached, and in the churches of Frederick city and Baltimore, the Lord is pouring out his

spirit, and bringing sinners to the foot of the cross.

It is painful to record, on the same page with the triumphs of grace and the spread of truth, the ravages of disease and the reign of death. Although the harvest is plenteous, and the labourers are few, it has pleased the great Lord, in his inscrutable providence, to lay aside some, and to call off from the field, by death, others in the vigour of life and in the most of their usefulness, thereby admonishing all to work while it is called to-day, to double their diligence lest they be found sleeping.

In closing this report, we are constrained to say, that of ministers and churches, to whom so much is given, much will be required. God has called us to live in an age when the foundation of an edifice, on whose spires the light of the millennial day will dawn, are to be laid: the work has commenced, and the form of it will depend in no small degree upon us: if ever wisdom from heaven was needed, it is needed now. Let each member of the church, no matter what his station, or where his residence, feel that the word is addressed to him,—"Arise and build." *It may be the Lord will work with us;* soon the top-stone shall be brought forth with shoutings from a thousand tongues, *grace, grace, unto it. Even so, come Lord Jesus, come quickly.*

By order of the General Assembly,

EZRA STILES ELY, *Stated Clerk.*

FOREIGN.

A GREAT WORK AMONG THE JEWS IN TURKEY.

Mr. Barker, Agent of the British and Foreign Bible Society at Smyrna, in a letter dated December 17th, states that, at the time of the baptism of the sixteen Jews at Constantinople, of which we gave an account some time since, forty more were on the point of being admitted into Christ's church, but were prevented by the Jews, who got intimation of their intention. "And now," he adds, "upwards of a hundred and fifty Jews are known to be desirous of baptism: God only knows how many more would come forward and acknowledge Christ to be the Messiah, if they could do so. How manifest it is that the Almighty is now opening the eyes of the reserved remnant of Israel. His holy word is undoubtedly working this great miracle. May the time be fast approaching for the reception of Israel!" The following particulars are from a letter of the Rev. W. B. Lewis, a missionary of the London Jews' Society, who arrived at Smyrna on the 4th of December.

"I am anxious to inform you that my first concern on coming here was, to make inquiries respecting John Baptist and his brethren, who have embraced Christianity. I learned they were still in Kaiserieh, (the ancient Cesarea of Cappadocia,) or the neighbourhood, in exile, to the number of eighteen or twenty; some say three and twenty. They are lodged, I understand, in an Armenian convent, but how they are maintained, whether by their own means, or otherwise, I have not been able to ascertain. Other particulars with regard to them, we are as yet equally ignorant of, excepting, indeed, that it is said by the Armenians, they are all good Christians, and spend their hours in studying the New Testament."

Again, he writes:

"I have been assured that there are about a hundred and fifty more Jews at Constantinople known to be ready to embrace the faith, as soon as those who are in exile at Cesarea are given their freedom; and it is supposed, that when the spirit of persecution ceases, many others will immediately apply for baptism, who are for the present keeping their intentions concealed. It is gratifying to think that even several, (as I have been informed is the case,) unwilling to delay so long as others, obtained baptism of the Armenians privately, and fled from Constantinople before it was discovered that they had done so. It is said they have come down towards Smyrna, but keep themselves concealed. If such should really be the case, I trust they have scattered themselves in places where there are other Jews, so that they may be the means of spreading abroad amongst their brethren the name and faith of Christ; and then it will be, perhaps, as in the days of the first great persecution against the church at Jerusalem, when the wrath of man was in so wonderful a manner overruled for the furtherance of Christianity. Indeed, the signs of the times, at least in this part of the world, seem and ought to encourage us in no little degree; having, moreover, the promises on our side, and knowing that God is able, of a truth, to accomplish all that he has promised, in a way to confound the wisdom of man, and to put us all to shame. Oh, then, for more faith and perseverance in the great work before us. As to myself, I shall watch with the utmost anxiety, and I hope with prayer, every opening which may offer itself of being useful in any degree, at such an interesting moment; and I may be permitted to take this opportunity of saying, that no exertion or sacrifice of mine shall I regard as too great, so that I am enabled, with the assistance of the Almighty, to employ whatever capabilities I may be possessed of, in forwarding the grand objects of our society. I hope that He in whose hands are the hearts of

all men, will direct us in every plan and undertaking, and to him alone will we ascribe the praise."

Mr. Lewis concludes his letter with earnestly entreating the committee to send out more missionaries to assist him in his work.—*N. Y. Observer.*

A PROTESTANT CHURCH IN MEXICO.

The Rev. Mr. Thompson, agent of the British and Foreign Bible Society, wrote on the 9th of January last to the Rev. Mr. Patton, of New York, that he has associated himself with six other individuals in Mexico to form a Christian church. Soon after his arrival there in May, 1827, two individuals introduced themselves to him, and were soon followed by two others; they have regularly associated together on the Lord's day since that time, and ultimately two more have come in. It is altogether a new thing in that country, a Christian church formed on the simple plan of the apostles. Mr. T. earnestly desires the prayers of the friends of Christ for this feeble vine in a strange land.—*Boston Rec.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of May last, viz.

Of Nathaniel Davis, Esq. Treasurer of the Presbytery of Albany, for the Contingent Fund	$12 40
Of Rev. Chester Long, Bedford Presbytery, for do.	3 55
Of Samuel Bayard, Esq. collection in Princeton Church, for do.	13 62
Of Rev. Dr. Ebenezer Dickey, collection in Oxford Church, New Castle Presbytery, for do.	5 00
Amount for the Contingent Fund,	$34 57
Of Rev. George Potts, collected by him in Natchez, and its vicinity, and exceeds the sum for which he was pledged, for the Oriental and Biblical Literature Professorship	700 00
Of Rev. Eli F. Cooley, from Shrewsbury $20, Middletown Point $18, Trenton 1st Church $5, for New York and New Jersey Professorship	43 00
Of Rev. Dr. Wm. M'Dowell, the principal and interest on three instalments of Rev. James Murray, for the Southern Professorship	224 00
Of Roswell L. Colt, Esq. per Rev. Wm. Nevins, one year's interest on his Scholarship	125 00
Of Rev. Joseph Smith, per Rev. F. M'Farland, two years' interest on his subscription for Senior Class, 1819, Scholarship	20 00
Of Rev. James Williamson, per Rev. M. Williamson, collected in Silver Spring Church, for his subscription Senior Class Scholarship of 1820	10 00
For Indigent Students in the Seminary	9 00
Total	$1,165 57

View of Publick Affairs.

It has been out of our power during the past month to keep up our account current with the state of the world, and to digest a statement of Publick Affairs agreeably to our usual practice. We shall give in a miscellaneous form the principal articles of intelligence, as we find them in the publick papers.

Advices have been received from Europe to the 1st of May inclusive.—The most important political news, says the Daily Advertiser, is the establishment of a regency in the island of Terceira, by the Marquis de Palmella, by the authority of Don Pedro, Emperor of Brazil, in the name of the Infant Queen Donna Maria da Gloria, and to sustain her cause against the usurper of the Portuguese crown. This has been done in due form, and several documents were published on the occasion, which show the principles maintained by Don Pedro. One of them is the act by which he, two years since, abdicated his title to the throne of Portugal, in favour of his daughter. The second is an act of June 15th, 1829, in which he declares Portugal to have been deprived of a lawful government by the usurpation of Miguel, who is also declared an usurper, and the same act appoints a regency to govern Portugal and its dependencies

in the name of Donna Maria, to consist of three members, the Marquis of Palmella, Count Villa Flor, and the Right Hon. J. A. Guerreiro. The third is a proclamation by the regency, dated March 20th, in which they say that the Emperor would be authorized to resume his own claim to the throne; but that he thinks it more for the good of the nation to confirm his abdication in favour of his daughter.

Dreadful Shipwreck.—The Liverpool Albion of April 19th says: A shipwreck, attended by a melancholy loss of human life, took place on Friday night last, off the island of Bardsey. The Newry, Captain Crosby, from Newry for Quebec, with 300 passengers on board, men, women, and children, was caught in a gale from S. S. W. and at 10 o'clock, P. M. during a dense fog, she struck on the rocks at Poother, to the northward of Bardsey island, off the Welsh coast. About 200 of the passengers saved themselves by reaching the rocks; the remainder, amounting to about 100 souls, were drowned. The Liverpool Times estimates the number who perished at 200. The Liverpool Courier says, the crew and 100 of the passengers only, out of 360 souls on board were saved. The North Wales Chronicle estimates the number of persons lost at between 40 and 50. It says there were about 400 on board, and after the vessel struck, by the most dangerous exertion on the part of the crew, nearly 300 were enabled to land, many of them in a state of nudity.

French Expedition against Algiers.—The English, as well as the French papers say much on the state and prospects of the French expedition against Algiers. The prevalent opinion is in favour of its success, especially since accounts have been received, that the Pacha of Egypt has determined to co-operate with the French. It is said to be stated on good authority that the Egyptian troops have invaded Tripoli, and taken four towns; and it is even asserted that the Pacha has sent a squadron to sea, to act with the fleet about to sail from Toulon.

At Lisbon, says a letter of March 13th, an execution worthy of the hottest days of the inquisition, took place here on Monday last, inflicted on five unfortunate men convicted of sacrilege committed in Madeira. They were sentenced to be burnt, and have their ashes thrown into the sea; and this was performed on the quay of Sodre. Three of them were drawn thither sowed in a bull's hide; and all the refinements of cruelty were exerted in their execution, which lasted five hours. It is asserted that this auto-da-fe is intended to open the way to the restoration of the inquisition, which is incessantly demanded by the apostolical party.

Mr. R. Grant's motion, that leave be given to bring in a bill repealing the civil disabilities affecting British born subjects professing the Jewish religion, came up for discussion in the House of Commons on the 5th of April, and after a long debate, was adopted between twelve and one o'clock at night; ayes 115, noes 97. The announcement was received with loud cheers.

Prince Leopold has finally consented to put on the royal purple. According to the arrangement made with England, France, and Russia, he is to receive £200,000 annually from the three powers, for the purpose of enabling him to put the government of Greece on a proper footing, and to meet its financial engagements.

The Royal Yacht Club, in London, are said to be fitting out a squadron to witness the bombardment of Algiers.

A merchant at Marseilles has fitted up a steam vessel like a furnished hotel, in which he purposes to convey persons to Algiers, who may be curious enough to wish to witness the bombardment.

The Liverpool Times says, that a person has recently been in England, offering to introduce British goods into the United States, across the Canadian frontier, for a premium of five per cent., and that 150 tons of Yorkshire cloths have recently been despatched to Canada from London, to be introduced in this manner.

The Emperor of Austria and the Emperor of Morocco have entered into a treaty of peace and amity, and an extraordinary embassy is preparing at Vienna to proceed to the coast of Africa, with presents to his imperial majesty.

It is reported, says the Temps, that soon after his accession to the throne of Greece, Prince Leopold will marry the only daughter of the late Duke of Placenza, who is heiress to a fortune of thirty millions of francs, and whose beauty is only equalled by her mental accomplishments. She is at present at Egina with her mother.

The Countess Diebitsch, wife of the distinguished General, and lady of honour to the Empress of Russia, died on the 25th of March, at St. Petersburgh.

By a royal decree, the Salick law has been abolished in Spain, the king having resolved to settle the succession on his issue by his present wife, whether male or female. This has created much excitement, and given occasion for much reproach, as the crown may pass from the Bourbon line.

A parcel of New South Wales cotton is announced for sale in Liverpool, the first ever received from that country. The importation of sheeps' wool from New South Wales has increased very rapidly of late.

Gibraltar.—The village built on the Spanish lines, upon what is called neutral

ground, or the neutral camp, where the Spanish contraband dealers had been in the habit of safely depositing their purchases of British manufactured goods, procured from the stores of Gibraltar, has been finally ordered to be demolished and levelled with the ground. Instructions to this effect were transmitted to Lieutenant-General Don, the Deputy Governor of Gibraltar, by Government, as Spain claims the execution of this measure in conformity to treaties, which had been under various pretences, eluded for several years past. This is a final blow to the commercial prosperity of Gibraltar, already paralyzed by the opening of Cadiz as a free port, and the stationing of the Spanish guarda costas in the Bay of Algesiras.

Advices from Constantinople are to the 12th March. Thirty horses, laden with money, left that place on the 10th, for Borgas, carrying 400,000 ducats, as the second instalment of the sum stipulated by the Treaty of Adrianople, for the indemnity of the Russian subjects. Many of the exiled Armenian families have returned hither, but have reason to regret their haste, as provisions are very dear, and their poverty is great.

There was much alarm in London at the latest dates, on account of the King's health. His complaint is supposed to be dropsy in the chest, and the last bulletins of his physicians were very unfavourable.

The King of Bavaria has ordered the establishment of a Catholick Society, and a Protestant one, for the circulation of good books on morality and religion among the people.

The reports from Corfu and Zante assert that the National Assembly of Greece will not approve, unconditionally, the appointment of the Prince of Saxe Cobourg, but will desire to understand the form of government which he will establish before they take the oath of fidelity. Count Capo d'Istrias, they say, takes no part in these discussions.

The Bey of Tunis, it is stated, intends to remain neutral in the war between France and Algiers.

The King of Sardinia, on his way from Nice to Genoa, was shipwrecked, and narrowly escaped.

Professor Scholz in his biblical travels in Europe and the East, has collated more than six hundred manuscripts unknown to Griesbach; and is preparing the result of his collations for publication.

From Colombia.—All accounts from Colombia indicate that Bolivar's power will soon be overthrown. It is said that General Urdaneta has placed himself at the head of the friends of liberty, at Bogota, declared in favour of the revolution of Venezuela, and been joined by the most of the troops. A letter from Laguayra states, that General Bolivar has been compelled to fly with a few of his troops, and had taken the way of Magdalena, intending to fortify himself at Carthagena.

The government of Buenos Ayres have consented at the instance of the British Consul to give to the English residents a piece of ground for erecting a Chapel. The English government will pay half the expense, provided the residents can raise the other half, which they hope to be able to do. The expense is estimated at about $10,000.

The Indians.—The Cherokee Phœnix, of the 15th ult. after the decision of the Senate in favour of the Indian bill was known in the nation, expresses the determination of appealing to the supreme court of the United States, in vindication of the rights of the Indians, as secured by solemn treaties and the Constitution, against the pretensions of Georgia, sanctioned by the present Administration, and the iniquitous law recently passed.

Congress adjourned on the 31st of May, having passed the *Indian bill*, as it is called; and having refused, as we expected they would, to repeal that part of the Post office law which requires a violation of the Holy Sabbath—We tremble for our country.

OUR SUBSCRIBERS

Are informed that payments for the Christian Advocate have not been forwarded to us as numerously as usual, by the members of the last General Assembly; and those who are in arrears are respectfully requested to make remittances by the Mail, in United States' Bank notes, if convenient; or if not, in any bank paper not depreciated in the place from which it is sent.

ERRATUM IN OUR PRESENT NUMBER.

On page 312 it should have been stated that the General Assembly was dissolved at 6 o'clock, P. M., instead of the hour there mentioned.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JUNE 1, 1830.

COMMUNICATIONS.

PRESBYTERY OF OXFORD, OHIO.

April 7, 1830, Butler co. O.

Brother Russell,—At a meeting of the Oxford Presbytery a few days since, they passed the following resolutions:

1. That the Oxford Presbytery be, and it is hereby formed into a domestic Missionary Society, Auxiliary to the B. of Missions, belonging to the General Assembly of the Presbyterian church in the United States of America.

2. That the meetings of this society be held at each stated meeting of Presbytery, and that this business be a part of the regular business of the body during their Sessions.

3. That the Moderator, Stated Clerk and Treasurer for the time being, be an Executive Committee to correspond with the parent Board, and to transact all necessary business during the recess between the stated meetings, and make report of their proceedings when the Presbytery shall be in session on the subject of domestic missions.

4. To guard against the misapplication of funds, each congregation requiring aid in the support or settlement of a pastor, shall apply at some stated meeting of Presbytery, and receive from them a recommendation, and previously to receiving aid they shall give a detailed statement of their own efforts to maintain the gospel ministry.

By order of the Presbytery,

ADAM B. GILLILAND, *Stated Clerk.*
REV. H. BISHOP, D.D. *Moderator.*
PETER MONFORT, *Treasurer.*
ADAM B. GILLILAND, *Stated Clerk.*

PRESBYTERY OF LANCASTER, O.

Somerset, April 7th, A. D. 1830.

Presbytery of Lancaster in session, the following preamble and resolutions were adopted, viz.

"Whereas the General Assembly's Boards of Missions and Education are now revived, under circumstances of more than ordinary promise; and whereas these Boards claim the decided attention, and encouragement of all in connexion with the Assembly,—

This Presbytery feel it their duty to act more directly and formally in favour of these Boards than heretofore: and to this end they adopt the following resolutions.

1. That this Presbytery be and hereby is declared to be auxiliary in their operations to the Missionary, and Education Boards of the General Assembly.

2. That the claims of these Boards be frequently and affectionately presented to the churches and vacancies for their encouragement and aid.

3. That Presbytery will annually appoint a committee, to be styled "a Corresponding Executive Committee on Missions," with the following powers, I, II and III as found in the Reporter.

4. That the churches be urged to aid as far as they can, either by Auxiliary Societies, or annual contributions, or in any other way deemed most advisable, the Assembly's Board of Education, and forward as early as practicable the contributions to the Treasurer of the Board.

5. That any Ministers and Congregations disposed to co-operate with other Missionary and Education Boards have the privilege of so doing.

6. That a copy of these resolutions be transmitted to the Assembly's Board of Missions and Education.

JAMES CULBERTSON, *Stated Clerk.*
JOHN WRIGHT,
THOMAS B. CLARK,
JACOB LITTLE,
JAMES CULBERTSON,
Executive Committee.

Additional resolutions of Presbytery, same date.

1. "That before any Missionary, or Agent, of any Missionary Board or Society, enter upon a field of Missionary labour, or agency, within the bounds of this Presbytery it shall be his duty to obtain the advice and approbation of at least two members of the Executive Committee of Presbytery.

2. That no Missionary, or Agent, shall organize a church within the limits of this Presbytery, without the advice and approbation of two of its members."

A true copy,
JAS. CULBERTSON, *Stated Cl'k.*

ANNUAL REPORT

Of the Board of Missions.

As very few of our readers will be put in possession of the Annual Report of the Board in a separate pamphlet form, we shall occupy a large portion of the present number, with copious extracts.

The Report was presented to the Assembly on Saturday the 22d ult., and after having been read, it was committed, and was subsequently reported to the house and accepted, and with a single amendment, it was *unanimously adopted*, and put into the hands of the Executive Committee of the Board for publication.

The whole number of Missionaries and Missionary Agents reported, is 198.

"Of the missionaries there have been employed in Pennsylvania, 45; in Ohio, 36; in New York, 32; in Maryland, 11; in Indiana, 10; in North Carolina, 6; in South Carolina, 1; in Georgia, 4; in Alabama, 2; in Kentucky, 6; in Tennessee, 6; in Illinois, 4; in Mississippi, 5; in Missouri, 3; in New Jersey, 3; in Delaware, 4; in Virginia, 5; in Massachusetts, 1; in North Western Territory, 1; in Florida, 2; in Lower Canada, 1;—10 have been employed in different States, for short periods, as agents of the Board.

From the foregoing statement, it will be perceived that the distribution of the Missionaries in the several states is still very unequal. The reasons of this inequality, and the principles by which the Board have been governed in their appointments, are distinctly stated in our report of last year, and need not here be repeated. A remedy for this evil, if it should be regarded as such, will be suggested in another part of the present report.

Receipts, Expenditures, and Appropriations, of the Board.

The actual receipts of the Board, from May 1, 1829, to May 1, 1830, have been $12,632.43. The amount of expenditures during the same period has been $14,898.

Balance against the Board due to the Treasurer, $2,265.57.

The whole amount of appropriations which have been made by the Board, is $23,782.34.

The balance against the Board in appropriations, including the sum due the Treasurer, is 11,149 91. dolls.

Annual Subscriptions for ten Years.

In our last report it was stated that more than twenty individuals had pledged themselves for the payment of 100 dolls. annually, for ten years. The number of such subscribers at present is about thirty. None of these subscribers were legally bound, unless 100 subscriptions should be obtained; but we are happy to state, that nearly all who subscribed, have cheerfully paid the full amount for the year 1829, and manifested a willingness to do so in future. We would again most earnestly solicit the attention of the Assembly, and of all wealthy and benevolent patrons of the missionary cause throughout our churches, to this particular method of increasing the resources of the Board.

Besides the above named subscription, others have been opened in this city, and by our agents in different places, for smaller sums. Some have subscribed 5 dolls., some 10 dolls., some 20 dolls., some 25 dolls., and some 50 dolls. a year for 10 years, or for life. The whole sum which has been secured to the Board in all these various ways by a few individuals, will amount in the course of ten years, to between 30 and 40,000 dolls. Were persevering efforts made by pastors, agents, and other friends of the Missionary cause, we are fully persuaded, that the amount of funds raised by such subscriptions might be speedily and vastly increased. It is the earnest desire of the Board that the attempt should be made, and made without delay, in every section of the country to secure such an increase of their pecuniary resources.

Auxiliary Societies.

The number of *Sessional Auxiliaries*, organized on the 50 cent plan, has been greatly increased, since the date of our last report. They were then estimated at nearly 150. The whole number at present, is about 350. More than one hundred of these auxiliaries have been organized in Ohio, Kentucky, and North Carolina, within the last six months. Wherever a suitable opportunity has been afforded to our agents, to explain to the churches the plans of the Board, they have with scarcely an exception, been cordially received; auxiliaries have been organized, and sessions have entered with cheerfulness upon the discharge of their appropriate duties as managers and collectors.

Respecting the simplicity, and efficiency of our plan of auxiliaries, and its peculiar adaptation to the constitution and organization of the Presbyterian church, the Board hold the same sentiments at present, as were expressed in their last report. The expectations we then entertained of a large increase of our funds from this source, have been to an encouraging extent realized; and the experience of the past inspires us with the most cheering hopes for the future.

The firm conviction of your Board ever has been, and still is, that it is the

imperious duty of every *separate branch* of the church of Christ, in its *distinctive character*, and agreeably to its own *peculiar organization*, to engage with energy and zeal in the hallowed work of evangelizing the world; and we think we can clearly perceive in the very Constitution and Form of Government of our own branch of the Church, the elementary principles of one of the most simple and efficient systems of doing good, which has ever been brought, during the present age, to bear upon the spiritual welfare, and eternal destinies of lost men.

It will readily be admitted by all, except the Antinomian and the Fatalist, that the ignorant and erring are to be enlightened, and converted, not by miracles, but by means—by human instrumentality accompanied with the blessing of God. Heralds of the Cross, duly qualified and divinely authorized, must be *sent* to preach the Gospel. And *by whom* shall such heralds be *sent*, except by the Christian church, to whom have been committed the lively oracles of God? And *how* shall they be sent and sustained among the poor, and the destitute, unless they be furnished with the means of support?

Pecuniary resources, then, are indispensably necessary to the successful prosecution of the Missionary enterprise, and such resources are already possessed in rich abundance by the church. It is the primary object of our *Sessional Auxiliaries*, to draw forth these resources, and bring them into combined and vigorous action; and that too, on a plan no less adapted to the circumstances of the *poor*, than it is to those of the *affluent*. There are very few, if any, appertaining to the flock of Christ, however indigent, who might not, by the practice of a rigid economy, save for the Missionary Treasury, the inconsiderable sum of 50 *cents a year*, and this is all that is required to constitute any one a member of an auxiliary.

The efficiency of this plan, for securing to the Board, the necessary *pecuniary resources*, is by no means its most interesting feature. *Money* of itself can effect nothing. All human instrumentalities, which can possibly be employed in attempts to effect the salvation of the perishing, will be exerted in vain, unless they are accompanied and followed, by the special blessing, and efficient agency of the Omnipotent God. But the divine interposition cannot be reasonably expected, unless it be perseveringly sought, by the fervent, effectual *prayers* of the righteous.

Under a deep conviction of these truths, your Board have adopted a plan, designed and calculated, to enlist and unite the sympathies, the counsels, the efforts, and the importunate supplications, first of all the *officers*, and then of all the *private members* of the church. And what might we not expect of glory to the Redeemer, of consolation and prosperity to Zion, and of spiritual and eternal blessings to a ruined world, if every missionary of the cross, who shall hereafter be sent into the gospel harvest, should be followed by the sanctified affections and believing prayers of *two hundred thousand Christians?*

The very thought of such a holy union of the saints around the mercy-seat, would awaken in the bosom of the most feeble and faithless messenger of mercy, an ardour of feeling, a strength of faith, and energy of purpose, which no difficulties, nor discouragements, nor dangers, nor persecutions, would ever be able to suppress or destroy. The wilderness and the desert, would resound with his grateful songs, and in every valley, and on every mountain top where the banner of the cross had been planted, hosannas to the Son of David would be uttered by the *redeemed*—the travail of a Saviour's soul—the fruits of Christian liberality, and united prayer.

Corresponding Executive Committees.

One of the most serious difficulties, ordinarily attendant on the extended operations of a general Missionary Board, is the *judicious appropriation* of the funds entrusted to their care.

The location of such a Board must, of necessity, be far distant from many of the feeble congregations, and destitute districts of country, which may require assistance; and for want of minute and accurate information concerning the local situation, the pecuniary resources, and the comparative necessities of these congregations and districts, the Board will be constantly liable to err in judgment respecting the amount of money, and the character of the men which may really be needed. With a view of removing these difficulties, and avoiding the unhappy consequences which would be likely to result from the injudicious application of their funds, and an improper location of their Missionaries, the Board after mature deliberation, have adopted and would now earnestly recommend to the Assembly, and to all the Presbyteries under their care, who may choose to co-operate with this Board, the following plan of

Corresponding Executive Committees.

It is proposed that each Presbytery shall appoint, annually, from their own body, an Executive Committee on Missions, whose duty it shall be to open a regular correspondence with the Assembly's Board; to be invested with the following powers,—

1. To receive, generally, applications for aid, from feeble congregations (within the bounds of the Presbytery) which have pastors, or stated supplies, and to recommend the same to the Executive Committee of the Board of Missions.

2. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the treasurer of the Assembly's Board, and be held subject to the orders of said Board.

3. To select and recommend to the Executive Committee of the Board of Missions, Missionary fields, and Missionary labourers, and also, to locate such Missionaries as may be sent to them by the Board for specific instructions.

4. To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation, which they shall recommend to the attention of the Board.

The substance of this plan has already been submitted to a considerable number of the Presbyteries, and as far as we have been informed, it has generally been approved and cordially adopted; and we are already beginning to experience its beneficial results.

It is not the only excellence of this plan of correspondence, that it will effectually remove or prevent many *evils* which already exist, or are seriously apprehended, but it will also be productive of a very great amount of *positive good*. Its ultimate design and direct tendency are, to bring to the aid of this Board, in conducting its missionary concerns, the whole amount of wisdom, experience, talent and energy, which are to be found in those judicatories of the church, which have been particularly *invested* by our constitution, with original jurisdiction and ecclesiastical authority and power. It is in the apprehension of your Board, *the appropriate duty of the Presbyteries*, to ascertain and disclose the circumstances and wants of all the feeble congregations and destitute districts within their respective bounds; to arrange them into missionary stations or circuits; to judge in the first instance of the comparative necessities, and claims of applicants for aid, and of the amount of aid which it may be proper to allow to each; and also, to designate the fields of labour, which may be best adapted to the peculiar gifts, and talents, and manners of the different men who may be employed in the missionary service.

Presbyteries, also, have a more direct and powerful influence over congregations, than any other ecclesiastical body; and it therefore devolves naturally on them, to direct and facilitate the progress of agents from the Board, and to arouse the people to a prompt and faithful performance of their duty in the Missionary cause.

By the annual appointment of a small, but devoted and energetic Executive Committee, all these desirable objects may be secured; and, if such committees are prompt and faithful in bringing before this Board a minute and accurate statement of the real circumstances and necessities of the feeble congregations, and missionary districts within their bounds, the way will be prepared for the Board to act immediately, and judiciously, upon every application.

Moreover, if such committees should be appointed by the Presbyteries generally, and by those especially who have many vacancies, and much missionary ground to be occupied, the Board will also be enabled to make a much more *equal distribution* of their Missionaries in the different Presbyteries, than they have had it in their power to do heretofore, on account of their want of necessary information.

On this subject, the Board would further remark, that it is a matter of great importance, that the members of Corresponding Executive Committees should be truly devoted and active men;—that the number necessary to constitute a quorum, should be *small*, rarely if ever exceeding *three*;—that these should be located in the immediate vicinity of each other, so that special meetings may be called without difficulty or delay;—and that a due proportion of each committee should be elders of the church.

Missionary Agencies.

It is apprehended by your Board, that the necessity, and utility of Special Agencies, are not properly understood and appreciated by the churches generally, and they would therefore bring this subject distinctly before the Assembly.

By all who have had sufficient experience in managing the concerns of large benevolent institutions, it is now regarded as a matter of vital impor-

tance, and as absolutely indispensable to their extension and success, that well qualified, active and persevering agents should be employed in developing the plans, and urging home the claims of these institutions upon the churches. To the exertions of such agents, more than to all other means, which have hitherto been employed, your Board are indebted for the rapid increase of their auxiliaries and funds, and the consequent enlargement of the sphere of their operations during the last two years,—and also for the dissemination of information among the Presbyteries and churches, respecting the plans and doings of the Board. The expense of these agencies, your Board are aware, is rather more than that of simple *Missions*. But it should not be forgotten, that our *agents* have a *double duty* to perform. They usually preach from four to eight times a week, and are constantly engaged in travelling from congregation to congregation to solicit funds.

So extremely arduous and unwelcome are the labours of agents, and so peculiar are the qualifications necessary to their success, that it has been found extremely difficult for the Board to secure on *any terms*, the services of such men, as they were willing to employ in this responsible work. It is the fixed purpose of your Board, in all their operations, to practice the most *rigid economy*, which may not be manifestly inconsistent with the best interests of the cause in which they are engaged. But hitherto they have not been able, except in a single instance, to obtain suitable agents, without allowing them the full amount of compensation, ordinarily granted by other benevolent societies in our country.

It would be truly gratifying to the Board, and highly beneficial to the churches, if a number of the talented and devoted friends of Missions at the West and South, would volunteer their services, as agents, for short periods of time, on the usual salary of Missionaries. This would at once relieve us from very serious embarrassment, and the *example*, we doubt not, would have a constraining influence.

Results of Missionary Operations during the last Year.

From the plans and doings of the Board, which have now been detailed, we turn with pleasure to the *results* of the labours of our Missionaries. As a large proportion of their most interesting reports, have been already published in the Misslonary Reporter, we have designedly omitted a brief summary of the labours of each, with a view of presenting in this place, a condensed statement, which we trust, will be far more interesting and useful, of the amount of good accomplished by the whole.

For the sake of brevity and perspicuity, this statement of the results of Missionary labours will be presented in several particulars, embracing—

1st. The fields occupied, the expenses incurred, and the labour performed.

So numerous are the churches in our connexion, which are feeble, and unable without assistance to sustain a stated ministry, and so fully convinced are your Board of the necessity and utility of the plan of *locating* their Missionaries as regular pastors, and stated supplies, that they have felt constrained to make vigorous and persevering efforts to carry this plan more fully into effect. They have therefore encouraged direct applications for aid from all feeble and destitute congregations which are really unable to support their ministers, and they have firmly resolved, to the full extent of their means, to grant promptly, to such applicants, the amount of aid deemed indispensably necessary, nor have they in a single instance withholden aid from those whose applications have been fully sanctioned by the Corresponding Executive Committee of the Presbytery to which the applicants belonged, or by two responsible members of the same. In consequence of these plans, and efforts of the Board, the number of congregations entirely, or adequately supplied, and the amount of ministerial labour performed, have been considerably larger in proportion to the number of Missionaries employed during the last year, than ever before.

Of the 198 Missionaries employed, 144 are pastors of feeble congregations, or supplies for one year each, in limited districts, where the prospects of organizing churches, collecting congregations, and preparing the way for permanent settlements are encouraging, and 44 have been commissioned for shorter periods to engage in itinerant labours, and 10 in special agencies for the purpose of forming auxiliaries, and increasing the funds of the Board.

The whole number of congregations, and Missionary districts supplied, amounts to more than 300. The whole number of appointments, and re-appointments for the year is 246. Of these 159 were for one year each; and 87 for a shorter term. The whole amount of time, embraced in all the

commissions granted and accepted, is 182 years and eight months.

The whole amount of money pledged by the Board for the 182 years of ministerial labour is $23,782 34 cts., and the average expense of each year's labour is about $130.

Some of these commissions have been recently issued, and have as yet been fulfilled only in part. The amount of ministerial labour, however, which has actually been performed, since the date of our last report, is equal to the continued labour of a single individual for more than eighty years. Of the whole number of missionaries employed, more than *three-fourths* have been sustained at an expense to the Board of 100 dolls. or *less*, per annum—the people among whom they have laboured having provided chiefly for their support. A single individual only has received, for a year, the full amount of wages formerly granted to all the missionaries of the Board—and that individual is the missionary among the Chippeway Indians, who is sustained by the *interest* of a fund *exclusively designed* for the purpose. Of the rest, none receives more than *half* the usual missionary wages, and the allowance to some of them is much less.

Churches organized and Houses of Worship built.

As very few of our Missionaries are now employed in itinerant labours, the number of new churches organized is not large.

From the reports on this subject which have been received, the whole number of new churches may be safely estimated at fifteen, and the whole number of members at two hundred.

More than twenty houses of worship have been erected in the course of the year, in places supplied by our Missionaries, and chiefly through their instrumentality—and a considerable number more have been completed or repaired. The amount of money raised and expended by the people for these purposes on missionary ground during the year, probably exceeds ten thousand dollars.

Sabbath Schools and Bible Classes.

The attention of all our Missionaries has been particularly directed to the organization, encouragement, and support of these interesting nurseries of knowledge, morality, and religion. Scarcely a report has been received, which does not contain some cheering intelligence of the increase and usefulness of these sacred institutions, which are designed to benefit and bless the rising generation, and ultimately to change the whole moral aspect of society. There are one or more Sabbath Schools and Bible Classes in most of the congregations supplied by our Missionaries, and in some instances, whole counties have been explored by our Missionaries, and Sabbath Schools have been organized in all the important towns and settlements—and thus they have virtually done the work assigned to Sabbath School Agents.

The precise number of these schools and classes under the care of our Missionaries, we are not able to state, because minute reports have not been received from all; but they may be fairly estimated at three hundred, and the number of learners at 12 or 15,000.

With most of these Sabbath Schools select and useful libraries are now connected, and a considerable sum of money has been raised in the course of the last year by our Missionaries, for the purpose of establishing or increasing such libraries. In many of the schools the excellent catechisms of our church are faithfully taught and explained, and the Board indulge the hope, that the attention of Missionaries, and all other managers and teachers of Sabbath Schools in our own connexion, will hereafter be more particularly directed to this invaluable method of communicating religious instruction to the youthful mind.

Bible, Missionary, Tract, and Education Societies.

In furthering the designs, and extending the operations of these pre-eminently useful institutions, the zeal and efforts of our Missionaries have been truly commendable. They have labored with fidelity and success to ascertain and supply the destitute within their respective fields of labor with the lively oracles of God, and with a great variety of religious tracts.

They have been instrumental in establishing, reviving, and increasing a large number of local Bible and Tract Societies, and in this way, contributed essentially to the general objects of these institutions.

In some of their congregations and districts, the plan of the monthly distribution of tracts has been adopted and pursued with success; and liberal contributions and subscriptions have been made to purchase tracts for this purpose. Several hundred thousand pages of these silent but powerful messengers of mercy have by various means been put into circulation, and the blessed fruits of their labors in the tract cause have al-

ready been experienced by some of our Missionaries, in the increased attention of their people to the preaching of the word, and other means of grace, and in the awakening and hopeful conversion of some who were dead in trespasses and sins.

In most of the established congregations supplied by our missionaries, auxiliaries to your Board, on the fifty cent plan, have been formed, which contribute from ten to fifty dollars a year each to our funds. Similar auxiliaries to the Board of Education have also been formed in some of their congregations, and the number of these, we have reason to believe, will be soon increased.

The cause of Foreign Missions has also been remembered, and by most of our Missionaries something has been done to aid the noble operations of the A. B. C. F. M., located at Boston.

The cause of Temperance.

The reports of nearly all our Missionaries, respecting the rapid progress of the cause of Temperance in the different sections of the country where they labor, are of the most gratifying nature —and it affords great pleasure to the Board, to assure the Assembly, that this most blessed work of reform has been essentially aided by the vigorous, and untiring efforts of their Missionaries:— They have generally engaged in this good cause, with an ardor of feeling, a strength of purpose, and a devotedness of spirit, which must ensure success.— By their public preaching, their private and personal appeals, and the general distribution of essays and addresses on the subject, they have so far succeeded in removing prejudices, in answering objections and in suppressing opposition, as to secure in a majority of their congregations, the establishment of Temperance Societies on the principle of entire abstinence. A considerable number of these Societies are already large and flourishing, and their salutary influence is beginning to be seen and felt by all classes of men. Many moderate drinkers have been rescued from the snare of the fowler; some abandoned drunkards have been reformed; and a number of distillers, merchants, and tavernkeepers, have been induced to refrain entirely from the manufacture or sale of all kinds of ardent spirits.

Revivals of Religion and Additions to the Churches.

To the devoted minister of Christ, whose heart is duly impressed with the worth of immortal souls, and with a sense of his own responsibility—nothing can be more desirable and encouraging than seasons of refreshing from the presence of the Lord, and the outpourings of the Holy Spirit upon those who have been committed to his charge. At such times especially a spiritual harvest is enjoyed, seals are set to his ministry, and jewels are prepared to adorn his crown in heaven. But while these precious seasons should be sought from God with holy importunity, and be received when granted with profound humility and devout thanksgiving—ministers of the gospel who are not permitted at once, or with great frequency to witness them, should not hastily conclude that their labors in the Lord have, therefore been in vain. The seed of the gospel is "*incorruptible*," and if it be sown diligently, prayerfully, and in faith, it shall not perish. But at the very time, and under the very circumstances, which may be deemed *best*, by the Great Husbandman, it shall spring forth, and bear fruit, "some thirty, some sixty, and some an hundred fold." In the dispensations of his grace, Jehovah acts as a Sovereign. It is his right thus to act, and it is the duty of his creatures to submit without murmuring or repining. In the awakening, conviction, and conversion of sinners, there is a great "diversity of operations, but the same spirit."

In some churches, the wandering sheep are gathered into the fold of Christ gradually, slowly; & one by one. While in others there are powerful excitements and great numbers are brought in together. Very few, if any of these powerful excitements, have been experienced during the past year in congregations under the care of our Missionaries. In 8 or 10 instances however, pleasing, and we trust genuine revivals have been experienced, which have resulted in the hopeful conversion of from 15 to 50 persons in each of the congregations which have thus been favoured. In nearly all our missionary fields, however, there has been a gradual and encouraging increase of the number of communicants.

The reports of 23 of our Missionaries, who have been particular on this point, exhibit an increase of members to the amount of nearly 600, chiefly from the world. The whole number of hopeful conversions, and additions to the churches, may be estimated at 1000. If even one half of this number have truly been born of the Spirit, and rescued from impending and eternal ruin and made meet for an inheritance with the saints in light—we have abundant occasion for gratitude and thanksgiving to God. *This single result* of Christian liberality

and Missionary effort has already interested and delighted angels, and surely it is enough to compensate rebellious men for all the sacrifices and self-denials they have made in attempting to discharge an imperious duty to the destitute and perishing. Yes, it is enough. It is the Lord's doings, and marvellous in our eyes. Your Missionaries have been the instruments, and the instruments only—the *efficient agency* has been exerted by the wonder-working God—and to His most holy name be all the glory.

Presbytery of Louisville, Ky.

We have recently received from the Rev. Thomas Caldwell, Stated Clerk of this Presbytery, the following extracts from the Minutes of their last stated meeting.

"Resolved, that the members be directed to bring before their respective charges, and such of the vacant churches as they may have occasion to visit, the plan recommended by the Board of Missions of the General Assembly, for forming sessions into missionary associations, and recommend the adoption of that plan to as many of our churches as have not already done so.

"Resolved, That the Rev. Messrs. Samuel B. Robertson, William K. Stewart, and Thomas Caldwell, be appointed an Executive Corresponding Committee, on the subject of Missions, according to the plan recommended by the Board of Missions of the General Assembly."

Presbytery of Redstone, Pa.

The following communication was received a few days since, from the Rev. Robert Johnston, Stated Clerk of this Presbytery.

"The committee, to whom was referred the recommendation of the Board of Missions of the General Assembly, in relation to the organization of Presbyteral executive committees, beg leave to report, that having examined the plan proposed by the Assembly's Board, they take pleasure in expressing their entire approbation of it, and would earnestly recommend to the Presbytery, the adoption of the following resolutions, viz.

"Resolved, that this Presbytery adopt the recommendation of the Assembly's Board, and appoint a Corresponding Executive committee to consist of *three ministers and two elders*, to be invested with the following powers, viz.—Refer to the recommendations of your Board, in which the powers of our committee are specified *without any variation*."

This report was unanimously adopted, and the following persons elected a "Presbyterial Executive committee," viz. Rev. Messrs. Robert Johnston, A. O. Patterson, and Samuel M'Farren; with the elders, Geo. Plumer, and Alexander Johnston.

A few days since, a handsome broadcloth coat, which has been presented to a Missionary in Ohio, was received by the Treasurer, accompanied with the following note:

S. Allen, Esq.—Sir, the loud calls of the Missionary and Education Societies have induced me to proffer the accompanying article. It is a relick, which has long been sacred to friendship, and may not now be devoted to any other, than a holy purpose.

Being unacquainted with both the names and characters of your beneficiaries, the donor hopes through your agency, the garment may be appropriated to some missionary of unquestionable piety, and of talents too, one who will go forth preaching to those who are afar off, with apostolick zeal, Christ and him crucified.

New Brunswick, 21st May, 1830.

MISSIONARY APPOINTMENTS.

New York.

Rev. Jos. P. Tyler, 6 weeks to congregation of New Paltz.

Rev. J. B. Wilcox, for 1 year to Bethany Centre.

Rev. Isaac Oakes, for 3 months to Portland and Carroll, Chataugua co.

Rev. J. L. Edgerton, for 6 weeks to Champlain Presbytery.

Rev. R. Armstrong, for 6 weeks to Champlain Presbytery.

Rev. Phineas Smith, for 1 year to Cataraugus county.

Pennsylvania.

Rev. Wm. F. Houston, for 1 year to Warren county.

Rev. Geo. Vaneman, for 1 year to Green co. and vicinity.

Mr. Peter Donan, for 6 weeks to Luzerne county.

Mr. Jas. M. Arnell, for 1 year to Middle Paxton township.

Mr. John Glenn, for 1 year to Richland, Rockland, and Bethel, Jefferson co.

Rev. C. Riggs, for 2 months to McKean Venango, and Jefferson cos.

Mr. Adam Gilchrist, for 6 weeks to Charleston, Margaretta Furnace, Elizabethtown, and Middletown.

Mr. N. L. Rice, for 8 months to Morrisville, and vicinity.

Ohio.

Rev. Wm. Gray, for 1 year to Springfield, Clark county.

Rev. Jas Robinson, for 1 year to Tiffen, Welmore, and Scipio.

Rev. W. J. Bradford, for 1 year to Wood co. and vicinity.

Maryland.

Rev. Jas. Nourse for 1 year to Taneytown, and vicinity.

Mr. A. N. Cunningham, for 6 weeks to Talbot county.

Mr. John A. Mitchell, for 2 months to Snow Hill.

Kentucky.

Rev. S. B. Robertson, for 1 year to Cany Fork and vicinity, in Logan and Butler counties.

North Carolina.

Mr. Alexander McIver, for 1 year to Pittsboro and vicinity.

Tennessee.

Rev. Hugh Patten, for 1 year to Clarksville, Montgomery county.

Mr. John Dyke, for 1 year to Roane, Monroe, and Blount counties.

Illinois.

Rev. Israel Brainerd, for 3 months to Sangamon county.

Rev. C. Bushnell, for 3 months to Sangamon county.

Alabama.

Mr. Timothy Root, for 1 year to Bellefonte, and vicinity, Jackson county.

RE-APPOINTMENTS.

New York.

Rev. M. Harrison, for 1 year to Scott, Cortland county.

Rev. N. Gould, for 1 year to McDonough, and vicinity.

Rev. Charles Webster, for 1 year to Hempstead, Long Island.

Pennsylvania.

Rev. W. Ramsey, for 1 year to 2d church Southwark.

Rev. Salmon King, for 1 year to Warren, Bradford, county.

Mr. S. Montgomery, for 6 months, to Mauch Chunk, and vicinity.

Ohio.

Rev. Wm. Wallace, for 4 months to Cambridge, Guernsey county.

Rev. J. L. Bellville, for 1 year to Washington.

Indiana.

Rev. J. S. Thomson, for 3 months to Fountain county.

Mr. J. Thomson, for 3 months to Montgomery county.

Rev. W. Sickles, for 1 year to Rushville, and vicinity.

Rev. Isaac A. Ogden, for 1 year to Union, Franklin, and Fayette counties.

North Carolina.

Mr. Geo. W. Kennedy, for 1 year to Wilmington.

Mr. John L. Yantis, for 1 year to Waverly congregation, and Pike and Lincoln counties, Missouri.

LETTERS RECEIVED.

J. R. Bain, Tenn.; J. A. Mitchell, N. J.; D. C. Allen, O.; J. Hudson, Ky.; G. Printz, O.; J. R. Alexander, Ind.; A. O. Patterson, Pa.; W. Ramsey, Pa.; J. Breckenridge, Md.; J. Badger, O.; J. Wolff, O.; D. R. Preston, Flor.; S. H. M'Nutt, Ind.; S. L. Governeur, N. Y.; M. Harrison, N. Y.; P. Hassinger, N. Y.; J. Johnston, N. Y.; S. Miller, N. J.; J. A. Mitchell, N.J.; A. N. Cunningham, N. J.; J. Paine, Va.; Elders of ch. Cany Fork, Ky.; S. H. Crane, Ky.; J. Fine, N. Y.; R. B. Campfield, Pa.; B. Baldwin, Pa.; W. C. Anderson, Pa.; J. Blythe, Ky.; D. A. Sayre, Ky.; R. Reid. N. C.; D. L. Russell, Va.; J. D. Hughes, O.; J. W. Woodward, N. J.; R. Thompson, N. Y.; J. Burtt, Pa.; J. E. Annan, Md.; S. Hubbard, N.Y.; A. Aikman, Flor.; J. Burtt, N. J.; J. Coulter, Pa.; Hon. T. Frelinghuysen, D. C.; T. Archibald, Ala.; H. Van Deman, O.; A. L. Acee, & D. Johnston, Ala.; J. Thomson, Ind.; J. S. Thomson, Ind.; T. Caldwell, Ky.; G. G. Sill, N. Y.; R. Clapp, N. Y.; S. W. Leonard, N.Y.; T. Thomas, O.; J. A. Ogden, Ind.; A. B. Gilliland, O.; T. Barr, O.; S.G. Lowry, Ind.; J. Brainerd, N. Y.; R. Beall, O.; S. S. Davis, S. C.; R. M. Laird, Md.; N. L. Rice, N.J.; Elders of the Church at M'Donough, N.Y.; Elders of the Church at Hempstead, L. I.; Messrs. G. S. White and F. McCorkle, Pa.; S. Finley, Ky.; J. L. Belville, O.; J. M'Kennan, Pa.; P. Montfort, O.; E. Whittlesey, D. C.; R. K. Morrison, N. C.; P. Smith, Pa.; J. Blythe, Ky.; J. Fine, N. Y.; S. H. Crane, Ky.; S. W. Doak, Tenn.; S. Laird, Ky.; J. Johnston and A. Welton, N. Y.; Mrs. E. Kinsley, N. Y.; W. Bushnell and G. Doolittle, Pa.; E. Hart, Pa.; C. H. Mustard, Del.; A. G. Morrison, Pa.; J. D. Hughes, O.; A. Coe, N. W. Ter.; J. Hanna, Pa.; Elders of the Church at Eaton, O.; Executive Committee of Muhlenburg Presbytery, Ky.; H. N. Pharr, N. C.; J. Bard, Ky.; W. Gray, O; J. Nourse, Md.; R. A. Lapsley, Ky.; J. Cunningham, O.; F. M'Farland, Va.; W. Bacon, Pa. J. Spicer, N. Y.; D. Whitney, Pa.; J. Gloucester, Pa.; S. W. Leonard, N. Y.; G. G. Sill, N. Y.; T. Archibald, Ala.; R. Thompson, N. Y.; A. Aikman, Flor.; R. Everitt, N. Y.; H. Van Deman, O.; W. Hanford, O.; S. H. Crane, Ky.; J. Blythe, Ky.; S. Hubbard, N. Y.; J. E. Annan, Md.; J. W. Woodward, N. J.; R. Clapp, N. Y.; T. Caldwell, Ky.; J. Burtt, N. J.; T. Thomas, O.; A. H. Parker, Pa.; T. Frelinghuysen, D. C.; T. Barr, O.; R. Beall, O.; S. S. Davis, S. C.; J. C. Hutchinson, Va.; R. Post, D. C.; J. A. Ogden, Ind.; W. J. Bradford, N. Y.; J. Brainerd, N, Y.; J. Culbertson, O.; M. Chase, N. Y.; E. Hart, Pa.; J. S. Thomson, Ind.; W. Connell, O.; W. Bacon, Pa.; Trustees of the Church at Bethany Centre, N. Y.; W. Dickey, Pa.; W. Sickles, Ia.; S. King, Pa.; J. Oakes, N.Y.; J. Thomson, Ind.; W. Gray, O.; J. Witherspoon, N. C.; George Junkin, Pa.; S. G. Lowry, Ind.; R. M. Laird, Md.; J. Coulter, Pa.

ACCOUNT OF CASH RECEIVED

Account of cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of May, 1830.

Augusta, Ky. From auxiliary society, in part, per Rev. J. Hudson,			$3 50
Alamance, N. C. Col. in Presb. congregation, per Rev. S. Paisley,			33 00
Albany, N. Y. From 1st Presb. church, per Mr. Annanias Platt,			30 00
do. *do.* Donation from Mr. A. M'Clure,			0 50
Alleghany Town, col. in 1st Presb. church, per Mr. J. Hannen, Tr. of session,			10 00
Buffaloe, Pa. Col. in Presb. church, per Mr. J. Hood,			50 00
do. *do.* From Female Missionary Society,			6 00
Bowling Green, Ky. From aux. soc'y. in part, per Rev. J. Hudson,			1 50
Bellvue, Pa. Donation from Mrs. Kennedy,			5 00
Bath, *do.* *do.* Mr. J. Wilson,			20 00
Buffaloe Ch. Ky. Col. in con. per Rev. S. Paisley,			4 00
Bedford, N. Y. From aux. female Miss'y. soc'y., per Rev. J. Green,	60 00		
do. *do.* Donation from Thomas Purdy,	do. 50		
do. *do.* do. From Mrs. Mary A. Green,	do. 5 00		
do. *do.* do. From Miss Mary Woolsey,	do. 5 00		
Poundridge, do. do. From Mrs. B. Hunt,	do. 10 00		
Bedford, do. do. From Bible class,	-do. 2 50		
			83 00
Bedford Presbytery, N. Y. Col. in Presb. church, per Rev. C. Long,			40 88
Buffaloe, Ohio, From aux. soc'y. per Rev. J. B. Clark,			8 75
Bellefonte, Pa. Col. in Presb. church, per Dr. S. Maclay, jun.			3 50
Belvidere, N. J. Monthly cont. col. per Rev. Mr. Candee,			2 50
Clarksville, Ky. From aux. soc'y. in part per Rev. J. Hudson,			50
Columbia, Pa. Annual subscription per Rev. R. B. Campfield,			21 56
do. *do.* Donation from J. M'Kissick, *do.*			5 00
Camden, S. C. Annual subscription per Rev. S. S. Davis,			5 00
Chanceford Ch. York co. Pa. Col. in cong. per Rev. Mr. M'Graw,			20 25
Carlisle, Pa. Annual col. per Rev. Dr. Cathcart,			13 97
Chambersburg, Pa. Col. in Presb. con. per Rev. Mr. Williamson,			10 00
do. *do.* Donation from a person unknown, do.			10 00
Churchville, Pa. Col. in con. per Rev. Mr. Finney,			13 50
Cross Creek, Pa. do. do. per Rev. J. M'Cluskey,			13 54
Crab Apple Con. Ohio, from aux. soc'y. per Rev. S. W. M'Kennan,			13 50
Cadiz, do. do. do.			3 50
Champlain Presbytery, Col. from con. per Rev. S. Lyman,			5 35
do. *do.* *do.* per Rev. Mr. Marsh,			6 90
Cooperstown, per Rev. S. Manning, do.			7 50
do. *do.* *do.*			63 25
Derry, Dauphin Co., do. per Rev. J. R. Sharon,			12 00
Danville, Ky. from aux. soc'y. in part, per Rev. J. Hudson,			5 00
Donegal and Marieta, Pa. Col. in con. per Rev. Dr. M'Graw.			18 50
Elkton, Ky. from aux. soc'y. in part per Rev. J. Hudson,			2 12
Elkton Academy, do. do. do.			2 13
Erie, Pa., Col. in Presb. ch. per Rev. G. A. Lyon,			15 91
Eno, N. C. do. do. per Rev. S. Paisley			14 25
Elizabethtown, N. J. From Presb'y., per Rev. Dr. M'Dowell,			71 43
Emmitsburg, Md. Donation from Mr. A. Horner, per Rev. R. Grier,	5 00		
Do. Mr. Jas. Crocket,	1 00		
Do. Mr. John Stewart,	3 00		
Do. Mr. Wm. Walker,	5 00		
Do. a little boy,	25		
Do. Annual subscriptions,	5 75		
			20 00
East Tuscarora, from aux. soc'y. per Rev. Jno. Coulter,			6 00
Flemingsburg, Ky. Col. in con. per Rev. J. Hudson,			12 00
Franklin, Pa. Monthly cont. col. per Rev. G. Doolittle,			1 00
Frederick, Knox co. Ohio, From aux. soc'y.,			1 00
Greensburg, Ky. from aux. soc'y. per Rev. J. Hudson,			5 30
Glasgow, do. do. do.			5 90
Greenville, do. do. do.			4 50
Gennessee Presbytery N. Y. Collections per Rev. Mr. Wilcox,			15 00
Greenwich Cum. co. N. J. annual col. per Rev. S. Lawrence, pastor,			10 00
Gettysburg and Great Cannawaga, Pa., Col. per Rev. Dr. Cathcart,			12 00
Hopewell, Ky. from aux soc'y per Rev. J. Hudson,			18 75

Hopkinsville, Ky. do. do.			5 50
Hopewell, do. do. additional per Rev. S. Steel,			2 50
Hudson Presb. N. Y. Collections per Rev. Dr. Fisk,			26 68
Head Christiana and White Clay Creek, Del. col. per Rev. Dr. M'Graw,			27 00
Huntington Presbytery Pa. col. per Dr. Samuel Maclay, jun.			5 00
Highlands, do. per Rev. Dr. Green,			8 33
Kingston, N. J. Auxiliary society, per Rev. Mr. Comfort,			30 00
Kingston. Pa. Col. con. per Rev. Mr. Murray,			4 50
Lexington, Ky. From Mr. Wm. Breckenridge, first payment,	20 00		
Do. Mr. Thomas T. Skillman, do.	20 00		
Do. Rev. Jas. Blythe, D. D. do.	20 00		
Do. Aux. 1st. ch. additional per Mr. F. Montmollin, Treasurer,	61 50		
			121 50
Lancaster, Pa., Annual subscription per Rev. R. B. Campfield,			22 25
Little River, N. C., Collection in con. per Rev. S. Paisley,			3 00
Lower Brandywine, Red Clay Creek, and Wilmington 1st church Del., Collection in con. per Rev. Dr. M'Graw,			9 31
Lower West Nottingham, and Charleston Pa., Collection in con. per Rev. Dr. M'Graw,			14 00
Londonderry, N. Y., From Missionary soc'y. E. L. Parker, Tr.			9 00
Lancaster, Ohio, From aux. soc'y. per Rev. J. B. Clark,			18 00
Long Island Presb. N. Y. Col. in con. per Rev. E. Young,			17 13
do. do. do. Ad. an. col. do. do. do,			9 50
Lewes, do. Indian River, do. do. do. Rev. Joshua Moore,			14 33
Lower Buffalo, Pa., From aux. soc'y. per Rev. S. W. M'Kennan,			6 75
Lewistown, do. Col. in con. per Dr. S. Maclay, jr.			7 50
Lawrence, N. J., From aux. society,	12 00		
do. do. Annual collections,	6 00		
			18 00
Morristown, Ohio, Col. in con. per Mr. Wm. M'Millan,			15 00
Milton, Pa., An. sub. in 1st Presb. ch. per Rev. T. Hood,			10 00
do. do. Col. in con. per Rev. Mr. Junkin,			8 50
Maysville, Ky., From aux. soc'y. per Rev. J. Hudson,			3 00
Montfordsville, Ky. do. do. do.			0 50
Middle Octorara, Pa. Annual subscriptions, per Rev. R. B. Campfield,			20 50
do. do. From aux. soc'y. per Rev. Mr. Barr,			16 44
Mississippi Presb., 50 cent sub. per Isaac Snowden, Esq.			227 50
Meadville, Pa., Col. in con. per Rev. Mr. Bushnell,			20 00
Mount Pleasant, Pa., From aux. soc'y. per Rev. A. O. Patterson,			28 79
Middle Spring, Pa. do. do. per Rev. H. R. Wilson,	37 50		
Do. Donation from a friend to Mis. do.	1 00		
Do. do. do. do.	1 00		
Do. Collections in con. do.	4 00		
			43 50
Martinsburg, Ohio, Donation from Mr. T. Marquis, per Rev. J. M'Kinney,			53 00
M'Connelsville, Ohio, From aux. soc'y. per Rev. J. B. Clark,			1 00
Mifflintown, Pa. Donation from Mrs. Bryson, per Rev. Wm. Ramsey,			5 00
Morristown, Ohio, From aux. soc'y. per Rev. S. W. M'Kennan,			1 00
North Middletown, Ky. do. do. per Rev. J. Hudson,			1 00
New Concord, Ky. Col. in con. do. do. do.	5 00		
Do. Donations from sundry individuals, do.	5 95		
			10 95
Natchez, Do do. Presb. ch. per A. Macrerey, Tr. of M. P.			62 94
North East, Pa. From aux. soc'y. per Rev. G. Doolittle,			26 00
New York, N. Y., Col. in Presb. ch. per Rev. Mr. M'Elroy,	18 50		
do. do. Col. in Pearl st. ch. per Rev. B. H. Rice,	56 00		
do. do. Mis. box in 1st Presb. ch. per Rev. Dr. Phillips,	10 00		
do. do. From 8th Presb. ch. per Rev. Dr. Rowan,	46 00		
			130 50
New Brunswich, N. J., Sub. in part from Presb'y. per Rev. G. S. Woodhull,			16 00
Northumberland Pa. Col. in Presb. ch. per Rev. Mr. Murray,			5 00
New Columbia, Pa. do. do. per Rev. Mr. Henderson,			2 00
New London, and Rock Ch. Pa., Col. in con. per Rev. Mr. M'Graw,			7 00
Norfolk, Va. Donation from Wm. Maxwell, Esq.			10 00
From Mrs. Louisa Cocke of Fluvanna Co. Va. per Wm. Maxwell, Esq.			20 00

Newton Presbytery. Collections per Rev. J. F. Clark,			70 65
Newark, Ohio. From auxiliary society per Rev. J. B. Clark.			22 50
New-Brunswick, N. J. From auxiliary society, per Mr. J. Carpenter,	13 00		
do. Presbytery, Annual collection,	6 25		
			19 25
Newcastle, Del. Collection in congregation per Rev. Dr. M'Graw,			10 00
Oxford, Pa. Collection in Presbyterian Church, per Rev. Dr. Dickey,			3 00
Oxford, N. J. do. do. Mr. Candee,			12 50
Philadelphia, Pa. Collection in 2nd Presbyterian Ch. per A. Henry, Esq.	29 70		
Donation from Mr. Wm. F. Geddes,	4 02		
do. do.	3 82		
From J. M'Alpin, Esq. his subscription for 1829,	100 00		
Collection at anniversary meeting,	53 22		
			190 76
Pisgah, Ky. From auxiliary society, 1st payment per Rev. Dr. Blythe,			40 00
Paris, Ky. Collection in congregation J. Hudson,			2 94
Pequea, Pa. Annual subscription per Rev. R. B. Campfield,	7 50		
Additional annual subscription of auxiliary society,	11 50		
			19 00
Princess Ann, Md. From auxiliary society per Rev. R. M Laird,	5 00		
Donation from do.	5 00		
			10 00
Fencader, Del. Collection in Presbyterian congregation per Rev. Dr. M'Graw,			7 00
From auxiliary society do. Bell,			10 00
Pleasant Hill, Ohio. From auxiliary society do. J. B. Clark,			37 00
Pleasant Valley, Pa. do. do. Robert Dilworth,			3 12
Pittsburgh, Pa. Donation from Rev. Joseph Patterson per Rev. A. Green, D.D.			12 50
Pendleton C. H., S. C. do. Mrs. Col. Anderson per Rev. Mr. Dickson,			2 00
Penbroke, N. Y. Collection in Presbyterian congregation per Rev. L. B. Sullivan,			10 25
Russelville, Ky. From auxiliary society, in part, per Rev. J. Hudson,			50
Rushville and Olive Ridge, Ind. Collection in congregation per Rev. W. Sickles,			17 75
Rush Creek, Ohio. From auxiliary society per Rev. J. B. Clark,			28 50
Salem, Bigbend, and Greenville, Pa. Collection in congregation per Rev. Mr. Alexander,			12 00
Sawickly, Pa. From Female Cent Society per Rev. A.O. Patterson,			10 25
Shamoken, do. Collection in congregation per Rev. Mr. Henderson,			8 75
Silver Spring, do. do. do. M. Williamson,			13 00
Seneca, Ohio, From auxiliary society, do. J. B. Clark,			8 25
St. Clairsville, do. Additional annual payment per Rev. J. M'Cluskey,			19 17
From auxiliary society per Rev. S. W. M'Kennan,			8 50
Shippensburg, Pa. Collection in congregation per Rev. H. R. Wilson,			5 00
Taneytown, Md. From auxiliary society per Margaret Birnie, Treasurer,			5 00
Trenton, N. J. do. of First Presbyterian Church per Rev. Mr. Cooley,			7 50
Upper Octorara, Pa. Annual subscription per Rev. R. B. Campfield,			17 00
Annual collection per Rev. James Latta,			10 00
Unity, Ohio. From auxiliary society per Rev. J. B. Clark,			4 50
Upper Marsh creek, Pa. Collection in congregation per Rev. H. R, Wilson,			5 00
Virginia, Donation from Miss N. Waddel,			15 00
Woodbury, N. J. Monthly concert collection per Rev. M. Williamson,			17 31
Winchester, Ky. From auxiliary society do. J. Hudson,			9 75
Wheatland, Monroe co. N. Y. Monthly concert collect'n per Rev. J. Hart,	00		
From Female Missionary Society do.	20 00		
			50 00
Wilkesbarre, Pa. Collection in congregation per Rev. Mr. Murray,			21 00
Wilmington, Del. do. 2nd Presbyterian Church, per Rev. Dr. M'Graw,			7 00
do. 3d do. do. do.			12 00
Whitehall, N. Y. do. Presbyterian Church do. Kennedy,			7 00
Washington, Ohio, From auxiliary society do. J. B. Clark,			7 75
West Alexandria, Pa. do do. J. M'Cluskey,			60 07
Washington, do. Collection in congregation do. S.W. M'Kennan,			5 00
Waynesburgh, do. do. do. Dr. Samuel Maclay, Jr.			2 50
York and Hopewell, do. Annual collection do. Dr. Cathcart,			23 25
Young Womanstown, do. Collection in congregation, per Rev. Mr. Barber,			10 00
Missionary Reporter, from sundry subscribers,			126 25
SOLOMON ALLEN, *Treasurer,*			
No. 18 South Third Street.			$2930 16

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

REPORT

Of the Board of Education to the General Assembly of the Presbyterian Church, for 1830.

In laying before the Assembly an account of their proceedings, during the past year, the Board feel bound to acknowledge the smiles of divine Providence on their feeble efforts, and thence to take fresh courage in discharging the solemn and important duties assigned them by the constitution under which they act. We are fully persuaded that the design of this institution is good and great; and we do entertain a strong confidence in its ultimate success; but, believing at the same time, that every good and perfect gift cometh down from the Father of lights,—that our sufficiency in this, as in every other evangelical enterprize, is of God,—and that all means owe their efficacy to the divine blessing, we adopt the prayer of the Psalmist: "Let *thy* work appear unto thy servants, and thy glory unto their children; and let the *beauty* of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish *thou* it."

Of Beneficiaries.

At the date of the last report, the number of beneficiaries in immediate connexion with the Board was nineteen. Since then, thirty-six have been received, most of them within the last eight months, making in all fifty-five. They are young men of some maturity of judgment; varying in age, from fifteen to five and twenty. They have been recommended by persons well acquainted with them, and whose opinion seemed entitled to respect; are pursuing their studies in various academies, colleges, and theological seminaries, in six or seven different states of the union. Most of them are well forward in their education; and a considerable proportion of our whole number will probably be licensed to preach the gospel within three years from this time.

As much depends on the character of candidates for the sacred office, it is exceedingly desirable, that those brethren, who make application to the Board in behalf of young men in indigent circumstances, should exercise a due degree of caution in furnishing testimonials. To recommend, in this case, is a business of serious responsibility. Young, ardent, and inexperienced applicants themselves do not always know what spirit they are of; kindness to *them*, therefore, as well as *fidelity to the church*, will, in some instances, require their friends and advisers to dissuade them from seeking an office, for which they may seem deficient, either in the right spirit, or in the requisite intellectual endowments. It is, obviously, not the design of Providence, that every pious young man should become a minister of the Gospel. At the same time, it is the earnest wish of the Board, that every youth, whose heart God hath powerfully inclined to this holy, self-denying work, and whose talents and good sense give promise of usefulness, should be brought forward and aided as his circumstances may require. "The harvest truly is plenteous, but the laborers are few."

Although the members of the Board cannot be personally acquainted with all our beneficiaries, yet, with the view of promoting habits of devotion and diligent attention to study, we intend, so far as may be practicable, to keep up a correspondence with, and exercise over them all, a faithful, parental supervision. This, it is believed, can be done to some extent, through their teachers and our official agents.

Of Agencies.

The Board, being fully convinced by the experience of ten years, that the services of a Corresponding Secretary and General Agent, whose whole time and attention should be devoted to the objects of their appointment, were indispensable to the success of their endeavours, to secure the confidence and unite the energies of the Presbyterian Church in this momentous enterprize, adopted measures soon after the rising of the last General Assembly, to engage some one to undertake the duties of that arduous and very responsible office. It was found difficult to get a man of the right qualifications, to engage in a work, which had dragged heavily, and with but little success, for so many years. Publications, containing strong appeals to Presbyteries and churches, had been repeatedly made, without much effect. A feeling of despondency on the subject, seemed to have taken deep root, in the minds of a large proportion of our people. Young men of gifts and graces, were compelled either to relinquish all hope of obtaining an education befitting the holy office of an ambassador of

Christ, or to seek assistance from other sources than those of their own denomination; which must, in many instances, lead them out of their accustomed walks, and tend to diminish their attachment to the doctrines and usages of the religious connexion, in which they had been born and baptized. The Board of Missions, moreover, were feeling the want of men in whom they could confide, as missionaries, to the wide and waste places of our Zion. In a word, it had become quite evident, that, unless something were done, and that speedily, to rouse the attention of the Presbyterian church, *as such*, to this interesting subject,—the business of training men for the ministry, (so far as regards the indigent among her own pious and devoted sons,) would very soon pass entirely out of her hands, and beyond her control; and that, as a natural consequence of her criminal supineness in this matter, she might expect in process of time, to suffer loss, not only in a numerical diminution of strength, but in the purity of her public ministrations and in the harmony and consistency of her ecclesiastical councils. With these views, and to ward off evils, such as have been just hinted at, it was resolved to spare no pains to procure such agencies, as seemed necessary to accomplish the design of the General Assembly, in instituting a Board of Education. With some degree of faith in God it is hoped, as well as confidence in the ability, zeal, and liberality of a Christian people to sustain them in the measure, the Board, learning that the Rev. Dr. William Neill, then President of Dickinson College, intended resigning his connexion with that institution, did, on the 23d day of July last, by a unanimous vote, elect him to the two-fold office of corresponding secretary and general agent. The office was prospectively accepted, early in the following month; and he entered upon its duties the first of October.—Since then he has been fully employed in visiting the churches, attending meetings of the church judicatories, communicating information, and collecting funds. Of the success of his efforts, some brief notices have been published; the result will appear, more in detail, in the Treasurer's Report, herewith to be submitted. Several local and temporary agents have been appointed, from whom no reports have, as yet, been received. Should the system of co-operation, digested by the Ex-Committee, and published in the last number of the Register, be generally adopted by the Presbyteries and churches, it will supersede, in a great measure, the necessity of expensive subordinate agencies; and the hope is fondly cherished, that every pastor, missionary, elder, and communicant, in our connexion, will hold himself in duty bound to render some assistance in a business so deeply interesting to our whole church, and so intimately related to the cause of missions, the glory of the Redeemer, and the salvation of the world.

Plan of Co-operation.

In the last number of the "Education Register," a plan was submitted, in the hope that it would reach most of our Presbyteries, through that channel, and thus prepare the way for an expression of the Assembly's opinion concerning it, agreeably to Article XII. of the constitution, which says: "The Board may propose to the General Assembly, from time to time, such plans as they may consider useful and necessary for the success of the institution, to be recommended to the several societies or churches, as the Assembly may think proper."

The plan is as follows:

[*See Cover, p. 3, and Register, No. 9, p. 141.*]

Missionary Reporter and Education Register.

In the month of September last, a periodical publication was commenced with the above title, by the Missionary and Education Boards, jointly. The object of which is, to give information concerning the designs, the operations, and wants of these kindred institutions. Some such work was deemed necessary, as a part of our system of action; and considerations of economy and harmony, influenced the members of both Boards, to undertake it in concert. It is edited by the Corresponding Secretaries, and furnished, 16 pages monthly, at the very low rate of 50 cents per annum, payable in advance. It is hoped that our friends will take an interest in the extensive circulation of this paper. It is humble in its pretentions; yet we trust it will be found useful and animating to those, who rejoice in the progress of the Gospel, and are praying the Lord of the harvest to send forth laborers. It will serve to bring the objects and claims of both Boards into view *statedly*, and *unitedly*, in a dense form, and familiar style.

Receipts and Expenditures.

For a detailed account of receipts and disbursements, the Assembly are referred to the Treasurer's report, from which it will appear that the success

and usefulness of the Board, have been much greater during the past year, than formerly. This, it is but justice to state, has been owing in great measure, to the faithful and untiring exertions of our Secretary and General Agent. Since his appointment, he has visited the churches, explaining the objects of the Board, and collecting funds, as extensively as time and circumstances would permit; and there is good reason to believe that the churches will at length, be roused to fulfil in some measure, the duties which in this respect, they owe to their Lord, and to the souls of their fellow men.

The amount of monies received during the year, ending May 20th, 1830, is $6000 63

Of this sum, there has been expended in appropriations to beneficiaries, and in defraying the necessary expenses attendant on the operations of the Board, the sum of 3990 09

Balance now in the Treas'y. 2010 54

More than three times the amount of this balance, however, will be necessary to enable the Board to fulfill its engagements with its present incumbents, during the ensuing year; and as new applicants for aid may be continually expected, the importance of vigorous and extended exertions, to increase the funds, must be evident to every one, who pays any serious attention to the subject.

Origin, design, and expectations of the Board.

In closing this their brief report, the Board beg to be indulged in submitting a few remarks, by way of appeal to the good sense, and christian feelings of their Presbyterian brethren in the Lord. We need scarcely remind the General Assembly and the people whom it represents, that this Board owes its origin and all the power with which it is invested, to a solemn and deliberate act of the Presbyterian church in these United States;—that it is designed to secure *equality*, *efficiency*, and *harmony*, *unity* and *uniformity of action*, and a *concentration* of *efforts* in the momentous duty of introducing to the work of the Gospel ministry, a competent number of pious, well disciplined, and devoted servants of Christ, in order that the glad tidings of salvation, may be preached to the destitute in our own country, not only, but to every creature; to all the world;—that its views and appropriations are not limited to any one section of the church, but are extended to the needy and deserving, of the north and south, the east and west, to the extremities of the land;—that it is intended to serve as a medium, through which the wants of the poor may be met, and supplied by the offerings of the rich,—the common receiver and impartial distributor of the charities of the church, sacred to this holy purpose, for the glory of the Redeemer, and the salvation of immortal souls;—that it is *dependent on, and responsible to* the church as *such*, in all its transactions—and that of course, it can do little or nothing effective, except, in so far, as it enjoys the confidence and support of the church which instituted it, judging its instrumentality expedient and necessary in the discharge of her solemn obligations to her gracious King and Head.—Such being the origin, design, and relations of the Board, may we not count with certainty, on the cordial and regular patronage of our whole body ecclesiastical? Is it not reasonable to expect, that we shall be enabled, by the believing prayers and liberal contributions of our brethren, to execute the trust and fulfil the duties assigned us as the servants of the church, for Jesus sake? While hundreds of congregations, in our own immediate connexion, are destitute of the stated ministrations of the Gospel, vast fields of missionary ground within our limits, unoccupied; and hundreds of millions of our wretched race worshipping idols and perishing for lack of vision, shall we not go forth united and fearless, to the work of evangelizing the world? Does the gospel of God's grace announce the only efficacious sacrifice for sin,—proclaim the only justifying righteousness, and make known the true way to eternal life? Is the Redeemer's command, "Go, preach the gospel to every creature? and does this command bear upon us, in common with our fellow christians of other denominations in full force, and with divine authority? Then, should we not *as a church,* evince our readiness to do our part, in filling the world with the knowledge of the Lord, that there may be nothing to hurt or destroy in all God's holy mountain—that the redeeming Saviour may see abundantly, of the travail of his soul, and be satisfied, and that the ends of the earth may look unto him, and be saved? "Faith cometh by hearing, and hearing by the word of God."—"But, how shall they hear without a preacher? and how shall they preach, except they be sent?" And we may add, how can men be sent forth in adequate numbers, and with suitable qualifications, to evangelize the world,

unless the Christian church feel more, and do more, on the subject, than she has ever yet done? It is known and acknowledged by christians, that the preaching of the gospel is the grand expedient devised by the only wise God our Saviour, for the recovery of mankind from the dominion of sin: and yet more than three fourths of our fallen race, are unblessed with the light of the son of righteousness. Even here, in this nominally christian country, the choicest of all countries, something like half the population are destitute of the stated ministrations of the word of life; and that population increasing at the rate of 350,000 a year. How then, is this lack of ministers of Jesus to be supplied, if christians do not assist those pious, but indigent youth, who are willing to consecrate themselves to the work? The Presbyterian church has been for many years, doing something in this business; but she has never put forth a twentieth part of her strength, for the accomplishment of her professed and praiseworthy designs. She is now organized for action. She has her Sabbath schools, her Bible classes, her Manual-labour academies, her Theological seminaries, and her Missionary and Education Boards. Let her, through the medium of these institutions, and with faith and prayer, act a part, becoming the space which she occupies in the gospel vineyard, and God will bless her, and make her a blessing to the world. Signed by order of the Board;

WILLIAM NEILL,
Sec'y. and Gen. Agent.

Phil'a., May 19th, 1830.

Sessions of General Assembly, May 29, 1830.

"1. *Resolved*, That the annual report of the Board of Education, submitted to the Assembly, be approved and published under the direction of the Board.

2. *Resolved*, That the General Assembly rejoice greatly in the increasing attention, which is paid to, and in the growing interest taken in, the cause of education in various parts of our church, and earnestly recommend to all those Presbyteries and congregations which have not already organized Societies in this or some other form, the adoption of the plan proposed by the Board of Education in the present Report.

3. *Resolved*, That in view of the great and increasing want of well qualified ministers of the gospel, in our own and in foreign lands; and the increasing demand, on the part of foreign and domestic missionary and other societies, of more labourers, the General Assembly would avail themselves of this and every other opportunity, affectionately to call to this momentous subject the attention of all such congregations and Presbyteries as have not yet adopted systematic and efficient plans of co-operation in this great and good work.

4. While the Assembly would thus commend its own Board of Education to the churches under its care, yet as many of our churches have already united their efforts with other education societies. Therefore resolved, that the churches and Presbyteries should be left to their own unbiassed and deliberate choice, of the particular channel through which their charities shall be given in aid of this great department of benevolence. Attest,

JOHN M'DOWEL, *Perm. Cl'k.*

The Treasurer's Annual Report will appear in our next number; and also the reports of Presbyteries, so far as they have been received. They are postponed for want of room.

We respectfully invite the attention of our ministers, church-sessions, and Presbyteries to the plan of co-operation published in our last number, and on the 3d page of the cover of the present number. It is short, simple, and practicable. The Board have received, on their funds, several young men, since the foregoing report was submitted to the Assembly; and it seems desirable that they should be able to assist every needy and deserving candidate that offers. The most that is allowed to any one beneficiary, is one hundred dollars, per annum: within this sum, aid is afforded, as the necessity of each requires. Every congregation that pays one hundred dollars a year, will have the satisfaction to know that they are supporting one candidate for the ministry. And may we not hope, that our list of individual subscribers, of $100 per annum, will be increased? Will not the destitution of from eight to nine hundred vacant churches and the pressing calls for missionary service, at home and abroad, move those who have the means to contribute freely towards the relief of their fellow-immortals, who are in danger of perishing, through lack of Gospel vision? "Look not every man on his own things; but every man, also, on the things of others."—"No man liveth unto himself."

THE

CHRISTIAN ADVOCATE.

JULY, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLVIII.

(*Concluded from page* 225.)

5. *Rulers and Ruled.*—In the term *rulers* we include both *legislators* and *magistrates;* or those who *enact* and those who *execute* the laws.

In our happy country the people choose their own legislators. This is an inestimable privilege, and yet, like every other blessing, it is capable of abuse. It opens a door for ambitious demagogues to use a thousand unlawful arts to deceive the people, and to raise themselves to places of power and trust. All these arts every conscientious candidate for publick trust will avoid and despise. He will view the business of legislation as one that involves a high degree of responsibility, for which certain qualifications are necessary, and which he ought in some good degree to possess, or else to decline the trust altogether. He should seriously consider whether he is qualified to be a legislator; and if he judge that he is, he should still do nothing to create an improper bias in his own favour. He should, avoiding all disguise, frankly, explicitly, and fully, avow his opinions and sentiments. Then, if he is elected, he may act, as he ever ought to act, on the conviction of his own mind, without the fear of offending his constituents. In every instance he should appear, fearlessly and decidedly, in favour of every law, or every measure, which he verily believes will be for the good of the whole community, for which he is appointed to legislate. Let the popular current set as it may, his only inquiry should be, what does the publick good really require—*that*, he will say, I must pursue, or I cannot keep a conscience void of offence; and *that*, therefore, I will pursue, whether I retain my place and popularity, or lose them both.

Christ's kingdom is not of this world, and all experience shows that the Christian church has invariably suffered, when the state has interfered in its concerns—even when not only the professed, but the real intention has been, to show favour to the church. The concerns of the house or kingdom of our Lord are to be managed solely by laws and officers of his appointment, without any interference from the world. With this, however, it is perfectly consistent to say, that it is daring impiety for any legislature, where the light of revelation is enjoyed, to make any law in violation of the law of God, or which shall legalize any practice inconsistent with that law. To legalize such violation or practice, is not to leave the church to herself; it is to persecute her,

and to set the nation in opposition to her divine Head and lawgiver. It is, in a word, a national sin, exposing the whole community to the judgments of the God of the whole earth; for which there can be no possible compensation or equivalent. I shall not disguise from you, my young friends, that I am thus explicit on this point, because I am solemnly convinced, that our nation, as such, is at this moment chargeable with awful guilt, and brought into awful danger, by having set the law of the land in direct opposition to the law of God, as expressed in the fourth precept of the decalogue. Officers of the state are required in the management of the national mail, to perform services which they cannot render without a manifest dereliction of Christian duty, and a flagrant violation of the command to which I have referred.

The duty of a legislator, then, consists in seeing that he is qualified for the trust which he sustains; in using all his influence to have such laws enacted, and no other than such, as, in his best judgment, will most promote the publick good; and in taking care, to the extent of his whole influence, that the laws of the state shall in no respect militate with the laws of God. His responsibility both to God and man is great; and of this a deep and lively impression ought constantly to abide on his mind.

Speaking of the office of the *civil magistrate*, the apostolick declaration is, "He is the minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil." It is evident from this, that the civil magistracy is a divine ordinance, and if so, not only ought the people over whom magistrates are placed to render due obedience and honour to them, but they ought, on their part, deeply to feel their responsibility to the God whose ministers they are. In the fear of God, and in view of the account which they are to render to him, ought all the duties of their office to be performed. This will lead them to a strict regard to the divine laws and institutions, and thus to recommend the observance of them to others. In such a country as ours, where happily the church and state are entirely disconnected, all the direct influence which magistrates have in the promotion of religion, is by their example. But this is a very powerful influence, and the magistrate who refuses it to religion, sins both against his God and his country. What then shall we say of those magistrates, whose entire example goes to promote vice and immorality; or who openly avow infidelity, and treat every divine ordinance with marked indignity and contempt? We must say plainly, that they are the scourge and curse of that community whose most important interests have been confided to their guardianship, and which they are sacredly bound to consult. Magistrates are under the obligation of a solemn oath, to discharge their official duties to the best of their knowledge and understanding. If they would not violate this oath, they must strictly execute and enforce every law that is made for the suppression, or prevention, of vice and immorality.

Summarily, then, the duty of magistrates consists in giving to the publick the full influence of a good and pious example; in the full and faithful execution of the laws; in administering justice between man and man purely and impartially; and we must add, as a matter of no small importance, not only their shunning to enkindle and cherish strife, but the constant use of all proper endeavours to prevent quarrels and litigation, and to promote the peace and good order of society.

In this free country the *ruled* choose, either *mediately* or *directly*, all their *rulers*. Legislators are chosen *directly* by the people, and hence are properly called *representatives*. In making this choice it is the obvious duty of the people to consider carefully and conscientiously, whether those to whom they give their suffrages are the fittest and best men for law makers, that it is practicable for them to elect. Neglecting this, they fail in their duty, and are really chargeable both with the folly and the guilt of the unqualified or disqualified men, whom they made their *representatives*. People are exceedingly apt to censure the conduct of publick men, when as much blame at least belongs to themselves, as to those whom they have put into power. They are so careless, or so partial, or become so attached to a party, that they entrust their dearest interests to those who mismanage or sacrifice them. Of this mismanagement or sacrifice have they, then, any more right to complain, than the individual has who finds himself a bankrupt, in consequence of employing an agent whom he might have known to be altogether incompetent or fraudulent—a dunce or a knave? He who is to exercise the elective franchise, ought most seriously to consider, whether the man for whom he proposes to vote is really an honest man or a rogue, an ignorant man or one well informed, a vicious or a virtuous man, a firm and independent man, or one who may be awed or wheedled to do wrong; and finally, whether he be a friend to religion and good morals, or an enemy to both. In regard to this last qualification, the artful and unprincipled politicians of our country have endeavoured to persuade the community, that the moral character and Christian principles of a candidate for legislative trust ought never to be regarded or considered; and by the aid of party spirit, they have been successful to a most lamentable extent. But surely Christians have as good a right as infidels or profligates, to be pleased with the entire principles, spirit, and character of the men of their choice. They certainly ought not to choose a man *merely* because he is a Christian. But among men who are qualified by knowledge and genuine patriotism to be the makers of laws, they may surely find, if not a practical Christian, at least a man who has a sincere reverence for religion. Our country is not yet in such a wretched state, that enlightened and patriotick men are not to be found, except among scepticks, profane swearers, popularity hunters, cheats, and profligates. The truth is, Christians suffer party spirit to blind and mislead them; and till they will so far renounce this as to refuse their suffrages to every flagrantly vicious and immoral man, and every known and malignant enemy to religion, they themselves are chargeable with much of the awful guilt, incurred by a nation whose laws come in conflict with the laws of God, and expose it to his frowns and judgments.

The duty which the *ruled*, that is, in our country, all *citizens*, owe to the magistrates who are placed over them, is—

1. To pray for them. "I exhort, therefore, (says the apostle Paul) that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." This, it is to be feared, is a duty too much neglected; and it deserves the very serious consideration of Christians in our country, whether, if they had prayed more, and more earnestly, for their lawgivers and magistrates, they would not have had fewer subjects for regret and lamentation, in reference to certain laws, and usages,

and transactions, and neglects of official duty, which exist in the state of which they are members. The exhortation of the apostle which I have quoted, was directed immediately to Timothy, and through him, doubtless, to all ministers of the gospel, in every age of the church. In every publick service of the sanctuary, especially on the Lord's day, there certainly ought to be at least one prayer, in which the blessing of Almighty God on our country, and on all its rulers and magistrates, should be distinctly and fervently implored; so that the minister of the gospel who omits this, may justly be considered as neglecting an important part of his duty. On days also of publick fasting and prayer, this subject of petition to Him who ruleth over all, and "from whom all blessings flow," ought to be particularly regarded. But the duty does not end here. It ought to have a frequent mention, both in family and secret prayer; and this not merely as matter of form, but as an object of great interest and desire.

2. It is our duty to treat magistrates with due honour, obedience, and respect. This is distinctly enjoined in the New Testament; although the primitive Christians lived under the government of heathen magistrates, by whom they were often most cruelly and unjustly treated. How imperious is this duty, then, in a Christian community, and in a country where magistrates derive all their authority, ultimately, from the people themselves? When it is found necessary to disapprove of publick men, and publick transactions, it ought to be done without reviling. The reviling and slandering of publick men, is, I really think, among the crying sins of this country. We ought cautiously to avoid it for ourselves, and to frown on the persons and publications chargeable with this evil—an evil at once offensive to God and injurious to our national character. Respect to their office, and, as far as practicable, to their persons, as well as prompt obedience to all their lawful commands, is due from every citizen, to every magistrate of our free and happy country.

3. A ready and cheerful obedience to every law of the state, not inconsistent with the law of God, is a duty we owe to magistrates—To them we owe it, that we may not give them hindrance, nor unnecessary trouble, in the execution of the law. Hence the injunction to be subject, "not only for wrath," that is, for fear of the magistrate's wrath, "but also for conscience sake." Every conscientious person will, from a regard to duty and to God, be more afraid of doing any thing unlawful, than of any penalty that the law or the magistrate can inflict—he will be a law unto himself.

4. The cheerful payment of tribute or taxes, is a duty which we owe to the law and the magistracy under which we live. This also is specially enjoined in the New Testament. "Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." How, then, shall we adequately estimate the enormous guilt of those who not only defraud the publick revenue, whenever they can do it secretly, but who, to effect their nefarious purposes, hesitate not to perjure themselves, and to tempt others to do it, by custom-house oaths, falsely taken. The degree of guilt incurred from this cause, in commercial nations especially, it is truly fearful to contemplate; and he who should devise an effectual plan to prevent, or to diminish it, would deserve to be esteemed among the best benefactors of his country. But it is not enough that we avoid the sin of cheating the publick revenue; we ought to pay an equitable part of the taxes imposed by lawful authority, without

murmuring or controversy—readily and cheerfully—with as much willingness as we pay any private debt for property conveyed or services rendered. We have all the deepest interest in the publick welfare, which cannot be promoted or sustained without adequate funds; to which, therefore, we should make our contributions promptly and without reluctance.

5. It not unfrequently happens that magistrates, or publick officers, need to be aided or facilitated in the discharge of their duty, in executing the laws; and in every case of this kind, it is the duty of every good citizen to render the requisite assistance, to the utmost of his power. To withhold co-operation is highly censurable; but to conceal the guilty, or obstruct the officers of justice, is to become a party with the offender, and "a partaker of other men's sins."

Having spoken, and, as I think, justly, against the infidelity of legislators and magistrates, it may be the more proper, my young friends, in concluding this subject, to caution you against mistaking or misapplying what I have said—This I shall do in the words of our Confession of Faith. "Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him."

WITHERSPOON ON REGENERATION.

(*Continued from p.* 290.)

The regenerate person has also new views of Jesus Christ, the great and only Saviour of sinners. Before, he was "without form or comeliness, or any beauty, that he should desire him." Before, (as is, alas! the case with very many) all the truths, relating to the person, character, and office of a Mediator were hated as absurdities, or despised as enthusiasm. They were nick-named nonsense, cant, and unintelligible stuff. Or if decency forbad this, they were altogether cold and without relish. But now, the name of a Saviour is "precious—even as ointment poured forth."* The strongest language is too weak to express his gratitude, or breathe out his love. "He is white and ruddy, the chief among ten thousand:—yea, he is altogether lovely."† How great is the difference between the self-righteous formalist and the humble penitent? The one, trusting in himself that he is righteous, knows little of the value of a Saviour; the other, deeply penetrated with a sense of guilt, and strongly conscious of absolute weakness, "counts all things but loss, for the excellency of the knowledge of Christ Jesus his Lord; and desires to be found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness that is of God by faith."‡

Again, the regenerate person has new views of the ordinances of Christ's appointment. They were formerly his burden, now they are his delight. Before, the Sabbath wore, as it were, a sable garb, and an offensive gloom. It was looked upon as a piece of confinement and restraint. He was ready to say, "What a weariness is it; when will the Sabbath be over, and the new moon, that we may set forth corn, and sell wheat?" But now, he calls it a delight, the "holy of the Lord, and honourable." Now, he thirsts after the water of life, esteems, loves, and desires the word of God. He now readily joins the holy Psalmist in all those fervent expressions to be found in his writings, of affection to the truths and ordinances of God. "O how love I thy law! it is my meditation all the day.§ The law of thy mouth is better to me than thousands of gold

* Cant. i. 3.
† Cant. v. 10.
‡ Phil. iii. 8.
§ Psal. cxix. 97.

and silver.* My soul thirsteth for thee; my flesh longeth for thee, in a dry and thirsty land, where no water is. To see thy power and thy glory, so as I have seen it in the sanctuary.† I was glad when they said unto me, let us go into the house of the Lord; our feet shall stand within thy gates, O Jerusalem!"‡

Suffer me now to conclude this general account of the spirit and temper of the regenerate, with a few particular characters, by which they will commonly be distinguished.

1. The new nature will discover itself by great humility. There is no disposition more the object of divine abhorrence and detestation, than pride; nor, consequently, any more amiable and necessary than humility. We are told, that "God resisteth the proud, but giveth grace to the humble."§ To the same purpose the prophet Isaiah, "For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."‖ Pride was the sin by which the angels fell from their glory and happiness. It appears to have been the chief ingredient in the first sin of man; and in general, the leading part of a sinful character. Before there can be any saving change; before there can be any esteem or relish of the gospel of the grace of God, there must be a deep humility of mind, and thorough conviction of guilt and wretchedness. —This must still continue, and have a constant and visible effect upon the believer's temper and carriage. The truth is, the way in which a sinner's peace is made with God, the ground on which his hope and comfort is founded, and the means of his improvement in the spiritual life, all conspire in making him humble. "Where is boasting? It is excluded. No flesh is permitted to glory" in the divine presence. Every sincere penitent, every real believer, every profiting disciple of Christ, learns the emptiness of the creature, the fulness, sovereignty, power, wisdom, and grace of the Creator and Redeemer, from all that he hears and from all that he feels.

In his former state, either his ignorance of God, or his wrong views of God and of himself, made him set a high value upon his own interest, and think he had a high claim to happiness, and success of every kind. This made him repine at the course of Providence, and very hardly allow that justice was done him when his attempts were defeated, or his desires disappointed. What sullen impatience do many show under the hand of God? What corroding envy possesses their minds, when they take a view of the (perhaps mistaken) happiness of others? But he that is born again is deeply sensible, that he deserves nothing at the hand of God. His habitual sentiments and language are the same with what we find in scripture so frequent with the saints: "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant.* It is of the Lord's mercies that we are not consumed, because his compassions fail not.† Unto me, who am less than the least of all saints, is this grace given."‡ Whereas, formerly, he was apt to view his own character with much complacence, and to have high thoughts of the dignity of human virtue, now he hath changed the stern pride of philosophy, for the self-denial and meekness of the

* Psal. cxix. 72.
† Psal. xliii. 1, 2.
‡ Psal. cxxii. 1, 2.
§ James iv. 6.
‖ Is. lvii. 15.

* Gen. xxxii. 10.
† Lam. iii. 2.
‡ Ephes. iii. 8.

gospel. He has such views of the glory and majesty of God, of the purity of his law, and of the holiness of his nature, that he sinks, as it were, into nothing in his own sight, and knows not how to throw himself into a low enough posture in the divine presence. Agreeably to this, we have a striking picture drawn by our Saviour in the parable of the Pharisee and publican, of true penitence, particularly as standing in opposition to self-sufficiency and pride: "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."*

Further, true religion makes a man humble toward his fellow creatures, as well as toward God. The one, indeed, is the certain and necessary effect of the other. Every thing which one man can enjoy in preference to another, and which ordinarily becomes the fuel of pride, is the gift of God, and therefore there is no room left to glory. What distinction can any man enjoy above another, but it must be of one of these two kinds, worldly advantages or spiritual gifts! Now worldly advantages are of no such value, in the eye of a real Christian, as to be matter of boasting. All swelling on this account is effectually restrained by true religion: that which brings eternity in view, makes all temporal things of wonderfully little value, to have or to lose. And even still less will a good man glory in his advantages over others of a spiritual kind. Pride can never be so greatly misplaced, as when it shows itself here. The Christian will say to himself, in the words of the apostle Paul, "For who maketh thee to differ from another? And what hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?"*

I cannot help also observing here, that every true convert is naturally led to consider himself as the chief of sinners, and every real Christian to reckon that others are preferable to him, in holiness and spiritual attainments. This is often taken notice of by religious writers, in a perfect consistency both with scripture and experience. We see this was the case with the apostle Paul, that eminently holy, faithful, and active minister of Jesus Christ. He expressly styles himself the "chief of sinners;" and says, "Howbeit, for this cause I obtained mercy, that in me first," or in me as a capital and leading instance, "Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."† And elsewhere to the same purpose, with a view to his ministerial labours; "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God; but by the grace of God, I am what I am, and his grace which was bestowed upon me was not in vain, but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."‡ This is easy to be accounted for. Every man must have a far more clear discovery and conviction of his own sins, in their heinous nature and aggravating circumstances, than of those of any other, as well as a greater insight into the remaining corruption of his own heart. Hence it is natural for him to conclude, that none have been so deeply indebted as himself,

* Luke xviii. 11, 12, 13.

* 1 Cor. iv. 7.
† Tim. i. 16.
§ 1 Cor. xv. 9, 10.

to the riches of divine grace, for pardon and recovery.

From every view we can take of the matter, therefore, it is plain that the regenerate person must be, according to the strong and beautiful language of the holy scripture, "clothed with humility." He must be very humble; he must be humble in every respect; he must be inwardly, habitually, constantly, universally humble. I know no disposition better fitted either to determine our character in general, or to decide when the Christian is discharging any duty in a proper manner. It is also a good touchstone by which to try a profession, or apparent zeal for religion. I am sensible it is a duty openly to profess Christ before men, and that he has pronounced a dreadful threatening against those who shall meanly deny him; "Whosoever shall be ashamed of me, or of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels."* There are many of the duties of a Christian which require a firm resolution, a boldness and fortitude of mind; yet even this should be accompanied with humility. Unnecessary ostentation is always a suspicious sign. A Christian should be constrained, in all such cases, by a sense of duty, and enter upon his work with a diffidence of himself, and reliance on divine strength.

Let not the reader think this part of the subject tedious, or extended beyond its due bounds; let him rather enter on a deep and careful search into his own heart, and see how it stands with himself in this particular. There is often a counterfeit humility. A proud and vainglorious carriage is odious to man as well as to God. Pride in one man, is always in open hostility against pride in another; nay, pride, when discovered, effectually defeats its own purpose. Not only is a man who is vain of nothing, justly and universally contemptible, but in all cases, as Solomon says, "for a man to search his own glory, is not glory." Even the most eminent abilities, the most amiable qualifications, and the most laudable actions, are greatly sullied by an apparent vanity and thirst of praise. It is hardly possible to bring others to acknowledge that man's worth who asserts it with his own tongue, and absolves the world by paying tribute to himself. Hence there is a remarkable observation of a foreign writer of eminent piety and learning, to this purpose, That a worldly principle, when it is attended with sound judgment, and in its highest perfection, does homage to religion, by imitating its effects. And, indeed, what is all politeness of carriage, but a sort of hypocritical humility, and an empty profession of that deference to the judgment and kindness to the persons of others, which a true Christian hath implanted in his heart?

How self-deceiving is pride? How many are there even of those who have a form of godliness, who are wrapt up in themselves, who would have all men to esteem them, who would have their opinions to prevail, and their measures to take place, in every matter of the smallest consequence, and are never satisfied but when this is the case? Of this they are often quite insensible themselves, when every one about them perceives it without the least difficulty or uncertainty. Nay, is it not very surprising, and very lamentable, that there is still so much pride to be found even in good men, which betrays itself by many evidences, impatience of contradiction in their sentiments, excessive grief, or immoderate resentment, when their characters are attacked by unjust and malicious slander? It is lawful, to be sure, in such a case, to embrace every op-

* Mark viii. 38.

portunity of vindication; but, as it is not wonderful that it should happen, so the real Christian should study to bear it with meekness, and to forgive it sincerely, as he asks forgiveness of God.

From all this it is easy to see, that the regenerate person must be humble. Believe it, O Christian, so much as you have of humility, so much you have of true religion. So much as your sentiments are altered in this respect, so much you have ground to think the change to be real; and so much as you take root downwards in true humility, in the same proportion you will bear fruit upwards, in all the duties of a regular, exemplary, and useful conversation.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

"*And when he had thus spoken, he showed them his hands and his feet.*"
Luke xxiv. 40.

Arouse my soul, and sing His praise,
Whose goodness smiles on all thy days,
And blesses all thy store:
Praise Him for all that He has done—
For thee He gave his only Son—
Oh praise Him, and adore!

Dark was that hour, when first I saw,
My God, Thy violated law,
And heard its thunders roll;
Alarm'd, condemn'd, of Thee afraid—
Thy wrath suspended o'er my head,
Thy vengeance o'er my soul.

In vain, it seem'd, I sought the path,
Whose travellers escape Thy wrath,
And gain Thy courts above;
In vain, it seem'd to mourn or pray,
Or read Thy word from day to day,
Or to desire Thy love.

Whene'er my lips did murmur pray'r,
My fears pronounced it empty air,
Which ne'er would reach Thine ear:
I fear'd to sleep, to think, to rest,
Or entertain within my breast,
Aught else but gloomy fear.

I ask'd Thy saints to show the road,
By which they found a pard'ning God,
And peace through Him once slain:
Vainly they taught—it seem'd that I,
Unlike all other men, must die
Whilst seeking God in vain.

But Jesus hears the sinner's sighs
Who mourns his sin; He touch'd my eyes,
(My soul His praise repeat!)
And show'd me, that for man He died,
For sinners had been crucified—
Show'd me "His hands and feet."

The darkness fled; by faith I saw
My "great High-priest" fulfil the law
And all its curses meet;
Be Thou my righteousness, I cried,
And be my hope, Thy wounded side,
Thy wounded "hands and feet."

Terrors no more besieg'd my breast,
Nor marr'd my peace, nor spoil'd my rest;
I saw the work complete:
The Son of God for *me* had died,
For me, was wounded in His side
And in "His hands and feet."

For *me*, He vanquish'd hell and death!—
Be His my all—my health, my breath,
(Whilst this poor heart shall beat,)
Who sooth'd my sorrows, dried my tears,
And gave me sight to see the scars
Upon "His hands and feet."

To sinners, oh how rich the grace!
What glorious hope, what perfect peace,
And promises how sweet,
For all who taste His pard'ning love,
Who is their "Advocate above,"
And see "His hands and feet."

Jesus, my God! to Thee is given,
All power in earth, and all in heaven—
Thy work of love complete,
And show to all, Thy power to save—
To all, Thy conquest o'er the grave—
To all, Thy "hands and feet!"

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 295.)

Paris,
Saturday, July 19, 1828.

As my object is to see as much of Paris and its inhabitants as possible, I determined to take my breakfast and other meals in publick, and not at my own room. Breakfast and tea are taken at houses or gardens called *Cafés*, and dinner at the *restaurateurs*. After breakfasting *à l'Anglais* at a neat Café close by, (for these places are to be found in every part of the city,) I commenced my researches in this great capital.

I found the walking exceedingly unpleasant and dangerous—for here, as at Dieppe and Rouen, there are no side pavements for foot passengers, and the wheeled carriages of all descriptions are driven with great fury in all directions, without any regard to right or left. Were it not for the large stones which project from some of the houses to protect the shop windows, I should have been trampled down more than once. The streets are paved with large rounded stones, which are almost always wet and slippery, and which renders it necessary to *pick* your

way, in most places. There being but few subterranean drains, in almost all the streets there is a stream of black muddy water running through the gutter, which is in the middle. Most of the houses are built of stone, six or seven stories high, and are all, in the central parts of the city, dirty and unsightly. "Paris (says a late writer) is a vast collection of dirty alleys, of slaughter-houses, and barbers' shops; an immense suburb huddled together within the walls, so close that you cannot see the loftiness of the buildings for the narrowness of the streets, and where all that is fit to live in, and best worth looking at, is turned out upon the quays, the boulevards, and their immediate vicinity."—This, though rather highly coloured, is, I think, from my rambles today, a pretty correct picture. The number of forlorn and apparently resourceless creatures who throng the ways, and the wretched looking women who are harnessed to small loaded carts, are features of this metropolis of pleasure and politeness, which must forcibly strike every American.

Paris and its customs have been so often described, that it would be tedious to enter into many minute details; I shall therefore merely set down, each evening, as I now do, a few of the things which come uppermost in my thoughts.

The river Seine, along the banks of which I spent some time, is, I think, not quite so ugly and uninteresting as the Thames at London; though it is by no means so broad and deep. The Seine is bounded by walls, on the tops of which are arranged for sale, prints, books, dogs, parrots, cakes, hardware, and a thousand different *nick-nacks*—from a splendid gold watch to a twopenny whistle. The river itself is almost filled up with rafts of faggots, floating baths, and long low covered scows, used by the washerwomen, who flourish their clothes-bats, and chatter most furiously. The view of the city from the bridges is quite imposing. The publick buildings and other edifices seen from the Pont Neuf, are more striking than those seen from Waterloo bridge on the Thames. Paris here looks like a collection of palaces and of ruins. On the one hand, you see the long and splendid range of buildings constituting the Louvre and the Tuileries, the Chamber of Deputies on the opposite side of the river, with the Institute and the Mint; and on the other hand, the towers of Notre Dame, and piles of stately old fashioned structures, all having the venerable appearance of antiquity.

Observing an English gentleman in the street—for the English are absolutely every where—I inquired of him the nearest way to the garden of the Tuileries, and he kindly accompanied me thither. Who that has been in Paris, has not been in raptures with this enchanting spot: its broad and clean gravel walks, bordered with lime trees, and enriched with statues—its fountains and pools of water, sparkling with gold and silver fish—its beds of flowers, scenting the air with rich perfume—its long rows of orange trees in boxes, bearing clusters of vegetable gold—its raised terraces and deep groves of chestnut—all these form an assemblage of natural and artificial beauties, which is truly enchanting. The grey and magnificent front of the palace, which faces the gardens, adds much to the scene; and the best view of the whole is enjoyed from its porticoes. In some of the basins of water, beautiful white swans were swimming, unmolested by the crowd constantly gazing upon their graceful motions. Not a statue, or shrub, or flower, appears in the smallest degree injured by any rude hand; but this I attributed in a great degree to the men in arms, who were

constantly walking and watching in all parts of the garden. There are more fine marble statues in this place, than in all the United States put together; most of them, however, are greatly disfigured by time and mildew: though interesting in themselves, I do not think they add any charm to this rural scene.

From the Tuileries I went to the Palais Royal. The front of the palace, which is the only part occupied by its owner the Duke of Orleans, is on the Rue St. Honoré, the principal street of the metropolis. The form of the whole building is a parallelogram, or hollow four-sided figure, like most other hotels or large houses in Paris. You enter the open space in the centre, through arches or porticoes in the sides of the building; and a range of shops, elegantly fitted up, forms the ground story of the three sides of the edifice not occupied by the Duke. The arched passage, or gallery before the shops, is nearly half a mile in extent. Every article of ornament or use may be had here. A tailor in one place says he will furnish you with a suit of clothes, before you can read a newspaper—a dealer in blacking will seat you on a stool covered with velvet, and polish your boots in a moment—a miniature painter will furnish you with a likeness, almost as soon as he looks at you—and the restaurateur will pamper the appetite with any thing you like, from an omelette soufflé to the hind legs of a frog. The garden, in the centre of the open space, is quite pretty; it is ornamented with a copious fountain of water, thrown to a considerable height, and with numerous trees and shrubs. There is a small cannon, which is discharged every day when the sun shines, at twelve o'clock, by the focus of a burning-glass, which sets fire to the priming at that time. The length of the garden is about seven hundred, and the breadth three hundred feet. The Palais Royal is the epitome of all Paris. From what I have seen of it to-day, I should pronounce it a most convenient, useful and splendid bazaar; but I have only examined the ground floor; both above and below this, every one knows that the most deplorable scenes of depravity are constantly to be witnessed.

Sunday, July 20.—This morning, as I went to breakfast at a Caffé, I found all the shops open, and the streets as crowded and busy with secular affairs as yesterday. A stranger from America, who had lost the regular succession of the days of the week, would never recover them by the Sundays of Paris. In the afternoons, it is true, the shops are generally closed; but then all places of public amusement are open; the fiddle is heard, and the dice-box and dominos seen, in every place of entertainment. I went to hear mass at Notre Dame or the Cathedral of our Lady, and then visited a number of other churches. From my little experience, it would be idle to speak of the state of religion in Paris, did it not accord with other and better testimony. From what I have seen, I should say that in the middling and wealthy classes, and among the young generally, there was not even the feeblest sentiment of piety, or the smallest *realizing* belief in a future state. In the churches I attended, there were only a few poor women and children, and a number of idle persons, attracted by the paintings, or by the imposing manner in which the rites of the Catholick church are solemnized.

The cathedral of Notre Dame is certainly a fine old Gothick monument; but I was disappointed in its appearance, and in the *effect* which it produced on my feelings. The vast extent of its interior, its fretted arches and long aisles, and its painted glass, shedding "a dim religious light,"—these, and many

other circumstances calculated to lead the memory back to the middle ages, and "call up a train of feudal and monastic visions," excited in me no thrilling emotion: the clouds of incense, the chants of the monks, and the full notes of the organ, kindled in me no heavenly musing, no devotional awe. What can all this mean? How has my romantic spell been broken? Perhaps it was by the mutilated, ragged and half starved wretches by whom I was surrounded; perhaps it was by the dirt and fleas.

Monday, July 21.—This morning I searched for my friend Dr. Gardner, but could discover no traces of him. I had the good fortune, however, to fall in with a French gentleman, who was anxious to speak the English language with me, and in return to teach me French. We agreed to pass the hour from 9 till 10 every morning, in my parlour, for this purpose, and afterwards to visit together the publick places in the city. I spent a good deal of time to-day on the Boulevards, the most fashionable portions of which are close to my apartments. The Boulevards form a wide street, planted on each side with trees; they nearly surround the city, and occupy the site of the old walls; but now there is almost as much town beyond this circular street, as within it: it has gravelled side walks, and to-day, as the weather was fine, they were crowded with all sorts of people: shops and stalls of every description line both sides of the way, and all manner of tricks and schemes are practised to gain the attention and the money of the passing multitude—ballad singers, dancing children and dogs, conjurors, puppet showmen, and a hundred other mountebanks exert themselves to the utmost, for any chance gratuity they may obtain: among the rest, I saw a chemist experimenting with phosphorus.

At night, the Northern Boulevards near my lodgings, presented a brilliant and busy scene: the cafés and restaurateurs, which are here numerous, were brilliantly illuminated, and every shop and stall was tastefully lighted up—musick could be heard in every direction, and the gay crowd in many places became a perfect moving mass—all the Parisians of every description seem to have resorted here. I can well believe that no other city habitually presents such a spectacle: "it is only exceeded by the carnival at Naples or at Venice."

Among other publick establishments, I visited the Hotel Dieu. This is a noble institution, and is said to offer, in its various arrangements, a flattering specimen of the numerous hospitals of this metropolis. Since I renounced the study of medicine, a hospital has always been an exceedingly unpleasant place to me. I therefore hurried through this as fast as possible. The building is in the most populous part of the city, close to Notre Dame, and is built partly on the Isle des Palais and partly on the main land, the two portions being connected together by a covered bridge. The floors of the various sick rooms were covered with brown tile, most of the bedsteads were of iron, and every thing seemed clean and comfortable. The miserable inhabitants are tenderly nursed by a society of nuns, called the Sisters of Charity. These nuns are to be found in all the hospitals of France, devoting their lives to the relief of suffering humanity. It was delightful to notice these females, in their neat black gowns and white caps, assiduously attentive to all the wants of the sick, without the smallest expectation of reward in this world for their labours of love.

Tuesday, July 22.—I delivered some of my letters of introduction, and they were all kindly received. The day was principally passed in the palace of the Louvre, and it would require many days to exa-

mine fully the treasures which it contains. Though I had high expectations respecting this temple of the fine arts, where the richest specimens of the genius of former ages are collected together, they were all far surpassed. I know not how to convey to you any idea of this wonderful place, or of the thrilling emotions which continually crept through my nerves, at almost every step. I profess utter ignorance of the orthodox canons of painting and statuary, but I here gazed till almost blind, with wonder and admiration. Tears often came into my eyes, in viewing the matchless landscapes of Poussin and Claude; and I stood in a state of abstraction and of luxurious enjoyment, before the animated faces of Raphael, the brilliant colouring of Titian, and the airy elegance of Guido and Vandyke. The great gallery in which the pictures are arranged is in itself highly magnificent. When you enter it from the second saloon, its vast extent, which is nearly the fourth of a mile, produces a peculiar effect on the mind. Both sides of the wall are covered throughout with the paintings, tastefully arranged; and the long perspective narrows the further extremity almost to a point. As you walk along the polished and slippery floor, its apparently interminable length continually excites your surprise. The lower rooms are filled with statuary and reliques of antiquity; and my wonder in wandering through the different halls was perhaps greater than in the saloons above. Here is Laocoon, the Dying Gladiator, Diana and her Faun, Antinous and Apollo, and many of the other *speaking* marbles of the ancient sculptors.

Here is old Proteus coming from the sea,
And aged Triton with his wreathed horn.

I need not tell you that the Louvre is not now what it was in the time of Napoleon; it is, however, still "the boast of Paris and the wonder of the world." I could not help calling to mind an expression of our friend Cleré, the celebrated pupil of the Abbé Sicard, "Alas!" he wrote on one of his tablets, "alas! the glory of the Louvre is departed." This was no doubt true at that time, but much of its former splendour has been restored.

The eastern front of the Louvre, which is 525 feet in length, has been much admired for its grandeur. The folding gates in the centre are of bronze, most magnificently ornamented: they were constructed by Napoleon, and his eagle, and iron crown, are so wrought into the decorations on the gate, that it must be either entirely demolished, or these insignia be suffered to remain. Paris has been improved every where by the genius of this wonderful man; and though much has been done to obliterate or alter the decorations which he devised, much still remains to recall his memory. Thus the triumphal arch of the Tuileries, which forms the principal entrance to the court, still remains, though the bas-reliefs representing the entry of Munich, the battle of Austerlitz, and the capitulation of Ulm, have been removed; and the white flag waves from the top, where once stood Napoleon in his triumphal car, drawn by the celebrated brazen horses of Lysippus. At no very great distance from this spot, in the centre of an open octangular space, called the Place Vendome, there is a magnificent column, 140 feet high, covered from top to bottom with bas-reliefs in brass, furnished by the artillery taken by Napoleon from the Austrians. The pillar is formed on the model of that of Trajan at Rome: a colossal figure of the hero of Austerlitz, stood proudly on its summit, but this was hurled to the ground by the Allies in 1815, and now the white flag of the Bourbons occupies the place of the statue.

In the evening I accompanied an American gentleman who resides here, to the Palais Royal. On ascending to the apartments on the first floor, we were admitted by an officer of the government into the very abodes of gaming and ruin. They were crowded with persons engaged in watching to see an ivory ball slip from a revolving wheel; sometimes the ball fell into a *red* box, and sometimes into a *black* one. The tables were covered with red and black squares, and heaps of gold and silver were placed, some on one colour, and some on the other. When the ball slipped into a *red* box, then all the money on the *black* spots was lost, and all on the *red* ones was doubled by the man who turned the wheel. The lost money scattered over the table, was collected together by a wooden instrument something like a rake, called a *rateaux*. I trembled while I looked on the anxious countenances of the different players. Perfect silence prevailed, so that you could hear almost every sigh. One man lost his gold for a quarter of an hour in succession: if he placed it on the red, the ball always rolled into the black; and if on the black, then the ball would roll into the red. He was reduced apparently to his last Napoleon, when the wheel turned in his favour; and we left him still winning, with more gold in his possession than he could conveniently carry away. The playhouses and shows in different parts of this palace struck me with horror—deplorable scenes of depravity and degradation every where obtruded themselves on my notice.

Wednesday, July 23. After some visiting and much rambling, I sit myself down a good deal fatigued, with but little to say. The houses at which I called, were spacious, and were all built in the same peculiar form. The one in which I have my apartments is precisely like the rest. I find it somewhat difficult to describe them. They do not present a simple front to the street, but one side of a hollow square: the windows which light the numberless apartments, all open into this square or court yard, so that the outside towards the street, looks like a prison: the entrance is by a massive gate, which is always closed and locked a little after dark. Attached to this gate there is a female porter, who lives in a side room opening into the passage, and who always demands to which one of the numerous inhabitants of the court your visit is intended. The building is six or seven stories high, and its different apartments are not unfrequently occupied by seven or eight families. The first floor is commonly occupied by a wealthy family; and the fashion and importance of the tenants rapidly diminish as you rise to the seventh or eighth floor, where a cobbler or scavenger may often be found. The same staircase is often used by the whole community; and as the cleaning of it is not the duty of any family in particular, it is often in a horridly dirty and disgusting condition. The guide-book says, "When a large house is inhabited by one opulent or noble family only, it is not unusual to make the upper story the receptacle for the hay and provender of the horses. A crane, which can be protruded at pleasure, is usually placed within one of the upper windows, and trusses of hay and sacks of corn are frequently seen rising to the top of the superb residence of a duke or a prince."

The publick houses or hotels of the better sort are, for the most part, kept remarkably neat and clean. The description of my chambers, which are on the first floor, will give a fair, if not a flattering idea of many I have seen. The whole is more than twenty feet square, and is lighted by two large windows, which reach from the cieling to the floor: the sashes open like a double door into a tasty little flower

garden back of the house: long white dimity curtains, with yellow satin drapery having a deep crimson fringe, ornament these windows, a long strip of figured muslin being fastened to each sash. The floor is of polished oak of different colours, the boards being cut into short narrow pieces, and so fastened together as to form diamonds and other figures—a floor of wood, by the way, is a luxury in France; for I have been in many houses, where there is nothing but tiles or flat stones throughout the building. I have a sofa, and a number of stuffed chairs, covered with red velvet, with yellow trimmings—a beautifully fashioned wardrobe, a pier table, a centre table and a secretary, all with marble tops—a fine marble mantel piece, on which there is a splendid clock, and painted china urns. My bed is in a recess, which is completely hid by large folding doors, having a small dressing room on one side, and an antichamber on the other. There are two immense looking-glasses, one over the mantel-piece and one over the pier table, besides two or three moveable ones of different sizes. The French cannot do without two or three mirrors: many of the cafés are completely lined, and the shops are also full of them; wherever any thing is to be seen that is at all pleasing, you are sure to find it reflected and multiplied by a number of mirrors.

At night Paris is very well lighted by large lamps, suspended in the centre of the streets by cords, which are stretched from the houses on one side to those on the other. Much of the oil burnt is derived from the coleza, the plant I have formerly mentioned. Many of the shops and cafés are, however, illuminated with gas. The cultivation of the coleza plant in the United States, I have no doubt would succeed very well, and the oil extracted from it by pressure would, in some of our western districts, prove an economical substitute for spermaceti and other animal oils. The candles used here are beautiful and peculiar to Paris; they are called stearic or pearl candles; they have no grease or oil in their composition. The process for making them is not generally known. I visited a laboratory where the process was going forward, and will communicate, on my return home, to some manufacturer, the little information on the subject which I obtained. Except in two or three instances, the chemical laboratories are on a much smaller scale than I expected to see them, being for the most part confined to the manufacture of a few articles.

I am exceedingly sorry to find that I cannot obtain admission into the catacombs, where the skeletons of more than four millions of human beings are deposited. These bones you know are fantastically arranged in the immense subterranean quarries, by which a considerable part of the city is undermined. No stranger is permitted to visit this vast charnel house, on account of the dangerous and dilapidated state of many of its gloomy passages. I propose spending the greater part of to-morrow at the celebrated burial place called Pére la Chaise, where most of the Parisians have buried their dead since 1804. As I usually occupy a portion of every evening in reading some account of the places I intend to examine on the next day, I now throw down my pen to take up a description of the cemetery of Pére la Chaise.

FOR THE CHRISTIAN ADVOCATE.

A manuscript copy of the following letter was put into our hands many years since—We know not that it has ever been published; and have often looked at it with a view to its insertion in our pages. Till now, we have passed it by—chiefly because it seemed to be

scarcely correct enough in statement and language, to be laid before the publick. But its substance, and the circumstances in which it was composed by the writer, as well as those in which it reached the party addressed—for there is no fiction in the case—may, we hope, render it useful to our readers, notwithstanding the imperfection of the composition—We therefore publish it. The paper before us is thus endorsed—"Copy of a letter written by Mrs. [we omit the name] to her sister, a short time before her decease, with directions that it should not be handed till after her death."

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My dear Sister,—When you receive this, and the little book that will accompany it, the writer will be laid low in the silent grave. The cold hand of death will have closed her eyes forever—She will have bid adieu to this world, and every near and dear connexion in it—

"And oh! if that may give it weight—
The trifle you receive,
Is dated from a solemn scene,
The borders of the grave:
Where strongly strikes the trembling soul
Eternity's dread power,
As bursting on it, thro' the thin
Partition of an hour."

Eternity is either a very dreadful or a very pleasing thought; and what makes it so is, the state and disposition the soul is in, when summoned to appear before the tribunal of a just and righteous God. And oh, my sister! we know not how suddenly we may hear that awful sound, that "Time shall be no longer" with us, It may come upon us "as a thief in the night." It may come and find us as unprepared as the foolish virgins were, to attend the call of the bridegroom—the blessed Jesus. Alas! how dreadful the fate of such unhappy beings. "Better had it have been that they had never been born."—"Bless the Lord, oh my soul, and all that is within me bless His holy name," for his goodness to me, one of the most ungrateful of mortals—that he has in mercy and compassion opened my blind eyes, to see the things that belong to my everlasting peace: that he has given me a view of my fallen and desperate state by nature—that I am justly condemned by the righteous law of God; that in myself I am a wretched and undone creature—But blessed be his name, He has not utterly forsaken me, but, in loving kindness to my soul, has, through divine grace and goodness, led me to his dear Son, Jesus Christ, my Redeemer, the only Saviour of all repenting sinners. It is his precious blood which was shed for many—His everlasting righteousness—His propitiation—His ever living to make intercession for us—It is this, on which my soul must trust for acceptance with Almighty God, through and in the entire merits of his dear Son. He is the fountain opened for all sinners to be washed and cleansed in. In Him "all fulness dwells:" And oh we need, greatly need, such a complete Saviour; so every way suited to our weak nature; so compassionate to our infirmities and weaknesses—One who knows what it is to be assaulted, and not overcome by the adversary of souls. Poor creatures are we if left to ourselves, and a vigilant foe ever ready to take every advantage of us—Often am I sensible of my frailty and extreme weakness, and cry with Dr. Young—

"Look down, great God, with pity's softest eye,
On a poor breathing particle in dust;
Her crimes forgive! Forgive her virtues too!
Those smaller faults, half converts to the right."

And now, my dear sister, will you be persuaded to listen to the voice of her who, in a manner, addresses you from among the dead. Look upon this as the most sisterly act that ever you received from me. It is an act of kindness to your

immortal soul: for it I am greatly concerned; for its future welfare I am greatly interested. It is too precious to be neglected by me at this important moment.

The little book I beg your acceptance of is called "The Life of God in the Soul of Man." It is a pretty account of the progress of conversion, and the change that must take place in the soul, before it can be in a safe state. Read it with the most serious attention. Weigh well the truths it contains: And may the God of grace and goodness bless it to the benefit of your soul. There is another book that I recommend to your frequent perusal—of infinitely more value than all the other books in the universe. For "in that ye have eternal life"—I need not name it.

I must again remind you and beseech you, to reflect on the uncertainty of life. How soon and how suddenly may you be taken from the husband of your tenderest affection! how soon may you bid a last adieu to your darling infant, and all your near and dear connexions! What can support you under so great and severe a trial? can human fortitude or human reason? Can the encouragements of your friends, or their tenderest efforts yield you any satisfaction, or give you comfort and peace in that awful—thrice awful moment—when the trembling soul is just ready to enter the unknown world? Alas! no—You will then be apt to say with Job, "miserable comforters are ye all." No, my sister, there is nothing can yield you any true consolation then, but an humble dependence on the mercy of God in Christ Jesus. And to obtain that dependence and trust, you must undoubtedly repent you of your former sins, lead a new life, a life consistent with the precepts of the gospel. However difficult may appear the first setting out, to a depraved and weak nature, yet be assured, if you are really in earnest, and implore divine assistance, it will not be refused you. His commands are not grievous. He tells us that "the whole need not a physician, but they that are sick;" and that "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons." Numerous are the passages, both in the Old and New Testament, that give every encouragement we can possibly desire to turn to God; and that he will most undoubtedly bless our weak endeavours. "The bruised reed will he not break, nor quench the smoking flax." Make but the trial, my dear sister—He who has in mercy, I trust, received the poor repenting prodigal who now addresses you, will not reject you. I am a monument of his goodness and love; and therefore will I praise his name while I have breath.

Let not the fear of the world and its dread laugh, deter you from entering on a life of piety and religion. 'Tis only the gay and inconsiderate that will dare to say a word—You lose nothing by their absenting themselves. Seek such company as will rather strengthen and support you in every good resolution, and from whom you may receive instruction.

I must draw towards a conclusion, but not before I beg, pray, and beseech you, to let the contents of this my last letter be carefully read, and duly attended to. I am very sensible that it proceeds from a pen but poorly qualified for so great a task. But the Almighty makes use sometimes of very weak and poor creatures, as instruments in his hands, to awake them that are near and dear, to a sense of their duty. I am fully convinced that all I could say or write, would avail nothing, without the blessing of God on it. The first reading of it will, I doubt not, affect you much, and cause you great emotion. But I wish it to be read three, six, or twelve months, after the receipt of it—when time has softened the remembrance of

the writer—Three attempts have I made, and in great weakness of body, to accomplish it. As you and your husband are one, I hope he will not be offended, when I tell him he is included in this serious address.

I earnestly wish the happiness of you both, in this world; but with far greater and more ardent wishes, happiness in the life to come: And that you may both meet me in a blessed eternity, is, and shall be, my earnest prayer at the throne of grace, as long as I am on this side eternity.

Adieu, once more adieu, and believe me in death, your truly affectionate friend and sister,

R—— T——.

Philad. Jan. 18*th*, 1786.

THE MISSES.

Addressed to a Careless Girl.

BY THE LATE MRS. BARBAULD.

We were talking last night, my dear Anne, of a family of Misses, whose acquaintance is generally avoided by people of sense. They are most of them old maids, which is not very surprising, considering that the qualities they possess are not the most desirable for a helpmate. They are a pretty numerous clan, and I shall endeavour to give you such a description of them as may enable you to decline their visits: especially, as though many of them are extremely unlike in temper and feature, and, indeed, very distantly related, yet they have a wonderful knack at introducing each other—so that, if you open your doors to one of them, you are very likely, in process of time, to be troubled with the whole tribe.

The first I shall mention—and, indeed, she deserves to be mentioned first, for she was always fond of being a ringleader of her country—is *Miss Chief*. This young lady was brought up, until she was fourteen, in a large rambling mansion in the country, where she was allowed to romp all day with the servants and idle boys of the neighbourhood. There she employed herself in the summer, in milking into her bonnet, tying the grass together across the path to throw people down; and in winter making slides before the door for the same purpose, and the accidents these gave rise to, always procured her the enjoyment of a hearty laugh. She was a great lover of fun; and, at Christmas time, distinguished herself by various tricks, such as putting furze balls into the beds, drawing off the clothes in the middle of the night, and pulling people's seats from under them. At length, as a lady, who was coming to visit the family, mounted on rather a startish horse, rode up to the door, Miss Chief ran up and unfurled an umbrella full in the horse's face, which occasioned him to throw his rider, who broke her arm. After this exploit, Miss was sent off to a boarding school: here she was no small favourite with the girls, whom she led into all manner of scrapes; and no small plague to the poor governess, whose tables were cut, and beds hacked, and curtains set on fire continually. It is true Miss soon laid aside her romping airs, and assumed a very demure appearance; but she was always playing one sly trick or another, and had learned to tell lies, in order to throw it upon the innocent.

At length she was discovered writing anonymous letters, by which whole families in the town had been set at variance; and she was then dismissed the school with ignominy. She has since lived a very busy life in the world; seldom is there a great crowd of which she does not make up one, and she has even very frequently been taken up for riots, and other disorderly proceedings, very unbecoming in her sex.

The next I shall introduce to your acquaintance is a city lady,

Miss Management; a very stirring notable woman, and always behindhand. In the parlour, she saves candle ends; in the kitchen, every thing is waste and extravagance; she hires her servants at half wages, and changes them at every quarter; she is a great buyer of cheap bargains, but as she cannot always use them, they grow worm and moth eaten on her hands; when she pays a long score to her butcher, she wrangles for the odd pence, and forgets to add up the pounds. Though it is her great study to save, she is continually outrunning her income, which is partly owing to her trusting a cousin of hers, *Miss Calculation*, with the settling of her accounts, who, it is very well known, could never be persuaded to learn her multiplication table, or state rightly a sum in the Rule of Three.

Miss Lay and *Miss Place* are sisters, great slatterns; when Miss Place gets up in the morning, she cannot find her combs, because she has put them in her writing-box. Miss Lay would willingly go to work, but her housewife is in the drawer of the kitchen dresser, her bag hanging on a tree in the garden, and her thimble any where but in her pocket. If Miss Lay is going a journey, the keys of her trunk are sure to be lost. If Miss Place wants a volume out of her book-case, she is certain not to find it along with the rest of the set. If you peep into Miss Place's dressing-room, you find her drawers filled with foul linen, and her best cap hanging on the carpet broom. If you call Miss Lay to take a lesson in drawing, she is so long in gathering together her pencils, her chalk, her Indian rubber, and her drawing paper, that her master's hour is expired before she has well got her materials together.

Miss Understanding.—This lady comes of a respectable family, and has a half-sister distinguished for her good sense and solidity, but she herself, though not a little fond of reasoning, always takes the perverse side of any question; she is often seen with another of her intimates, *Miss Representation*, who is a great tale-bearer, and goes about from house to house, telling people what such a one said of them behind their backs. *Miss Representation*, is a notable story teller, and can so change, enlarge, and dress up an anecdote, that the person to whom it happened shall not know it again; how many friendships have been broken by these two, or turned into bitter enmities! The latter lady does a great deal of varnish work, which wonderfully sets off her paintings, for she pretends to use the pencil; but her productions are most miserable daubings, and it is the varnish alone which makes them pass to the most common eye. Though she has colours of all sorts, black varnish is what she uses most. As I wish you to be very much on your guard against this lady, whenever you meet her in company, I must tell you she is to be distinguished by a very ugly leer: it is quite out of her power to look straight at any object.

Miss Trust is a sour old creature, wrinkled and shaken with the palsy. She is continually peeping and prying about, in the expectation of finding something wrong; she watches her servants through the key-hole, and has lost all her friends by little shynesses that have arisen no one knows how; she is worn away to skin and bone, and her voice never rises above a whisper.

Miss Rule.—This lady is of a very lofty spirit, and had she been married would certainly have governed her husband; as it is, she interferes very much in the management of families; and as she is very highly connected, she has as much influence in the fashionable world as among the lower orders. She even interferes with political concerns, and I have heard it whispered that there is scarcely a cabinet

in Europe where she has not some share in the direction of affairs.

Miss Take.—This lady is an old doating woman, who is purblind, and has lost her memory; she invites her acquaintance on wrong days, calls them wrong names, and always intends to do just the contrary thing to what she does.

Miss Fortune.—This lady has the most forbidding look of any of the clan, and people are sufficiently disposed to avoid her as much as it is in their power to do, yet some pretend, that notwithstanding the sternness of her countenance on the first address, her physiognomy softens as you grow more familiar with her, and, though she has it not in her power to be an agreeable acquaintance, she has sometimes proved a valuable friend. There are lessons which none can teach so well as herself, and the wisest philosophers have not scrupled to acknowledge themselves the better for her company—I may add, that, notwithstanding her want of external beauty, one of the best poets in our language fell in love with her, and wrote a beautiful ode in her praise.

THE DEATH OF LUTHER.

Every thing relative to the great German Reformer will, to the end of time, be interesting to the friends of religious liberty and vital godliness. The ridiculous falsehoods which the Papists propagate in regard to his death, as well as to many circumstances and incidents of his life, are believed by none, except by the most ignorant or prejudiced dupes of their falsifying priesthood. The following summary account of his death, is taken from the recently published continuation of Milner's Church History, by the Rev. John Scott. We take the extract from the Philadelphia Recorder; having yet seen no more of Mr. Scott's work than the quotations contained in the Christian Observer.

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Thus matters proceeded till the seventeenth of February, Luther at all proper times applying himself to business, eating and sleeping well, and being very cheerful in his conversation. On that day, his friends, perceiving more repose to be desirable for him, persuaded him to keep quiet in his study, which he did, frequently walking up and down, in an undress, but conversing with animation. "From time to time," says Justice Jonas, "he would stop, and looking out at the window, in that attitude (as his custom was) address fervent prayers to God, so that I and Cœlius, who were in the room with him, could not but perceive it: and then he would say, 'I was born and baptized here at Eisleben; what if I should remain or even die here?' Another of his friends, Razeberg, the elector's physician, has preserved one of the prayers, as it would seem, which he thus offered while walking up and down in his study. It is in the following terms—principally referring to the religious interests of his native country; 'O Lord God, heavenly Father, I call upon thee in the name of thy most dearly beloved Son Jesus Christ, imploring that, according to thy promise, and for the glory of thy name, thou wouldst most graciously hear the prayers which I offer up unto thee, beseeching thee that, as thou hast of thy mercy and boundless goodness discovered to me the great apostacy and blindness of the pope before the day of thy last advent, which is at hand, and is to succeed that diffusion of the light of the gospel which now dawns upon the world, so thou wouldst graciously preserve the church of my beloved country in the acknowledgment of the truth, and the unwavering confession of thy uncorrupted word, without failing, even to the end; that the whole world may know that

thou hast sent me for this very purpose. Even so, O most blessed Lord God! Amen and amen!'

"Though, however, Luther passed the day in his study, he did not choose to sup there, but in the large dining-room; observing, that 'to be solitary did not help the spirits.' During supper, he quoted and made observations on many interesting passages of scripture. The conversation also happening to turn on the question, whether the righteous would recognise those who had been their friends on earth, in a future state of blessedness, he gave his opinion decidedly in the affirmative. In the course of more ordinary conversation, he remarked, 'If I can but establish peace among the counts, the rulers of my country, I will then go home, lay myself down in my coffin, and give my body for food to the worms.'

"Before supper he had complained of a pain in the chest, to which he was subject. It was however relieved by warm applications. After supper it returned; but he would not have medical aid called in, but about nine o'clock laid down on a couch and fell asleep. He awoke as the clock struck ten, and desired that those about him would retire to rest. When led into his chamber, he said, 'I go to rest with God:' and repeated the words of the Psalm, 'Into thy hands I commend my spirit, &c.:' and stretching out his hand to bid all good night, he added, 'Pray for the cause of God.' He then went to bed; but about one o'clock he awoke Jonas and another who slept in the room with him, desired that a fire might be made in his study, and exclaimed, 'Oh God! how ill I am! I suffer dreadful oppression in my chest; I shall certainly die at Eisleben!' He then removed into his study without requiring assistance, and again repeating, 'Into thy hands I commend my spirit!' He walked backwards and forwards, and desired to have warm cloths brought him. In the mean time his physicians were sent for, as also Count Albert, who presently came with his countess. All Luther's friends and his sons were now collected about him; medicines were given him, and he seemed somewhat relieved; and having lain down on a couch he fell into a perspiration. This gave encouragement to some present: but he said, 'It is a cold sweat, the forerunner of death; I shall yield up my spirit.' He then began to pray, nearly in these words: 'O eternal and merciful God, my heavenly Father, Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ: in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I assuredly, that I shall dwell with thee forever, and that none can pluck me out of thy hands!' He then thrice again repeated the words, 'Into thy hands I commend my spirit!' 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:' and that verse of the sixty-eighth Psalm, 'Our God is the God of whom cometh salvation: God is the Lord by whom we escape death.' He then became silent, and his powers began to fail him: but, when several present addressed him, 'Reverend father you die in the constant confession of Christ and his doctrine, which you have preached?' he distinctly answered, 'Yes,' and spoke no more; but about a quarter of an hour afterwards, between two and three o'clock in the morning, 'with his hands clasped together, and without a finger or a feature being disturbed, gently breathed his last.'"

Reviews.

"A POCKET DICTIONARY OF THE HOLY BIBLE; *containing a Historical and Geographical Account of the Persons and Places mentioned in the Old and New Testaments: and also a description of other objects, Natural, Artificial, Civil, Religious and Military; together with a copious reference to Texts of Scripture under each important word. Prepared for the American Sunday School Union, and adapted to general use. By Archibald Alexander, D. D., Professor of Didactick and Polemick Theology in the Theological Seminary at Princeton, New Jersey. Revised by the Committee of Publication.*"

"A GEOGRAPHY OF THE BIBLE: *compiled for the American Sunday School Union. By J. W. and J. A. Alexander. Revised by the Committee of Publication of the American Sunday School Union.*"

In passing from a Review of Jefferson's papers to an examination of the articles before us, we have felt somewhat as he does, who gets out of a murky and pestiferous atmosphere, into one of refreshing and delightful salubrity. Nor, in quitting the nauseous paragraphs of scepticism and blasphemy, for pages devoted to the illustration of sacred truth, have we experienced only an immediate relief to our feelings—We have pleased ourselves in looking forward to the defeat, which we are confident awaits the banded host of infidelity in our land, through the instrumentality of our Sabbath schools and Bible classes, under the efficacious blessing of God—to the promotion of whose holy cause these institutions are devoted.

When some alarm was recently excited in Britain, lest the nation might find its liberties endangered, by the union of the civil and military power in the person of the Duke of Wellington, if he should become prime minister, Mr. Brougham said in Parliament, "THE SCHOOLMASTER IS ABROAD;" and he declared that the provision made, and the means now in operation, for the instruction of the rising generation, and the general enlightening of the publick mind, formed more than a counterbalance to all the efforts which ambitious warriors, or corrupt politicians, could array against the people. It is even so—*Moral power* will ever eventually prevail against that which is *physical*, when wrongly directed; and so also, when the youth of a community are thoroughly embued with sound principles and religious sentiments, the blasts of infidelity pass over them, like "the idle wind which they regard not." The moral power of intellectual light and pious feeling, which, under the divine blessing, are imparted by the preaching of the gospel, and the influence of Sabbath and Infant schools, and Bible classes, are more than a match for "the rulers of the darkness of this world," and all "spiritual wickedness in high places." Let the friends of Christianity only push forward, with activity and energy, their education and missionary operations, their Bible and tract distributions, and their Sabbath and Infant school system—let them redeem their pledge to place, within two years, a Sunday school in every point of the valley of the Mississippi, where one can be formed; and be careful, at the same time, that every other part of our country shall share in the same blessing; let them see to it also, that these schools shall not only be formed, but be well furnished with libraries and faithful teachers; and let them withal be much engaged in fervent prayer, that the God of all grace may give to these instrumentalities that influence and effect which he

alone can give—let the friends of Christianity, we say, do this—which they can do, and ought to do, and will be inexcusably criminal if they neglect to do—and the lowering clouds of atheism and licentiousness, which now overshadow and portend desolation and ruin to our country, will vanish as rapidly as the dark mists of our summer mornings before the beams of the rising sun.

We have intimated that *libraries* are an important part of the apparatus of the Sabbath school—It is scarcely too much to say, that they are an *essential* part. They serve to create a taste for general reading, to enlighten and enlarge the youthful mind, to give force and practical effect to biblical truth, and the admonitions of the teachers; and what is of as much consequence, perhaps, as all the rest, they attach the pupils, by strong affection, to the schools themselves—to the whole institution from which they derive all these advantages. Experience abundantly confirms this statement. Since libraries have been connected with Sabbath schools, we have seen the attachment of the pupils to them—especially of pupils who are a little advanced—greatly increased. The pleasure derived from reading the books is such, that it even furnishes a new and excellent source of discipline. An offence is punished by depriving the offender, for a week or two, of the privilege of taking a volume from the library; and this is found to operate as a powerful motive to avoid every thing that may produce so serious a privation. It was, therefore, with much gratification that we heard it announced by the general agent of the Sabbath School Union, at the late meeting of the members of the General Assembly with the citizens of Philadelphia, that it was the determination of the Union, that no school should thenceforth be established without a library.

It is however of great moment, not only that there should be libraries, but that they should contain the right kind of books. We know that this is a subject of much solicitude with the directors of the institution, who have very properly appointed a committee to revise every work proposed for publication, and to reject, or give their sanction to each. We cannot enter far into this subject, but we must not forbear to say explicitly, that while we would not exclude works of fiction or imagination altogether, we would by no means multiply them greatly—we would not have a large part of the publications of the Union, or of any particular library, to consist of fictitious narrative, or dialogue, however well conducted. We are persuaded that this would be calculated to produce a bad taste—to create an appetite for the indiscriminate reading of novels and plays, to weaken the love of truth, and to destroy contentment with the *realities* of human life.

The works announced at the head of this article, are such as all must allow to be not only proper, but in the highest degree important. In our judgment, they are *indispensable*—to any thing like an adequate Sabbath school library. We believe they have long been considered as a great desideratum, by the directors of the Union; and we think they have been fortunate, in having them at length prepared, by hands so well fitted for the work. We are more than half disposed to envy the father and the sons, who have united their labours, to give these highly useful publications to the Sabbath schools of our country. There have been, among the great ones of this world, *family compacts* for the acquisition of empire and fame; but the day will assuredly come when all these will appear to have been worthless and base, in comparison with *one* which had for its blessed aim, to furnish effectual aid to myriads of humble teachers and learners of

the truths and facts of God's holy word.

The first article announced, is exactly what it purports to be, and what was exceedingly wanted, "A *Pocket* Dictionary of the Holy Bible"—It could not have been this, if the book had been much larger, and without making it larger, it was indispensable that the articles should in general be short, and not unduly multiplied. To select and to condense, was the labour which Dr. Alexander had to perform, and he has performed it well. The work is chiefly, but not wholly, a compilation—some new matter has been introduced. It is mostly a compend of Brown's Dictionary of the Bible, in two large octavo volumes. We have compared a number of the articles with those in Brown, and in Calmet, from whom Brown borrowed very largely. And though we are not quite prepared to say with Dr. A. in his preface, that "in every instance the expunged matter has been [by us] deemed superfluous, irrelevant, or erroneous," yet we do say, that we know not how he could have introduced more that is excellent, without exceeding the limits to which he was necessarily confined; and that "the additions will be found more accordant with the present improved state of geographical, philosophical, and chemical knowledge than what was contained in the original book." The articles are, as they ought to be, of very different lengths, according to their nature and importance—in some instances extending through several pages, and in others not exceeding two or three sentences. We did intend to give a few extracts, but our want of space forbids it.

Of the second article under review, "The Geography of the Bible," we cannot give our readers a better view, than by quoting a part of the authors' preface, and inserting the table of contents. From the preface we extract as follows—

"In presenting to the students of the Bible a work, which, from the very nature of the subject, can lay no claim to originality, it is but just that the sources should be mentioned from which information has been drawn. The Sacred Geography of Wells, as published in the supplementary volume to Calmet's Dictionary, has been consulted, as well as more recent works upon this branch of sacred antiquities. The Scripture Gazetteer of Mansford, published in England during the present year, reached this country about the time when our labours were drawing to a close. On many important points, however, we have obtained new light from that valuable compend. The discoveries of recent travellers, the opinions of judicious commentators, and the various systems of modern geography, have not been neglected; while we have placed most reliance upon a sedulous examination of the Holy Scriptures themselves.

"We have had constantly before us the elaborate work of Rosenmuller, in the geographical part of which, this subject is treated in detail—and owe so much to his labours, both as to matter and arrangement, that to withhold this distinct notice of our obligation, would amount to the denial of a debt.

"The work now offered to the publick, is intended to be a manual for teachers in Sunday schools. It is believed that the only method by which correct ideas upon the geography of the Bible can be communicated to the pupils, is by leading the instructors to an intimate acquaintance with the subject. With this conviction, we have been unwilling to limit ourselves to such a sketch as might be suitable merely for children; while this compilation may be read with profit by any pupil in a Sunday school, who is in any proper measure familiar with common geography.

* * * * *

"It is highly important that every text of Scripture to which reference is made, should be carefully examined. Without attention to this, the great design of this book, as an aid in the study of the Bible, will be frustrated."

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PHENICIA.

We have not read the whole of this manual; but we have perused enough of it to be entirely satisfied, that great care and pains have been employed, and employed successfully, in preparing it for the publick. Two well executed maps, the one of the Land of Canaan, the other of Assyria and Asia Minor, are included in the volume, which give it double the value that it would otherwise have—We ought to make known, that the authors state, that they have "not even mentioned the names of many places which occur in the sacred writings; for the simple reason," they say, "that after some research, we have been unable to arrive at any thing more concerning them than bare conjecture." An excellent Index is added to the work, by the use of which the reader, without difficulty, may immediately turn to the page in which he will find the description of the place of which he seeks for information.

In concluding our notice of these small volumes, we feel that we should omit a service which we think due to our readers, if we did not apprize them that these are books the usefulness of which may extend much farther than to Sabbath schools. They ought to be in every Christian family that can obtain them; for they furnish the means of acquiring with ease a better knowledge of the Bible, than, without some such aid, can ever be obtained. We even think that our young clergy, and especially our missionaries, should all possess a copy. These books of reference may be carried in the pocket, and furnish information that may be found desirable and important on a variety of occasions. The price of them we have not ascertained, but we know it must be so small, that even the poor may pay it without much difficulty.

Literary and Philosophical Intelligence, etc.

Splendid Copy of the Pentateuch.—On Saturday, the 26th of March, 1830, was exhibited at the New Synagogue, in Leadenhall street, London, the Five Books of Moses, beautifully written on parchment, and which are commonly deposited in the Ark. This specimen of the art, with all its appendages, is allowed to be unequalled, and the attempt to describe it will fall far short of its beauty and magnificence. For taste, chasteness of workmanship, and brilliancy of display, and the

tout ensemble, it may be truly said there does not exist its equal in the universe.

This beautiful relick is written upon vellum prepared for the purpose, and which is sewn on rollers at each end; these rollers are of solid gold, (old standard) the caps are about four inches wide, the edges beautifully chased, and when rolled together, are bound by a broad silk band, edged with gold, and tied with gold cord and tassels. The whole is covered with a purple velvet mantle or pall, elegantly and richly embroidered in flowers of gold raised upon the velvet, representing the rose, shamrock, and thistle, with festoons, the top of the mantle representing a diadem; the edge is surrounded with large gold bullion fringe; on the tops of the rollers are two pivots, about four inches in length, which receive what are called the bells, made of fine gold, which stand erect; the sockets fixing on the pivots represent the two tables of Moses, with the ten commandments. The body of these bells is a coronet, beautifully worked; the border is studded with brilliants, emeralds, rubies, and other precious stones; above the coronet is a mitre, supported by angels, on the top of which (chased in Hebrew characters, "Holiness to the Lord,") rest the cushion, Bible, and crown, surmounted by a pine apple, richly chased and worked curiously in gold—the whole is surrounded by a number of small gold bells, which continually tinkle as moved. On the front is suspended, by a massive gold chain, the ephod or breastplate, curiously worked in frieze, and relieved in bright gold; in the centre are twelve precious stones, of immense value, (which represent the twelve tribes of Israel;) the plate is surmounted by a large crown, on the top of which is the mound, exquisitely ornamented with emeralds and rubies of beautiful colour. The crown is also strewed with jewels of great value and brilliancy; the front stone is a fine water brilliant of large size and great value. There is also suspended by a gold chain the pointer with which the law is read. This jewel is about twelve inches long, and is of the finest gold; at one end is a globe richly worked, and the other represents a hand, with the fore finger in a pointing direction, and round the finger is a brilliant ring; the whole length of this jewel is entwined by the rose, shamrock, and thistle, chased, and beautifully executed.

Jewish Preacher in Poland.—Mr. Levin, a Jewish proselyte, who studied divinity under Professor Tholuck, at Halle, has lately been appointed Lutheran minister at Brzezyn in Poland, where he has a flock of six hundred Protestant families, to whom he is said to preach the gospel powerfully. The people know that he is of the Jewish nation; but, so far from despising him, they seem to have a particular affection for him on that account. When he delivered his first sermon, the aisle of the church was crowded with Polish Jews. He is deeply interested about his own nation; to whom he has now a most favourable opportunity of testifying of Christ.

Sir Humphry Davy's Theory of the Soul.—Sir Humphry Davy argues from analogy, in his "Consolations of Travel," that the human soul will have no reminiscences of earthly scenes in a future state. There runs, he says, throughout the works of the Creator, a principle that only those organs, habits, and instincts are reserved to a living being after a transformation, which are necessary to its new state of existence. The butterfly, he considers, knows nothing of its larvæ, or aurelia state; its faculties and enjoyments being wholly conformed to its new condition. From this analogy Sir Humphry concludes, that nothing but intellectual power, or the love of knowledge, will survive the dissolution of soul and body. He speaks as a philosopher; but speaking as Christians, we should say, without, however, admitting the truth of the alleged analogy, that the surviving faculties of the soul will be spiritual, rather than intellectual. Newton could not take the Principia to heaven; but the humblest Christian will take his regenerate nature, made meet for the inheritance of the saints in light.

Cape of Good Hope.—By the U. S. ship Vincennes, the editor of the New York Commercial Advertiser received papers from the Cape of Good Hope to April 17, from which it appears that dissentions prevailed in the Academick Senate of the South African College—a very promising institution—to such an extent, as to threaten injury to its usefulness. The subject of contention was the question, whether religious instruction should be given within the walls of the College, or within the vestries of the different churches to which the students belong. There are many denominations of Christians in Cape Town. The Dutch Reformed, Lutherans, Episcopalians, Scotch Presbyterians, Roman Catholicks, Independents, and Wesleyan Methodists. There are besides, Unitarians, and other denominations who have yet no church. At a publick meeting held on the subject, it was resolved that the youths could be best instructed in religion, in the places where they were accustomed to receive it, and that the parents were not prepared to pay for an additional Chair in the College, to accommodate one particular sect.

The German silver, which is now coming into vogue, has been introduced, as its name denotes, by the Germans into Europe, but is nothing more than the white copper long known in China. The Goldsmith's Company of London have thought it proper to warn the publick, by advertisements in all the newspapers, that it does not contain a single particle of real silver. This is true, for it is only an alloy of copper, nickel, and zinc; but it would have done no discredit to their candour to add, that it is, on account of its perfect unalterability, superior for many purposes (such as musical instruments, touch-holes of guns, &c.) to either silver or gold. Although now coming into *known* use in England, it has been no stranger to the manufactories of Birmingham for at least thirty years and more.

At a recent meeting of the Paris Royal Academy of Sciences, an animated discussion took place on Caillie's Travels in Africa, the credibility of which was questioned by the London Quarterly Review, so far as relates to the traveller's having seen Timbuctoo. The veracity of Caillie's narrative was vehemently defended.

London University.—The permanent annual expense of the university is estimated at £5500. To support the establishment, without encroaching annually on the capital, it is computed that 885 students will be required. The number of students who attend the university at present is 577; the council have, in consequence, been compelled to reduce, in several instances, the salaries of the professors.

Mr. Fordham, of the London Royal Institution, recently exhibited a model of a *Pneumatic Locomotive* Engine. The machinery for communicating and regulating motion is the same with that of the steam engine. There is, however, no boiler nor fire place, but light vessels of wrought iron called recipients are appended to the carriages. These recipients are to be filled with air, in a state of density thirty or forty times greater than the external atmosphere. These recipients are charged by forcing pumps worked by water, steam, or wind, at various places along the road, and when exhausted are to be replaced by others. The carriage is to have very high wheels, and the recipients are suspended under the axles. A ten horse engine will condense, with one bushel of coals, 1750 cubick feet, which is sufficient to propel the carriage 10 miles, at the rate of 12 miles the hour.

Paper is now manufactured very extensively by machinery, in all its stages; and thus, instead of a single sheet being made by hand, a stream of paper is poured out, which would form a roll large enough to extend round the globe, if such a length were desirable. The inventors of this machinery, Messrs. Fourdrinier, it is said, spent the enormous sum of £40,000 in vain attempts to render the machine capable of determining with precision the width of the roll; and, at last, accomplished their object, at the suggestion of a by-stander, by a strap revolving upon an axis, at a cost of 3*s*. 6*d*.

Hot Air for Blast Furnaces.—The blast furnaces at the Clyde Iron Works, are supplied with hot air, the saving caused by which is stated to be very great. The air is heated rather beyond the point of boiling water; but a higher temperature, it is thought, might be employed with advantage.

Sheathing Paper.—Messrs. E. F. and Thomas Blank have discovered the process of manufacturing a species of paper from leather shavings, which it is believed will answer admirably for the sheathing of vessels, and much better than the sheathing paper in common use. In addition to the properties of the ordinary sheathing paper, it is believed by good judges that the leather-paper will prevent the ravages of worms. The price will be about the same.

Philadelphian Hall.—The publick building for the meetings of religious and charitable societies in London, now erecting near the former site of Exeter Change, will be completed in a few months. It has received the appropriate appellation of Philadelphian Hall, in allusion to Heb. xiii. 1, "Let brotherly love continue;" where the words translated "brotherly love," as our less-learned readers should be informed, are expressed in Greek by the word "Philadelphia."

Scientifick Tracts.—Messrs. Carter and Hendee have sent us the first number of a series of scientifick tracts, which they propose to publish, conducted by Josiah Holbrook and others. They will publish not less than 24 numbers a year at $1.50. —The first number contains 24 pages, and is a familiar essay on the nature and properties of the atmosphere. The writer puts aside all technicalities and laboured verbiage, and brings the subject down to the comprehension of all classes of the community. These efforts to bring out science from the cloisters of learning, and down from the affected elevation of pedantry, are deserving of the notice and support of the great mass of the people whom they are designed to benefit.—*Lowell Journal.*

Religious Intelligence.

Although an entire copy of the printed Minutes of the General Assembly of the Presbyterian church, is now sent to every ordained minister belonging to that church, who forwards his address to the Stated Clerk; yet there are many licentiates and elders, as well as numerous private members of the church, who have no access to these minutes; and must remain in a great measure ignorant of some of the important measures and decisions of the Assembly, unless informed through the medium of other publications. We shall therefore select from the minutes of the Assembly, and publish as fast as our space will permit, all the minutes of that judicature at its last session, which we think will be of interest or use to our readers—We have already published the narrative of the state of religion and the Assembly's letter to the churches, relative to the monthly concert for prayer—A part also of the Report of the Board of Missions, and the whole of the Report of the Board of Education, were published in the Reporter and Register for the last month; and the conclusion of the Report of the Board of Missions may be seen in the number of that paper published with the Advocate for the present month.

Eighteenth Annual Report of the Directors of the Theological Seminary at Princeton, N. J.

The Board of Directors of the Theological Seminary at Princeton, present to the General Assembly the following report:

At the date of the last report, the number of students in the Seminary was one hundred and seven.

During the summer session, the following seven new students were received, viz:—

Consider Parish, graduate of Williams Col. Mass.
James W. Ells, Hamilton, N. Y.
Charles C. Taliafero, Nassau Hall, N. J.
John M'Nair, Dickinson, Penn.
Kean M'Intyre, Jefferson, Penn.
David H. Coyner, Washington, Va.
John Paris Hudson, do

During the winter session, the following thirty-five additional students were received, viz:—

Archibald Fleming, graduate of the University of Ver.
Washington Roosewell, Middlebury Col. Ver.
W. S. Stone, do
John F. Lanneau, Yale, Con.
Henry Sherman, do
George H. Apthorp, do
Algernon S. Kennedy, do
Leicester A. Sawyer, Hamilton, N. Y.
John B. Adger, Union, N. Y.
Arthur Burtis, do
Testus Hanks, Nassau Hall, N. J.
Aaron Kitchell, do
James Wykoff, do
Isaac Grier, Dickinson, Penn.
Robert Bryson, do
Thomas Creigh, do
Jon Fleming, Jefferson, Penn.
J. K. Converse, Hampden Sydney, Va.
George B. Bishop, Miami Union, Ohio.
William A. Holliday, do
William M. Thomson, do
George F. Heard, University of Georgia.
John B. Pinney, do
James Ferguson, University of Aberdeen, Scotland.
Henry H. Boyce, candidate of Presbytery of Hudson.
Abraham DeWitt, Newark.
Henry Hopkins, Newcastle.
Archibald Cooper, do
Elmer H. Cox, Madison, Indiana.
W. R. Power, Licentiate of Presbytery of Northumberland.
Nathan Rice, Transylvania.
Charles C. Jones, from the Theo. Sem. Andover.
E. P. Salmon, of Massachusetts.
Ralph Bull, of Orange County, N. Y.
John W. Woodward, of N. J.

The highest number of students that have been in the Seminary during the year, is one hundred and twenty-five. The number now connected with it is one hundred and ten.

The students have as usual been examined semiannually, by a large committee of the Board. This examination, in the autumn, continued three days and a half; in the spring, two days and a half. In these examinations, the committees who attended them received entire satisfaction.

At the close of the summer session, certificates that they had finished the

whole course of study prescribed in the plan were conferred on the following nine students, viz: Daniel B. Butts, William M. Carmichael, J. T. Marshall Davie, Horace Doolittle, Theodore Gallaudet, Watson Hughes, John C. March, Alden Scovel, and John B. Van Dyck.

On the subject of benefactions for the assistance of necessitous students, the Professors have reported the receipt of the following sums, viz:

Female Society of Brooklyn, for a particular student	$150 00
Do. of the 3d Presbyterian Church Charlestown, S. C. for a particular student,	150 00
Mrs. Long, near Lewistown, Pa.	10 00
A lady of New York, for a particular student	30 00
Female Society of Murray street, N. Y. for a particular student	100 00
Female Cent Society, 1st church, Albany	30 00
Congregations of Hopewell and Mount Horeb, Ky. paid a student by themselves	50 00
Female Education Society of Upper Octorara, Penn. to a particular student, by themselves	7 25
A former student, who had himself been benefited by the funds	50 00
Female Cent Society of Cedar St. Church, N. Y.	192 00
Cent Society of Wall St. Church, N. Y. for a particular student	130 00
Cent Society of Woodbridge, N. J.	3 00
Female Cent Society, Jamaica, L. I.	13 00
Roswell L. Colt, Esq. of Baltimore, for purchasing books for the library	50 00
Solomon Allen, Esq., Philadelphia, for do.	100 00
	$1,065 25

The Professors have also reported the following articles for the use of the Seminary, viz:

A bundle of 20 shirts, from the Dorcas Society, N. Y.

Six pair of cotton stockings, from Mrs. Dr. Scott, New Brunswick, N. J.

From a number of ladies in Bedford, N. Y., 3 quilts, 2 blankets, 3 towels, 4 pillow cases, and 1 comfortable.

From Hugh Hamill, a late student in the Seminary, 1 looking glass and 1 chair.

From D. V. M'Lean, a late student, 1 cot, 2 blankets, 3 sheets, 2 pillow cases, 2 pillows, 4 towels, 1 lamp, 1 table, and 1 chair.

From the Dorcas Society of Woodward's Hill, N. J., 4 shirts.

From a Female Society in Wall street Church, N. Y., 4 shirts and 4 collars.

From a Female Society in Murray street, N. Y., 24 shirts and 20 collars.

From persons anonymous, Princeton, N. J., 1 pair of cloth pantaloons, for a particular student.

From a former student, 3 shirts.

The donations to the library through the year, have been as follows, viz. from

Rev. Ravaud K. Rogers, bound books, N. J.	7 Vols.
Rev. Alexander Campbell, of the Presbytery of Lewis	2
Rev. William Nevins, Baltimore	4
Rev. George Bourne, N. Y.	27
Rev. Dr. Ashbel Green, Philadelphia	1
Rev. George Bush	1
Mr. A. S. Colton, a late student	1
Total	43

Besides these, the Librarian has reported as purchased, 49 volumes.

The Board have the pleasure to inform the Assembly, that a scholarship has been endowed in the Seminary, by the last wills and testaments of Robert Hall, and his sister, Marion Hall, lately deceased, of the town of Newburgh, Orange County, N. Y. The following extract from the wills, stating the conditions of said endowment, the Board beg leave to lay before the Assembly.

"And whereas, after a life of nearly fourscore years, (much of which has been spent in examining the word of God) we are fully satisfied of the correctness of the doctrines of religion, as laid down in the Confession of Faith, and the larger and shorter Catechism drawn up by the Westminster Assembly of Divines, and as held by the General Assembly of the Presbyterian church in the United States, we desire that the scholarship, which is endowed by this our bequest of $2500, shall be called the ED scholarship, as a witness between us and the Theological Seminary, that the Lord he is God, agreeably to said Confession of Faith and Catechisms.

"Further it is our will, that the Professors in said Seminary be careful that no person, holding sentiments inconsistent with the Confession of Faith, larger and shorter Catechisms, be ever admitted to the benefit of said scholarship.

"And further, it is our will, that the Session of the First Presbyterian Church in Newburgh, county of Orange and state of New York, possess the right of naming the student who shall enjoy the benefit of said scholarship, provided he be received into the Seminary agreeably to the restrictions of the former paragraph."

The bequest making this endowment, the Board have been informed, will probably be paid next fall.

The Board have also the pleasure to inform the Assembly, that since the commencement of their sessions, a scholarship in the Seminary has been founded by William Kirkpatrick, Esq. of Lancaster, Pennsylvania. The conditions of this generous endowment, as contained in a letter from the founder to the Trustees of the General Assembly, are as follows, viz: "The beneficiary during life to be appointed by me, and on my demise, by the Presbytery of Newcastle, or in case of a division of that Presbytery, by that section which may embrace the Presbyterian Church in the city of Lancaster." From the same letter, the Board have learned that Mr. Kirkpatrick will pay the $2500 to the Trustees of the General Assembly, as soon as they have acceded to the aforementioned conditions.

The Board would also inform the Assembly, that Mr. Jonas Williams, of New Windsor, Orange County, New York, lately deceased, has bequeathed to the Seminary, the sum of 700 dollars. The following is an extract from the will of Mr. Williams.

"I give and bequeath unto my sons Richard and Samuel, and the survivor of them, and the executors, administrators, and assigns of such survivor, the sum of seven hundred dollars, for the use of, and in trust for, the Directors of the Theological Seminary of the Presbyterian Church of the United States, now located at Princeton, in the state of New Jersey, to be applied to the support of students in indigent circumstances in said Seminary."

The Board have been informed, that the payment of this bequest may also be expected through the course of the next Autumn.

The Board have also the pleasure to inform the Assembly, that, at their late meeting in Princeton, the executors of the late Dr. Elias Boudinot informed them that, from funds bequeathed by the testator, they are prepared to pay the sum necessary for the endowment of a scholarship, which, agreeably to a former resolution of this Board, is to be styled the "Boudinot Scholarship."

In consequence of this information, the Board passed the following resolutions, viz:

"Resolved, That the establishment of this scholarship be reported to the next General Assembly.

"Resolved, That Mrs. Susan V. Bradford, the only child of the said Dr. Boudinot, be authorized and requested, during her life, to nominate the successive incumbents on this fund; and should it so happen, from any cause, that no nomination should be made by the aforesaid Mrs. Bradford, then the appropriation of the proceeds of said scholarship be made by the Faculty of this Seminary."

The Board would further report, that they have had made known to them through their Secretary, the name of the founder of the scholarship numbered 10, in the list of scholarships, and are authorized to announce the same to the Assembly. The generous individual who founded this scholarship is Mrs. Susan U. Neimcewicz, of Elizabethtown, N. J. The founder has requested that the scholarship may be called the Van Brugh Livingston scholarship, after her respected and deceased father Peter Van Brugh Livingston, Esq. Agreeably to the above request, the Board have resolved that scholarship No. 10, be hereafter known by the name of the Van Brugh Livingston Scholarship.

The Board would further beg leave to lay before the Assembly, the following extract from their minutes, viz:

"Resolved, That it be, and it hereby is, recommended to the next General Assembly, to authorize the erection of two buildings on the ground belonging to the Seminary in Princeton, one for a library, and one for a chapel, so soon as funds can be obtained for that special purpose."

The Board have only further to report that the term of office of the following Directors expires during the sessions of the present Assembly, viz:

Ministers.	*Elders.*
Ashbel Green, D. D.	Benjamin Strong.
William Neill, D. D.	Samuel Bayard.
John M'Dowell, D. D.	Robert Lenox.
Ezra S. Ely, D. D.	
Jacob J. Janeway, D. D.	
Henry R. Weed.	
Joshua T. Russell.	

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M'DOWELL, *Secretary.*

Philadelphia, May 24, 1830.

Fifth Annual Report of the Trustees of the Theological Seminary at Princeton, N. J.

The Trustees report that their Treasurer has received, through the past year, from the Treasurer of the Trustees of the General Assembly, on the contingent fund for the salaries of the Professors, the sum of five thousand three hundred dollars, which he has paid, together with the balance due this account on the last settlement of $13.32½, leaving nothing in his hands on this account.

He has received, during the past year, on the general expense fund, the sum of one thousand and forty-six dollars; and

has paid out of the same for the Secretary's salary, servants' wages, premium of insurance, commissions of himself, and other contingent expenses, the sum of one thousand and twenty-one dollars and sixty-nine and a half cents, leaving a balance in his hands, due this fund, of twenty-four dollars thirty and a half cents.

He has received during the past year, on the scholarships and students' fund, the sum of two thousand four hundred and seventy-three dollars, which, added to the balance due this fund on former settlement, of eighty-five dollars and one cent, makes the sum of two thousand five hundred and fifty-eight dollars and one cent; and he has paid out from this fund, the sum of two thousand four hundred and forty-three dollars and eighty-four cents, leaving in his hands a balance due this fund of one hundred and fourteen dollars and seventeen cents.

Recapitulation.

Balance on expense fund, -	$24 30½
Balance on education fund, -	114 17
	$138 47½

Leaving in his hands, on the general account, this balance of one hundred and thirty-eight dollars and forty-eight cents.

The Trustees would further report, that they were obliged, some time since, to institute a suit to procure the payment of the bequest of Mr. John Keith, of Bucks County, Pennsylvania, left by him for the establishment of a scholarship in the Seminary. This suit has lately been decided, and judgment has been rendered in favour of the Board for twenty-five hundred dollars. The counsel employed has written to the Treasurer of the Board, that, about two years ago, the executors invested the amount in stock of the state of Pennsylvania at five per cent.; and that they will pay over the amount of the principal, and all the interest drawn since the investment, in full discharge of the claim.

The Board have authorized Mr. Alexander Henry, and Mr. Isaac Snowden, Treasurer of the Trustees of the General Assembly, to settle with Mr. Samuel M'Nair, executor of John Keith, deceased, and also with the counsel employed in the business.

The Board have only further to report, that an appropriation of $5,300 will be requisite to pay the salaries of Professors for the current year.

Signed by order of the Board of Trustees,

JOHN M'DOWELL, *Secretary.*

Princeton, May 18, 1830.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

The two following resolutions, adopted by the General Association of Massachusetts, and contained in the report of the delegates to that body, were approved by this Assembly, and ordered to be entered on the minutes, viz.

"1. Resolved, That this Association having learned that the existing rule of intercourse with the General Assembly, so far as it respects the right of voting in the legislative and judicial proceedings of that body, transcends the power vested in it, do waive their accustomed privilege of voting by their delegates in said body in such proceedings; desiring that as much of the same reciprocal intercourse, which has for a series of years so pleasantly existed between said bodies, may continue, as shall not conflict with the fundamental principles of their organization.

"2. That this Association regret that their proceedings on the subject of receiving licentiates and candidates, &c., at the last meeting of the General Association, were not entirely satisfactory to the General Assembly. On the broad ground of heresy and immorality, they have no hesitancy in expressing their opinion, that it would be irregular for either body to receive licentiates, candidates, and ministers, without the usual certificates and recommendations; but as views of Christian ministers on the subject of ecclesiastical order may honestly differ; and as this Association has no control, either legislative or judicial, over the respective associations of which it is composed, they can only refer the resolutions of the Assembly on this subject, to the particular consideration of their district associations, with the fullest confidence that on questions of 'ecclesiastical order,' as well as on every other subject, they will be disposed to meet the views and promote the interests of our highly respected and beloved brethren of the Presbyterian church."

The committee on Overture, No. I. viz. the following reference from the Presbytery of Steubenville:—"Ought an unbaptized person who yet pays his proportion for the support of a congregation, to be permitted to vote for *ruling elders?*"—made the following report, which was adopted, viz.

That in the opinion of your committee, the office of ruling elder is an office in the Church of Christ; that ruling elders, as such, according to our Confession of Faith, Book 1, on Government, Chap. V., "are the representatives of the people by whom they are chosen, for the pur-

pose of exercising government and discipline in the kingdom of our Lord Jesus Christ; that the discipline lawfully exercised by them, is the discipline exercised through them by their constituents, in whose name and by whose authority they act in all that they do. To suppose, therefore, that an unbaptized person not belonging to the visible kingdom of the Redeemer, might vote at the election of ruling elders, would be to establish the principle, that the children of this world might, through their representatives, exercise discipline in the church of God; which is manifestly unscriptural, and contrary to the standards of our church: your committee would therefore recommend, that the question in the said overture be answered in the negative.

The committee appointed to consider, whether it is expedient that the Assembly, as such, should celebrate the ordinance of the Lord's Supper, during their sessions, and if so, when—made a report which being read and amended, was adopted, and is as follows, viz.—That in the opinion of the committee, such a celebration is not only expedient, but desirable, and with the blessing of the gracious Head of the Church, who often manifests himself to his people in the breaking of bread, would be attended with great advantages. The committee would, therefore, recommend the adoption of the following resolutions, viz.

1. Resolved, That the members of the Assembly will celebrate the Lord's Supper on next Sabbath, at five o'clock in the afternoon, in the First Presbyterian church.

2. Resolved, That such other ministers and members of the Presbyterian church, and of sister churches, as may be disposed to attend, be affectionately invited.

3. Resolved, That the committee who reported these resolutions, be a committee to make arrangements, and to designate ministers who shall officiate in the administration of the ordinance.

(*To be continued.*)

FOREIGN.

"The Anniversary Meeting of the British and Foreign Bible Society took place at Freemason's Tavern on the 5th of May. Lord Bexley was in the chair. It appeared by the Treasurer's report, that the receipts of the society, during the past year, had amounted to the sum of £84,982, and that the expenditure had been £81,610. The number of Bibles distributed during the year was 434,432. The report further detailed to the meeting the successes which had attended the exertions of the Society in various parts of the world; among other particulars, that, owing to the overflowing of the river Memel, the Society had presented the sufferers with 1000 Bibles—that the Jews of Frankfort had applied for Bibles, which were granted to them—that in Sweden 283,787 Bibles have been distributed; that from Norway, 2000 Testaments had been requested; that the Danish Bible had just been completed; and that arrangements were making for printing the Old Testament edition of the Psalms in the Esquimaux language. The Rev. Dr. Milnor, of New York, was present, and made some remarks, of which we have not yet a full report."

We have given the foregoing summary account of the last anniversary meeting of the British and Foreign Bible Society, because it contains, in a small compass, information which it may be useful, as well as gratifying, to many of our readers to receive. But it would occupy many of our pages, to insert even a condensed view of the reports and proceedings of all the benevolent and pious associations, which met in London in May last. We can therefore only say in general, that the last anniversaries of these associations were numerously attended—perhaps more so than in almost any preceding year; and that it is in a high degree encouraging and animating, to observe with what spirit and energy measures are adopted in Britain, for the alleviation of human misery, the suppression of vice, the diffusion of knowledge, and the extension of the blessings of the gospel even to the ends of the earth.

We extract from the New York Observer of the 19th of the last month, the following account of what has recently taken place in the University of Halle in Germany. We do it because the account will not only interest our readers, but ought to operate as an instructive warning to the churches of this country, to withstand the first departures from their standards of faith and church order. Whoever is acquainted with the history of the University of Halle, knows that it

owes its celebrity, and almost its origin, to Professor Frank—one of the most pious and heavenly-minded men that ever lived; and to this hour, the Lutheran standards of Orthodoxy are those under which the professors of this University hold their places. Yet the men who can construe the Bible to mean any thing but what it does mean, and can laugh, and teach their pupils to laugh, at certain parts of holy scripture, can easily do the same with Creeds and Confessions. Of Dr. Wegscheider, and his character of our Saviour, some account may be seen at the 363d page of our last volume.

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GREAT EXCITEMENT AT HALLE IN GERMANY.

The theological department of the University at Halle, in Germany, has at present 12 professors, 2 private teachers, and 881 students. Two of the professors (Drs. Gesenius and Wegscheider,) are avowed rationalists, or, as we should term them, infidels, and a large majority of the students are their adherents. The chief of the evangelical professors is Professor Tholuck, with whose name and character, most of our readers are familiar. As the theological professors in the German universities are supported in part by the state, and are paid for training young men to fill offices in the *church*, such of these professors as are really infidels have been unwilling to have their true character publickly exposed, and until very recently, it would seem none of the German editors have been bold enough to undertake it. At length, however, the editor of the Berlin Evangelical Church Journal, in his paper of January 16th and 20th, under the head of "Rationalism at Halle," ventured to publish a simple statement of facts respecting the mode of teaching adopted by Drs. Gesenius and Wegscheider, accompanied with specimens of their interpretation of the Bible, and concluding with a call upon all evangelical Christians to remember the schools of theology in their prayers. This article, which was erroneously attributed to Professor Tholuck, irritated Dr. Gesenius, and occasioned some remarks from him, which awakened a violent and riotous spirit among those students who adhere to him and Dr. Wegscheider. The particulars of the excitement are thus related in the Journal of February 20th:

On the first of February, Dr. Gesenius in his lecture spoke of his "Introduction to the Old Testament," noticed our animadversions upon it, and denied that he had called the writers of the Psalms hypocrites, but justified the jests for which he had been reproved, as harmless. The report of his remarks on this occasion was quickly spread, and excited among his adherents and those of Professor Wegscheider, who constitute a large majority of the students of theology, great bitterness against the mysticks. [Mysticks is the vulgar appellation at Halle for those who believe in Divine revelation.]

On this and the following days numerous placards were put up on the college walls, deriding those professors who were considered as mysticks, and especially the editor of the Evangelical Church Journal. One notice was in Latin, and ran thus: "Remember that on the 25th of June, 1530, our ancestors broke the chains of Popery. Now, after three centuries, error and folly threaten us again with their snares. Up! we live now in the year 1830, open your eyes and resist the oppression of the man, who with his sanctified face and cunning heart, is most worthy to be chief of the order of the Jesuits." Another notice contained the words: "Wegscheider, who is in all respects a Christian, live and prosper."

On the 3d of February, the demonstrations of the students became so threatening, that the officers of the police were in motion to protect the windows of the mysticks from being broken by these future ministers of the gospel! On the 4th, a notice was put up on the walls, inviting a numerous attendance on the lecture which was to be delivered that day by Professor Tholuck; but the Prorector, Professor Blume, a Jurist, considering the greatness of the tumult, was of opinion that Dr. Tholuck should remain at home, and postpone his lectures for some days. Dr. Tholuck, however, was resolved to proceed. The Prorector, therefore, before the commencement of the lecture, betook himself, attended by beadles, (peace-officers,) to the lecture room, which was crowded to excess, in order to prevent a riot. There he addressed the students in substance, as follows:

"Your discontent is just, and every true friend of religion must approve of the feelings which you manifest at seeing two of your most worthy instructors denounced; but the denunciation really evinces a pharisaical pride which is attempted to be concealed under the cloak of Christianity, and deserves only your pity, not your anger."

He further exhorted them to peace, and warned them against any such violent proceedings as would expose them to punishment.—Notwithstanding this attempt of the Prorector to allay the tumult, Dr. Tholuck was interrupted by noise, and found it difficult to proceed with his lecture.*

This disturbance was chiefly excited by the article on rationalism in our Journal, but that the representation there made is incorrect either generally, or in any important particulars, is not maintained by any one. Dr. Gesenius has indeed publickly declared that he will go on fearlessly with his lectures, although some of his hearers have remarked that since this article was published he has treated the holy word of God with more respect, and has left out of his lectures the jests which he used to utter upon various passages of the Old Testament. But he has again held up to the laughter of his hearers the story of Jacob's wrestling with the Lord, (Gen. xxxii.) as a "ghost-story, in which the ghost, as in Burger's Lenore vanished at break of day;" and in the story of the ladder reaching to heaven, on which the angels of God ascended and descended, Gen. xxviii. he has been accustomed to amuse the students by the following joke of the French infidels of the last century.

* * * * *

[We omit the translation of this joke as it is so blasphemous that we are not willing that the minds of our younger readers should be polluted with it.—*Ed. Obs.*]

The readers of this account, particularly those who believe in divine revelation, are requested to consider that *eight hundred and eighty* students of theology are found at Halle, and that the desolate churches in Germany look to this seminary for their pastors.

[The following is the article in the Journals of January 16th and 20th, which occasioned this great excitement.]

RATIONALISM AT THE UNIVERSITY OF HALLE.

It is a question of deep interest to the churches of Christ, and especially to those in the north of Germany, "What doctrines do the Professors at Halle teach the students of theology in that University, so many of whom every year enter upon the sacred duties of the ministry?" Dr. Gesenius and Dr. Wegscheider openly acknowledge their attachment to rationalism, and accordingly represent as error and oppose what the evangelical church in her Confessions of Faith acknowledges to be eternal divine truth. How this is done in their lectures we now proceed to show:

[The principles of interpretation avowed by Drs. Gesenius and Wegscheider are then briefly stated, and six or seven examples are given of the manner in which these principles are applied. Among the examples are the following:]

1. *The young man at Nain.*—"This narrative has for its basis the simple fact, that Jesus at his entrance into Nain, met a funeral procession, accidentally remarked signs of life in the man supposed to be dead, and by an impressive call restored him perfectly to his consciousness. The Jews are accustomed to bury their dead too soon!"

2. *The feeding of the 5,000.*—"Probably the following facts served for the foundation of this story.—Of the many men with whom Jesus found himself in the desert the greater part had a plenty of provisions with them, but the rest were destitute. Jesus, with his usual benevolence, began to divide his provisions among those who were in want. This example, supported by his persuasions, and by the proverbial hospitality of the East, was followed by others, who were furnished with provisions, and so all were satisfied, and there was even much left by those who partook. The essential fact is, Jesus relieved in a wise, humane manner the wants of a large multitude, and this is to be exhibited so as to have a religious, practical bearing."

3. *Walking with Peter on the water.*—Of this story he says: "An actual walking of Jesus with Peter on the water would be mere juggling, and without meaning. Probably Jesus was out upon the lake, and Peter swam to him, from which the credulous historian has made this fable!"

4. *The Transfiguration.*—The transfiguration of Jesus is explained by a thunder storm and a drunken sleep of the disciples, who were full of the Jewish notions of a Messiah; for "considered as a miracle it is an unmeaning juggle."

5. *The Resurrection.*—The resurrection of Jesus, Dr. Wegscheider thus explains: "Jesus only appeared to be dead; it is unphilosophical to explain the appearance otherwise than as a natural event, although the evangelists, with their defective physiological knowledge and their love of the marvellous, held him to be actually dead."

To the objection that by the supposi-

* It should be stated that Dr. Tholuck was erroneously supposed by many to have been the author of the offensive article in the Journal. The editor here declares that Dr. Tholuck has not had in former nor in the present communications from Halle, any participation direct or indirect.

tion of a mere appearance of death, an essential part of Christian doctrine, and with it the festival of the holy supper and of Easter would be taken away, he answers:

1. "Jesus' death on the cross can be considered as an actual death, for if the seeds of life remaining in his body had not, under the guidance of God, been preserved by favourable circumstances, and quickened, his entire death would have been unavoidable. 2. The chief design of the death of Jesus—his offering up his life for the truth and for the confirmation of his doctrine, and the moral courage with which he devoted himself to death, remains unchanged, even though we suppose that his death was not entire. *Jesus himself could not anticipate that his crucifixion would not be fatal to him, and did not anticipate it, and even after his resurrection he must have regarded the deathlike unconscious state in which he had found himself an actual death!* 3. In the New Testament the state of unconsciousness is generally called death, and is undeniably the commencement of actual death, and is only prevented by God's special interposition from terminating in actual death. We may properly consider that state to be death, from which God's guidance alone can restore life. Thus every institution prescribed by Christianity, in so far as it is founded on the moral greatness and dignity of Jesus, retains its full force."

We beg our readers to bear in mind that there are hundreds of young men on whom, during their residence at Halle, these doctrines are impressed, and by most of whom they are retained and cherished. The immediate effect must be a loathing of the Holy Scriptures, and of the miserable employment of picking out a few kernels of wheat from a bushel of chaff, and which, when found, are not worth the search, since they can be so much more readily found in Wegscheider's lectures, which, while they sift out the kernels, make the residuum of the Bible superfluous.

These young men accept an office which requires them to teach from the pulpit, at the altar, and at the sick bed, what they regard as superstition and fiction; an office of which they must be ashamed, when they are called upon to discharge its duties in the presence of those who know their real sentiments, and who cannot but despise them for concealing these sentiments under mental reservations and accommodations. Is it to be wondered at, that they, after the light which is in them is turned into darkness, resolve to spend in worldly pleasure the few years which are at their command before they take upon them this painful yoke; and that, afterwards, with their hardened hearts, they labour all in their power to subvert divine truth, and to waste the church of God; or that some, who prefer to give up a comfortable living rather than commit such sacrilege, abandon the study of theology, and choose some worldly calling? We beg that they who are accustomed to despise Rationalism, as a system whose emptiness and worthlessness have been long since exposed, and to regard it as belonging more to the past age than the present, would duly weigh the above facts. Let them consider the extent and permanency of the evil, and remember that this has been the character of the instruction at Halle for the last ten years.

Dr. Gesenius, who, for his learning, is in the highest repute with the students, and has even more hearers than Dr. Wegscheider, avows as decisive an unbelief as he, in the fundamental doctrines and the miracles of the scriptures. The Old Testament forms the chief subject of his lectures. During their delivery, loud laughter, in some cases often repeated, is a common occurrence among the students, and this laughter is frequently directed against the contents of the sacred volume. When, for example, Abraham's intercession for Sodom is quoted, (Gen. xviii. 23—31,) he remarks, "chaffering (bargaining) was characteristick of the Jews." He calls the psalmists "old hypocrites," and the 134th Psalm, "the mere song of a watchman." From these specimens, our readers will perceive in what spirit this important portion of the history of the church is treated in his lectures.*

We add some remarks for those who reply to statements of this sort, that the truth cannot be better promoted than by unrestricted freedom of discussion. It is true that the word of God without any human aid can make its way, and even in opposition to worldly power; and a state of things like that in England, where publick invitation is frequently given to bring forward objections to divine truth, where there is an unrestrained diffusion of works hostile to Christianity, and where at the anniversary of the Bible Society, a little tract against the spread of the Bible has been put by the Papist opposers of the society, into the hands of those who were

* These communications, so far as they regard Dr. Wegscheider, are founded on well written notes of the students at the lectures, and as respects Dr. Gesenius on oral testimony. There cannot of course be literal accuracy observed in every assertion, but for the correctness of the representation in general, every one of his hearers can vouch.

assembled at the doors,—such a state of things, experience proves, rather promotes than hinders the spread of the gospel and the building up of the church of God, because *Christians* enjoy and use equal liberty. But it should be remembered that the professors of theology in the German universities are appointed and paid by the state, and that they exercise the *exclusive privilege* of teaching. Whoever occupies the office of a minister in the church must have been under their instruction. Add to this, that at Halle, the members of the theological faculty, with a single exception, are also members of the commission for examining and licensing candidates. When the nature and extent of these powers are considered, it will be plain that they ought not to be exercised by any who are not sound in doctrine, according to the confessions of faith of the church, and that to allow the principle of unlimited freedom of sentiment to the professors, must have the most injurious effect upon the students, and upon the churches committed to their care.

May the facts here communicated, which are not new, indeed, but which have not been sufficiently weighed, at length excite the earnest attention of all sincere friends to the church of Christ in Germany, and awaken them to endeavour, by prayer, by word, and by deed, to heal the wounds which infidelity has inflicted, and still inflicts upon this land, so richly blessed by the Reformation.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of June last, viz.

Of Joseph Thomas and John Tronefield, Esquires, Executors of David Wolmer, Esq. late of Norristown, Penn. deceased, his legacy for the Contingent Fund, $500—deduct state duty $12 50 - - -	$487 50
Of William Kirkpatrick, Esq. of Lancaster, Penn., his liberal donation for the endowment of a Scholarship, to be called the Kirkpatrick Scholarship, 25 shares of the Philadelphia Bank—the present value is - -	2625 00
Of the Executors of Dr. Elias Boudinot, per John Van Doren, Esq. Treasurer of the College of New Jersey, for the support and instruction of indigent students in the Theological Seminary, $1000, and six months' interest	1030 00
Of Thomas H. Mills, Esq. on account of the Woodhull Scholarship - -	75 00
Amount - -	$4217 50

View of Publick Affairs.

EUROPE.

The latest advices from Europe are from Britain of the 20th of May, and from France, by the way of London, to the 18th of the same month—There is no news of much importance—A new comet has become visible in the north of Europe. It is said to have a small but very brilliant nucleus, a bright body, and a pale train about 2½ degrees long.

BRITAIN.—The subject of the greatest interest to Englishmen, for some time past, has been the state of their monarch's health. It has caused considerable anxiety in the country at large, and produced much disquisition among politicians and newspaper paragraphists. In the event of his death, its influence on the present ministry, and their system of measures, and on the state of all Europe, has been discussed in the publick papers both of Britain and France. As the Duke of Clarence is the heir apparent to the crown, his character, and connexions, and opinions, have been brought under review. It appears that the king has indeed been dangerously ill—So much so, that a cabinet council was called to consider the propriety of apprizing him of his situation, of which, it seems, he was entirely ignorant. The Duke of Wellington, after the other members of the cabinet had declined the task of giving the unwelcome information, undertook it voluntarily. The king, it is said, received the communication with firmness, and thanked the Duke for his friendship and fidelity. A long standing alienation from each other, between the king and his brother the Duke of Sussex, was happily compromised; and the whole royal family were brought into

a state of kind feeling among the different members. Since this was effected, the king's malady has so much abated, that he has been considered as being, in the physician's phrase, "out of immediate danger." His disease has been differently represented—Some have stated it to be a convulsive asthma, and others the hydro-thorax, or dropsy of the chest. There seems to be little doubt that his constitution is a wreck, and that though he may linger for a while, he has no prospect of a restoration to health, or of a long continuance in life.

Parliament was still in session. The bill for the relief of the Jews, after an animated debate on the second reading, was lost—majority against the second reading 63. Petitions were daily presented to Parliament against the punishment of death for forgery. Ardent debates had taken place in both houses, on what is denominated "the free trade system, or the reciprocity treaties." The shippers, it appears, had been losers in consequence of these treaties, and had petitioned for relief. The ministers maintained that the merchants had gained far more than the ship owners had lost; and that the nation at large was greatly benefited by the new system—No change, it appears, was likely to be made in favour of the ship owners. The visiters to the Thames Tunnel were very numerous, amounting to about 1000 a week. The work was completed to the length of 600 feet, being full half the distance. Every confidence was expressed in the stability of the work. Our minister, Mr. M'Lane, had had several conferences lately with the Earl of Aberdeen, on the commercial relations of Britain and the United States. An explanation had been demanded in the House of Lords, of the policy of ministers in regard to Greece, and papers relative to the subject had been promised. The Duke of Newcastle had presented a petition against allowing climbing boys to sweep chimneys. The spirit of emigration was pervading England, Scotland, and Ireland—the effects of which we have already seen in part—Not far from nine thousand emigrants have arrived at New York, and large numbers in Canada. On the 6th of May Lord Goderich gave, in the House of Lords, a very interesting account of the state of the national debt and revenue of Great Britain. The result was, that, in 1816, the whole national debt amounted to 329,387,511 pounds sterling; and that since the year 1816, there had been a reduction of 150 millions of the capital at 3 per cent. The Duke of Wellington thought that the government and the people were under the greatest obligations to his noble friend, for the subject he had introduced, and the manner in which he had treated it.

FRANCE.—On the 16th of May, a royal ordinance was issued dissolving the Chamber of Deputies. The elections for new members are to take place in different parts of the kingdom, at different times, from the 23d of June to the 20th of July. The Chamber of Deputies and the Chamber of Peers are convoked for the 3d of August next. It will now be seen whether the nation at large is really disposed to support the liberal party in the French legislature; or whether it will sustain the monarch and his ministers against that party. The measure of dissolving the Chambers is a bold one, and shows that Charles is a man of firmness, and that he has confident hopes that the nation will bear him out in the course he has taken—We make no conjecture on the issue—Time will soon decide it. On the 16th of May, the very day when the ordinance was passed for dissolving the Chamber of Deputies, the whole army of the expedition against Algiers embarked. "It was—says the French paper—with cries a thousand times repeated of *Vive le Roi*, and amidst marks of general enthusiasm, that all the troops effected their embarkation in the most perfect order." The troops had been previously reviewed by the Dauphin; and in an arrangement made for the purpose, had gone through the *form* of debarkation and landing on the Algerine territory—The *reality*, however, is another matter. The order of the day, and the address to the army of General Bourmont on leaving France, are published. We were glad to see that he strictly forbids plundering, and insists on the necessity of rigorous discipline. What is the design? and what are to be the effects of this splendid and formidable expedition? These are questions on which the paragraphists of the publick papers, both of France and Britain, have employed their ingenuity. The design, say one party, is to make an impression on the country at the present moment in favour of royalty, and thus influence the pending elections; so as to secure a majority of members in the Chamber of Deputies that shall be devoted to the measures of the court. The effects, it is added, will be, (if the expedition succeed) to drive the Algerines from the coast of the Mediterranean, and establish there a flourishing French colony—in league with the Pacha of Egypt, who is to conquer and possess Tunis and Tripoli, and to be in strict alliance with France. No—say the other party—the party of the French court—the whole design is to chastise, and, if possible, to break up the station and fastnesses of a horde of pirates and freebooters, too long the scourge and disgrace of all christendom. After this is effected, and measures taken to prevent a recurrence of the mischief, the troops will return, and no colonization be attempted—

No permanent connexion with the Pasha of Egypt is contemplated or desired—Our readers will judge for themselves which of these statements is the more probable. We suspect there is some truth in the former, but that the expedition will be so conducted as that it may conform to events and circumstances yet to be evolved—Some prosecutions are going forward against printers who have indulged in offensive remarks on the religion of the state, and the measures of the king.

In *Spain* and *Portugal* we know of no new measures or occurrences worth reciting. We hear nothing farther of the Spanish expedition against Mexico, except a rumour that the British court has interposed to forbid it. There is also a rumour, which we should be glad to find true, that our Charge d'Affaires, Mr. Brent, has left the court of Don Miguel.

Rome.—By accounts from Rome, which seem to be authentick, it appears that the Pope has lately held a secret conclave, at which propositions were made for filling fifteen Episcopal Sees, the greater portion of them *in partibus*—that is, in foreign countries. The United States, we doubt not, will have a goodly share.

In the latter part of April last, Madam Letitia, the mother of Napoleon Buonaparte, while walking in the garden of the village Borghese, made a false step, and though leaning on the arm of the Chevalier Cozarra, fell with such violence, that she broke one of her thighs. The last accounts from France state, that she died from the effects of this fall, on the 26th of April, at the age of 83. She has left large legacies in money to each of her children, and to her brother, Cardinal Fesch, and made the Duke of Reichstadt, the son of Napoleon, the residuary legatee of her immense wealth.

Greece.—The independence of Greece has at length been acknowledged by the Turkish Sultan. Its limits have been delineated on a map, and agreed to in the presence of the ambassadors of Russia, Britain and France; and an account of this transaction has been transmitted to each of those powers. Prince Leopold has not yet arrived in Greece to assume the government, which continues to be administered by Capo d'Istrias. The arrival of the Prince, however, is soon expected. The country it appears is still divided into parties; but there is none which can make any effectual opposition, even if so disposed, to the new sovereign. The Turks are to surrender Athens to the French troops, and to leave the country. It is surmised that the Greeks will not readily yield to the Turks some of the places and territories, which, by the treaty, they are bound to surrender. On the whole, however, appearances seem to indicate that a settled state of this long afflicted and dreadfully ravaged country is likely soon to take place.

Turkey.—Letters from Smyrna and Constantinople announce, that Commodore Biddle has succeeded in negotiating a treaty with the Turkish government, for the navigation of the Black Sea by the vessels of the United States; and that a Firman has been obtained for the Java, the Commodore's ship, with the Lexington, to proceed to Constantinople. The truth is, that the free passage of the Dardanelles, and of the Straits of Constantinople, both to and from the Black Sea, was assured to all nations with whom Turkey should be at peace, by the late treaty between Russia and the Porte. The Sultan Mahmoud is represented as making great exertions to repair his losses by the late war. It is said that he foregoes the indulgences of the Seraglio for the active discharge of publick duties, and as far as possible inspects every thing that is going on with his own eyes. He is particularly attentive to the marine. It is said that thirty ships of the line and frigates are getting ready for sea; and that numerous sailors from Hydra, Spezzio, and Ipsara, have been enlisted, with a liberal pay.

Russia.—We have not, in the month past, seen the notice of a single political occurrence in Russia worth repeating—There has been a terrifick earthquake in Armenia, in which 400 persons, in one place, were buried under the buildings thrown down. A mountain opened with great noise, and one-half of it sunk considerably.

ASIA.

According to the last advices from India, the regulation of the British Government at Calcutta, interdicting Suttees, or the burning of Widows, had already proved effectual in several instances, and occasioned but little sensation among the Hindoos. Yet, when this measure was proposed under former administrations, it was earnestly repelled as certain to produce general disaffection or rebellion.

AFRICA.

Piracy is now practised in its most shocking form on the African coast.—The schooner Repeater, arrived at Baltimore from the coast of Africa, was boarded by

the boat of H. B. M. sloop of war Madison, the commander of which stated, that a few days prior, a vessel from Sierra Leone was boarded by a pirate, and the captain and first officer, and twelve of the crew, tied back to back, and in that situation were all thrown into the sea. After tarrying thirty hours, plundering or destroying nearly every thing within their reach, they cut away the masts and fired several shot through the hull. Five of the crew during this time were secreted below decks, and fortunately escaped the fate of their companions; they afterwards rigged jurymasts, and finally reached her destined port. On the 20th May, off Cape Verger, the Repeater was spoken by a British armed vessel, and after some detention, permitted to proceed, with the advice to keep a good look out, as several pirates were on the coast.

It appears that another vessel is fitting out for Liberia, for the conveyance to that interesting colony, of emigrants, many of whom are emancipated slaves. We hope that the collections taken up in the American churches on the anniversary of our national independence, which this year has occurred on the sabbath, will largely replenish the exhausted treasury of the African Colonization Society.

AMERICA.

COLOMBIA.—It appears that the Colombian congress at Bogota have elected a president and vice president for that state, and formed and published a constitution. Bolivar absolutely declined the presidency, and it is now said that he has determined to leave his country for Britain, and finally to settle in the United States. Some such course as this appears to be indispensable, to free him from the suspicion of cherishing the ambitious project of acquiring monarchical power and influence in his own country. It is, and always has been, our sincere wish that he might be able effectually to falsify the allegations and indications unfavourable to the purity of his patriotism, and his integrity and honour as a man: and it was with regret that we read a paragraph in a late paper, which states that a British frigate that had been waiting at Vera Cruz, for no other purpose but to receive him on board, for ten days, at length sailed without him. It seems to be well ascertained that Venezuela is separated from the rest of Colombia, and that General Paez is at the head of this new state.

BRAZIL.—By a late arrival it appears that the General Assembly of the Empire of Brazil convened at Rio Janeiro on the 3d of May last, and that the Emperor addressed "that most august and most dignified body" in a speech of considerable length. He opens his speech by announcing the arrival of "Her serene highness the Princess Donna Amelia Augusta Eugenia de Leuchtenburg, reigning empress, beloved spouse, and excellent woman!"

He then informs the assembly that his daughter, the Young Queen of Portugal and Algarves, had returned to his protection and care, and declares that although both in the character of her guardian and father, he is bound to defend the cause of that princess, he will ever remain faithful to his promise to the assembly not to compromit the tranquillity and interests of Brazil, on account of the affairs of Portugal. He recommends to the care of the Assembly the Portuguese emigrants, who had accompanied the young queen. He congratulates the assembly upon the peaceful relations of Brazil, with all foreign nations, and suggests the necessity of rigorous laws to repress the licentiousness of the press, which he says has produced many evils. He declares his intention to suppress the slave trade in every form, or under whatsoever pretext it may be prosecuted. He commends to the special attention of the assembly, the education of youth, which he says has always been the object of his "imperial solicitude," and urges the establishment of schools in which the principles of the Roman Catholic religion are to be carefully inculcated.

Of the other states in the southern part of our continent we have no information to give, in addition to what we have heretofore communicated.

UNITED STATES.—During the past month, two proclamations of the Governor of Georgia have appeared—The first is in execution of an act of the Legislature of that State, extending its laws over the whole territory of the Cherokee nation of Indians; declaring that the fee simple right to the soil belongs to Georgia, and abolishing all the usages and customs of the Cherokees, and inflicting the severest penalties on every individual—Indian or white man—who shall so much as advise the Indians not to evacuate their country—The second proclamation forbids all persons to work the gold mines in the Cherokee country, without an express permission from the State authorities of Georgia—Thus the Indians are dispossessed of the very soil of their country, and are absolutely forbidden to gather up a particle of gold dust from the land given them by the Sovereign of the Universe, without a permit from the sovereignty of Georgia. We have not room for comments on these high-handed proceedings: and we need none—our readers will make all that we wish, and more than it might be proper for us to express.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JULY 1, 1830.

ANNUAL REPORT
OF THE BOARD OF MISSIONS.

Review and Conclusion.

Two years have now elapsed, since the reorganization of your Board was authorized by the General Assembly—but the entire plan which has been developed in the first part of the present report, has been in operation but a very few months, and is as yet unknown to many of our churches. Still, however, when they compare the doings of the present, with those of the past, and especially of the preceding year, they would deem themselves ungrateful and unworthy of being employed as the stewards of God, and the servants of his church, if they did not thankfully acknowledge the hand of God, and take courage.

The following table will exhibit a brief view of the most important operations of the Board for the last three years.

	1828	1829	1830
Number of Missionaries	31	101	198
Amount of time embraced in their commissions	8 years	60 years	182 years
Average expense of each year's ministerial labour	$396	$300	$130
Receipts	$2400	$8000	$12,632.43
Appropriations	$3000	$15000	$23,782.34
Number of auxiliaries	none	150	350
Congregations and destitute districts supplied	not repor.	not repor.	300

The *increase* of Missionaries, of permanent auxiliaries, of receipts and appropriations, and of congregations supplied, and the *diminution* of the expenses incurred by the Board, as presented in the foreign summary, are without a parallel, it is believed, in the history of missionary operations in our country. These very striking and favourable changes in their circumstances are to be attributed, not to any extraordinary wisdom or energy in the Board, but to the previous changes effected in their organization, to the simplicity of their plan, and its strict conformity to the constitution of our church, to the increased zeal and liberality of the churches, and above all, to the gracious interposition and blessing of God upon their labours. For the humble instrumentality which they have been privileged to exert in carrying into effect this plan of operations, for the first principles of which they are debtors to the wise and venerated founders of the Presbyterian church, they desire to be unfeignedly thankful—and they can truly say, that the time, and labour, and thought, bestowed upon this great object, have been consecrated cheerfully, and with great pleasure and profit to themselves.

But although a considerable amount of good has already been accomplished, the blessed results of which will be fully known only in eternity, yet your Board are very deeply impressed with the belief, that the great work, in which they are engaged, is but just *begun*. "There remaineth yet very much land to be possessed." The wants of more than three hundred feeble congregations and missionary districts have indeed been supplied, some new churches have been formed, and the means of religious instruction, and moral culture, have been considerably multiplied; but when the work already accomplished is contrasted with what remains yet to *be done*, there is much in the contrast which ought to humble, and affect, and distress the heart of every philantropist, and of every Christian.

Notwithstanding all the past efforts of your Board, and of other sister institutions, the wants of our *vacant churches* have not been half supplied. There

are several hundreds of such churches still destitute of a stated ministry, which really need, and earnestly implore, assistance. More than one hundred additional labourers, and the means necessary for their support, are actually needed by your Board at the present time.

How overwhelming then is the prospect before us, when we add to the numerous vacancies, within the comparatively narrow boundaries of our own church, the widely extend moral wastes of the South and West, where the voice of the Missionary has never been heard, and where *hundreds of thousands of families* are not only destitute of a preached gospel, but even of a Bible to point them out the path to happiness and heaven. We need not descend to particulars. It is already known to the Assembly, that the entire extent of country, stretching from the North Western Lakes to the Gulf of Mexico, and from the Alleghany to the Rocky Mountains, embracing a population of more than 4,000,000, and that population daily increasing with unparalleled rapidity, can be regarded by the enlightened Christian, as little else than a vast Missionary field—already white unto the harvest, and calling aloud for the sympathies, and prayers, and efforts, of all who have hearts to feel, wealth to bestow, or time to consecrate.

From the post of observation, which your Board have been permitted to occupy, they have looked down upon this vast field with unutterable emotions. They have carefully surveyed it in all its length, and breadth. They have listened to the melancholy moanings of the desolate daughters of Zion, who are weeping here and there, by the streamlets which wind their way through this mighty moral wilderness.

They have seen a generation springing into being, and rising up to manhood, ignorant of the God of their fathers, destitute of the means of moral culture and religious instruction, and pressing onward in their sins to the bar of God, and the retributions of eternity. They have mourned, they have prayed, they have wept, over the melancholy scene; and now in behalf of these perishing millions, they make a solemn appeal to this venerable Assembly, and through them to every Presbyterian church in our country.

In the language of the dwellers in the wilderness, they ask, "can nothing more be done, to rescue these undying souls from present wretchedness and everlasting wo?" Let Christian parents consecrate their sons anew to God, and pour forth morning, evening and midnight prayers for their conversion, that the schools of the prophets may be replenished. Let those who have already been authorized to preach the gospel, but are now unemployed, thrust themselves without delay into the wide spread harvest. Let the rich bring of their abundance, and the poor of their humble pittance, and cast them into the exhausted Treasuries of the Education and Missionary Boards.

Let the influence and the efforts of all who love Zion, and the souls of men, be sacredly combined, and powerfully exerted. Let the judicatories of our church, from the lowest to the highest, be thoroughly organized, and brought up to the Missionary work. Let all who know the way to the mercy seat, lie upon their faces before God, and plead with *Him* for help. And then something shall be done, and done effectually. The company of the preachers shall be great, and the means of the support shall be ample. Feeble congregations shall be sustained—new churches shall be organized—the destitute shall be supplied. The wilderness shall be converted into the garden of God—it shall rejoice and blossom as the rose, and the land of the pilgrims shall be saved from becoming the grave yard of political and religious liberty—and shall be made pre-eminently the land of Immanuel, mountain of holiness, and a dwelling place of righteousness. By order of the Board,

JOSHUA T. RUSSELL,
Corresponding Sec'y. of the B. M. G. A.

PRESBYTERY OF LEXINGTON, VA.

"On motion, resolved, that the Presbytery give up the management of the Missionary business within their bounds to the Board of Missions of the General Assembly; and that the Commissioners from this body to the General Assembly, be authorized to make such arrangements with the General Assembly's board as may be necessary to accomplish that purpose.

Resolved, that whatever funds may remain in the Treasury of the Missionary Society of this Presbytery, be paid over to the Board of Missions of the General Assembly, as soon as the missionary affairs of its own Society are closed.

A true extract from the minutes of Lexington Presbytery.

FRANCIS MCFARLAND, *Stated Cl'k.*
Staunton, Va., April 25th, 1830.

REPORTS OF MISSIONARIES.

New York.

From the Rev. Nahum Gould, a Missionary in the county of Cataraugus, N. Y., dated Elliotville, March 23, 1830.

This Missionary has supplied regularly 7 stations, during the last 5 months, and occasionally visited other places. From his interesting report, we can make only the following extracts.

"I commenced my labours here on the 25th October. I found the field assigned me a large one, and under little or no moral cultivation. A field 36 miles square, and but one church fully organized; but one minister in the whole county of our order. The first station I occupied was *Franklinville*, situated on the Ishua Creek, 20 miles from its junction with the Alleghany. Here were 30 members of the Presbyterian church, in covenant with each other, and who had enjoyed occasional supplies. They had no rules of discipline, & were independent of any ecclesiastical body. They held no meetings by themselves, except when a preacher was present. No monthly concert nor prayer meetings, no Benevolent society, except a Sabbath school.

With this church I have spent 7 Sabbath's, preached 22 times, administered the Sacrament of the Lord's Supper 2, baptized 1 adult, 1 infant, attended a few prayer meetings—meetings of the Session, and of the Temperance Society.

Feb. 3, I organized this church, by setting apart 3 Elders in the manner our Constitution directs. The church is connected with the Presbytery of Angelica. We have dismissed 4 members, and admitted 4,—1 on certificate, and 3 on profession.

Here has been some serious attention; cases of conviction, and hopeful conversion. Our congregation will average 80. It is a good number for this region. The inhabitants in the neighborhood of this church, are principally in favour of Presbyterians. The people are poor, and can do but little for the support of preaching. They will probably raise $50 for the support of your missionary.

A Temperance Society, has been formed here, and exerts a good influence. The Sabbath school has not existed through the winter. We hope to revive it soon. It is very doubtful whether we can get up a Bible class. We hope to form a Bible Association, the way is preparing.

Benj. McClure, Clerk.

Ellicottville, our county seat, is my next station. Here had formerly been a church connected with the Buffalo Presbytery. But none existed of any order, when I came here, if I may except an Episcopal. A few members, relics of the old one, and others recently from abroad, were found here and there, to tell the sad tale of its death. It was thought to be a fruitless attempt to make an effort to organize a church, or even a Society, or to raise a subscription for missionary services. After a few weeks, however, our School house became full, and crowded, so as to render it uncomfortable.

Dec. 19, and 20, assisted by the Rev. Mr. Gridley, we organized a church of 11 members, ordained 4 elders. Since, we have added 9 members; making our present No. 20. Here I have preached 17 times, administered the Sacrament of the Lord's Supper 2, baptized 1 infant, attended one meeting of the county Bible Society, a few meetings of the Session, prayer, and other religious meetings, where I have taken a part in the exercises.

I have visited other towns, viz. Little Valley, Machius, Napoli and Olean, where I have preached 9 times. In each of all these towns, there are some Presbyterians. At Olean, once existed a church, connected with Bath Presbytery; but it is now lost. It cried for help; but being so far from the shores whence help could be found, none heard, and she died alone, unpitied and unknown! Her name was known on the Records of Angelica Presbytery, but none knew that she was dead, till it was told them a few weeks since. It was then proposed to send an Ambassy after her, if peradventure she might be found, but they were told it was too late now. One old lady told me the fence never had been kept up, the sheep were gone, and the wolves were not yet retired from the fold to their retreats. I have visited other towns, and am solicited, and importuned to come and preach to them. But how can I. Will no one pity poor Cattaraugus? Will no one come and help me? Will any body send a poor missionary here a few Tracts? He has nothing to purchase them for the people."

From the Rev. Matthew Harrison, dated Preble, April 28, 1830.

Revival in Harrison, N. Y.

"Once in two months the sacrament of the Lord's supper has been uniformly administered, and a preparatory lecture

uniformly attended on Saturday immediately preceding. Baptisms have occasionally occurred; but owing to the smallness of the church, this ordinance has been administered but few times in the course of the year.

A small but interesting bible class has been uniformly attended once in two weeks through the year, unless something very special has occurred to prevent. I have visited most or all the families attached to the society and church of Harrison, and in performing this important duty, I have not past by families of other denominations. In the discharge of this duty, the subject of the soul's concern has been the principal theme. Parental duty and filial obedience have been pressed on parents and children as indispensable. The duty and importance of family worship, as necessarily connected with parental duty in order to be successful in training up the rising generation, has been much dwelt upon both in public and in private —in preaching and visiting. As far as I could, consistently with the discharge of other duties, I have visited schools within the bounds of the society.

It is now about six years since I commenced my ministerial labours with this people as missionary, mostly under the patronage of the General Assembly. With them I have statedly laboured sometimes one-fourth, sometimes one half, sometimes two-thirds or more of my time, endeavouring to discharge my duty in the manner as above described.

In the course of my labours with this people, about four years ago, the Lord was pleased in his great mercy as it may be remembered, to gladden the hearts of his people here, with a precious though short season of refreshing from his presence. In this precious little season of revival, there were a goodly number of souls born into the kingdom and added to the church; most of whom united with the open communion Baptists, as might be expected; as they compose much the greatest portion of the population. A number, however, of young men, and a few females, then united with the Presbyterian church. Those all, hitherto, have sustained a fair christian character and are active members in the church.

Since the revival now alluded to, the church of different orders perhaps never experienced a more gloomy season. Vice of almost every description seemed to abound among the impenitent, and the love of christians appeared to wax cold indeed; and thus, without any favourable prospects, it continued to be with us, until about the middle of last month. It was then at an unexpected moment, the Lord as it were bowed his gentle heavens and came down. Christians were found with one accord, as on the day of Pentecost, in one place. It is now a season of deep interest with them on the subjecf of religious inquiry.

The present religious excitement seemed to be induced by the setting up of a little female prayer-meeting. At our communion on the last Sabbath in February, several females agreed to meet weekly on Sabbath evening, to pray for a revival of religion. They had observed but three of those seasons, before the room they occupied became too small to contain those who wished to unite with them. It was now changed into an open prayer-meeting and conference, and removed from a private room to a large school-house near by, which also soon became crowded.

It was in this place and in this manner the excitement began. The serious impression seemed to come down like the dew or the rain on the mown grass.— None could say from whence, only from the Lord. It is in very deed the Lord's doings, and it is marvellous in our eyes. I have not written to the Corresponding Secretary, according to the instructions in the commission, because I had nothing to tell of but our leanness. I will not say that this is a justifiable excuse. I have *now* delayed a week longer than otherwise I should have done, that I might be prepared to judge the better, relative to the true character of the revival from its fruits. I was with the church last Saturday, and attended to a preparatory lecture. The season was impressive. The church members appeared solemn yet animated. On Sabbath the attention of every individual appeared to be arrested, and all as silent as sleep. Many wept, but they were still. At the communion, one female, on previous examination and approbation, united with the church. This person dated her hope of a change of heart some time in the course of last summer. She gives good evidences that she is a christian. At four o'clock on Sabbath, we had a conference: the house was crowded apparently with anxious hearers—all was attention—none were trifling there.— There are now several, who hope they have experienced that change proposed by our Saviour to Nicodemus as necessity to salvation. With those I have had but little opportunity to converse. On the whole, there appears pretty decided evidence that it is the work of the Holy Ghost. Christians appear to be

very feeling on the interesting subject, and in a good measure awake. O my dear brother, it is an interesting time with this people. Pray for them.

I commenced the year now gone, under much gloom and discouragement. I have now great occasion to rejoice and be thankful, that I am permitted to see a revival of religion in this place; and I have no less reason to be humbled under a sense of my own unfaithfulness and unworthiness. I wish now to ascribe all the glory to Him, who can and who does turn the hearts of the children of men whither he pleases, as the rivers of water are turned. Under the influence of the Holy Spirit, many are still anxiously inquiring, and soliciting the petitions of christians in their behalf."

From the Rev. Chester Long, dated White Plains, N. Y., May 1, 1830.

"The house in which I preach, is located in a pleasant village, in which there is a court-house and three places of public worship. There was a church and settled pastor of the Presbyterian denomination in this place, previous to the Revolution. At the time of the battle of White Plains, the village was burnt, together with the house in which the Presbyterians worshipped. After peace, no efforts were made, for more than thirty years, to revive the drooping interests of Presbyterianism, and that church had become extinct before the organization of the present one.

This church consists of twenty-four members. I preach usually two, and occasionally three times, on the Sabbath. The congregation is respectable for numbers, and is, I trust, growing. Good attention is uniformly paid to the word preached, but there is no special attention to the subject of religion among us. We greatly need one of those seasons of refreshing from the presence of the Lord, with which some parts of our Zion have been recently blessed. We have a prayer-meeting on Wednesday, and a lecture on Thursday evening of each week, which are well attended. A Sabbath School was formed last year, which has been kept up during the winter, consisting of about fifty scholars.—This we look upon as the hope of the church. Trained up here in the doctrines of the Presbyterian church, we hope that from this nursery many will be transplanted, in due time, into the vineyard of the Lord. A bible class we have had, composed of females, which we were under the necessity of discontinuing through the winter, but intend to revive it soon. The scattered state of my congregation, renders it somewhat difficult to attend to this important part of ministerial duty. Though all that will attend, might be formed into one class, yet they are so scattered, that it is necessary to form two or three classes. I have commenced visiting my congregation this spring, but have not been able to get through with it. This I regard as an important duty; for the neglect of which, no engagedness or fidelity in preaching the word will make amends. Hitherto, having had charge of two congregations, scattered over a wide extent of country, it has not been in my power to do as much as was desirable. I hope to be able to devote more time to this duty this season.

The monthly concert for prayer has not been regularly attended: and you will readily conclude from that circumstance, that there is very little engagedness among professing Christians in this place. It is so. For if there is any one fact, which unerringly indicates the spiritual health of a church, it is the punctuality and zeal, with which that season, consecrated to the cause of Zion, is attended to. Although our efforts to observe that season of prayer have hitherto failed, I am resolved for the future it shall be observed, whether few or more attend. We greatly need, as I trust we have, the prayers of your board that God would bless our feeble efforts for building up his Zion in this place."

PENNSYLVANIA.

From Mr. J. Campbell, dated Kittaning, Pa. May 31, 1830.

"I may say with safety, that the cause of religion has been advancing gradually, ever since I have commenced labouring here. I succeeded beyond my most sanguine hopes, in the Sabbath School cause. There was some opposition, which no doubt was increased in consequence of an infidel paper from New-York, sent to this place. Generally, however, there was a cordial approbation and we got on the *first trial* about forty dollars to purchase a library. There are about sixty scholars in the school. We have had the library for several weeks past, and the school has been weekly gaining in interest and credit.—I have a weekly lecture on the Sabbath School lesson.

We had the sacrament of the Lord's Supper administered here, on yesterday a week since. Two joined for the first time on examination, and three by certificate. The season was an interesting

one, and we have good reason to believe profitable to some out of the church. I spent the last week with a neighbouring minister, in visiting this people from house to house. As it was the week immediately succeeding the sacrament, we expected to find some inquiring the way to eternal life. We were not disappointed:—there were but few families where we were not encouraged to hope the Holy Spirit was operating. A number appeared considerably impressed with the importance of *now* seeking the favour of God, and some were, as far as we could judge, under very deep impressions."

From the Rev. Samuel Montgomery, dated Yellow-Creek, Feb. 1, 1830.

"During the preceding month, I have travelled 127 miles, preached 21 times, made 19 visits, attended my classes as usual, and formed two Tract Societies, each consisting of between thirty and forty members—one at Springfield, the other at Martinsburgh, auxiliary to the Pennsylvania Branch. Respecting the latter place, the Branch is incorrect in their report: there never has been a society fully established in this place. In these destitute places, to render auxiliaries permanent, (and without which, they can be of little or no service,) it is necessary they should have a missionary among them, to exhort and keep them alive, and so of Sunday Schools and prayer-meetings; otherwise, where there are few or no pious people to engage in them, as is generally the case here, they will dwindle away to nothing. As to the success attending my labours, I have nothing special to relate, that would be interesting. People formerly indifferent are now anxious to hear the gospel. I now preach to crowded houses, whereas at first, not rarely did I address 20, 15, or 30, yet I am constrained to cry, Oh, my leanness! Oh, my leanness! Many of my hearers, I am fully persuaded, are rationally convinced of gospel truths in their own minds—almost persuaded to become christians, but have not resolution to come forward and own the Lord Jesus, and make confession with the mouth unto salvation, and this because of the multitude. Alas! how the enemy hedges up the convicted sinner's way.—Daily do I see that sacred truth verified: Neither is he that willeth any thing, nor he that planteth, nor he that watereth, but God that showeth mercy, and giveth the increase. Yet for ever blessed be his name, that though unworthy, he hath made me the instrument of finding some of the dear sheep of his pasture, and of comforting some mourners in Zion.—This, Sir, fills my mind with pleasure I want words to express. To be hailed as the messenger of consolation, and to possess the consciousness of having imparted spiritual good to our perishing fellow men, that has been owned and blessed, is, methinks, the sweetest and most pleasurable sensation that can be experienced this side of Heaven. How delightful to meet them in that blessed world! But I am trespassing. Let it be our constant endeavour to win many sons and daughters to glory, that we may partake of the honour and blessedness of those who shall shine as the stars in the kingdom of Heaven for ever and ever."

OHIO.

From the Rev. R. B. Dobbins, dated Williamsburgh, Clermont Co. O., 25th May, 1830.

"We had a communion season, which commenced on the 23d, and terminated on the 26th of April. Mr. Beech, the agent for the American Bible Society, had appointed a meeting at Batavia, for forming a County Bible Society, and had visited all the Presbyterian clergymen in the county, or had notified them to attend on the 28th. An Association was formed, and only six persons were willing to pledge themselves to the agent, that the destitute should be sought out, and reported to the Executive Committee on the 9th of June next. Two large townships of the county fell to my share. Lest the business should not be accomplished in the time, which was short for the quantity of labour to be performed, I commenced immediately in searching out the destitute, and engaging persons to assist me; and I have only been able to obtain the hope, that those I have not visited personally will be visited by others.

In the month of April, 1829, when the church of Williamsburgh resolved to apply to the Board of Missions for assistance, melancholy marked its countenance. The church had no house of worship. They had usually assembled in the court-house. After the seat of justice was removed from Williamsburgh, the court-house reverted to Gen. Lytle and needed repair. The congregation concluded to build a house of worship. After they had made their brick, they thought they were not able to put them up, and had nigh given over building. But after several efforts to encourage them, they rallied their force and put

up the walls to the square almost, and there stopped. This was the state of things when they applied to the Board. At this time I consented to preach to them one half of my time on the Sabbath, and have continued to do so until the present. The hope that the Board would assist them, inspired them with courage, and they renewed their attempts to finish the house of worship; and it was so far forward by the first Sabbath in August, that a four days' meeting was appointed to be held in the house, which accommodated us five days. For the Lord was with us, and so great was the excitement, that the preachers and people were willing to stay to the last moment they could, consistent with other appointments. Twenty-six persons were added to the church on examination, and one on certificate. The whole additions to the members last year, were thirty-one. Two died: twenty-two have been dismissed to form two new churches—one at Batavia and one at New Versailles. The members in Williamsburgh church at present, are sixty-two. We have not increased in strength, in proportion to our increase in numbers. The members dismissed belonged to thirteen families; six new families were added to the church.—Those dismissed were more wealthy than those added. The support for the year ending April, 1830, is ninety-seven dollars. That for the present year is about seventy. Perhaps it may be increased a few dollars. The prospects of the church are better than they were. More life of religion is in the church now. Since the increase last summer, a Wednesday evening prayer-meeting has been kept up—prayer-meetings on those Sabbaths that I am not with them—a Temperance Society, formed last winter on the principle of entire abstinence.—This has met with much opposition, and produced considerable excitement. A Sabbath School, which I attend on those days I am in this place. A Bible-class has lately been set on foot, which we hope will prove particularly beneficial to the church. I preach twice on the Sabbath, which, with the Sabbath School exercises in morning and evening, fills up the day."

From the Rev. Thomas Thomas, dated Venice, April 27, 1830.

"We have carried on a Sabbath School, at which from twenty to fifty scholars, and from five to fifteen teachers, have attended during the winter.—We have raised forty-eight dollars to furnish a library and rewards for the Sabbath School. In this department, our prospects of usefulness are very encouraging. You will receive a particular account of our small church, consisting of fifty-one members, in our synodical report. We have been very much beset by Universalians, and other enemies, who have been industriously circulating their periodical publications, in which much has been said against Presbyterians, for petitioning against the Sabbath Mails, and for attempting to unite Church and State, to compel the people to pay tithes, &c. &c. These reports, so confidently made, have considerably impeded our progress. But our most deadly enemy is the number of distilleries with which we are surrounded, and in which some friends to our cause are engaged. With earnest desires for the prosperity of your Board, and for an interest in your prayers, that the Divine Spirit may descend and dwell with us." Yours, &c.

Extracts from the Journal of a Missionary in Union County.

Feb. 23, at night attended the meeting of lecture and prayer in Marysville. Pretty good number out considering the wet. Villagers are poor hands to stand mud.

24th, this day, I have been with the President of a Temperance Society, to see a church member in this county, who is erecting a Whiskey Distillery! We found him engaged at the establishment, diging a well; himself half way down, and another man at the bottom, about 11 feet below the surface of the ground. One old gentleman was setting the coppers in a log building, and a young man was carrying mortar.

I stood for some minutes, and viewed the insipient preparations for the manufactory of "liquid fire," death, and destruction; and considered what might be the best mode of attack upon this engine of the devil. To have an interview of *some* kind, with this professed disciple of Jesus, was my serious determination. To meet him at his house, where his wife might hear our arguments, and our Heavenly Father the social prayer, was very desirable. But then we must take him from his work, (or rather, the work of *Satan;*) we must exclude the other workmen from our auditory, and remove ourselves from a situation the most favorable for operations.

After being exercised with various emotions, too painful and trying to be described, the discussion commenced.

We soon had three against two, while the young man was silent. We made it our aim to enlighten and convince, and that in such a manner, as to give the least occasion for offence; while we endeavored to be plain, pungent, and faithful, as in the light of eternity. By their consent on leaving them, we made a generous distribution of moral power, such as "Improvement in Farming," "Kittridge's Address," and other Tracts, together with the "Journal of Humanity." As the good and the bad should sometimes meet, Kittridge was left under a full bottle of whiskey.

[Should I tell you to *what denomination* the above professor *belongs*, perhaps you would be compelled with me to blush with shame! But I forbear.]

At night, preached at Milford, (in this county,) on the subject of Sunday schools. Pretty good number out, obtained a Superintendant and two female teachers, and appointed a time for the school to commence. Perhaps a school may begin soon. Also, proposed to "preach to the people next week, on the subject of Temperance, and to present to them information relative to the good cause;—not because they are very intemperate as a Village; but because many of them are *temperate*, and are the very kind of people who ought to *co-operate* in temperate movements."

A few days ago, a whiskey drinker in M———e, attempted to raise a log cabin. During the first day, he had but five hands; of course the work moved on slowly. They raised the walls 7 or 8 feet. The next day a "*temperance* man" advised him to leave *his "bottle" behind*, and he would "have plenty of hands;" for the "cold water men" could put up his building "*directly*." Having been assured the thing would be done, he (swore) he would go *without* the bottle. The "*men of strength*" came forward, and effected the work in good time and order.

26th, at night, preacheu at Mr. ——, (in this county,) and baptized his "household" consisting of five children. Pretty good number of people out considering the travelling. In the course of the evening, introduced the subject of temperance, and read to them from the "Journal of Humanity" &c. At the close of the exercises, left them a Temperance Constitution, Tracts, religious papers, &c. Also, left one copy each of Beecher and Kittredge, to circulate through the neighborhood; recommending them to be read by every master of a family, to all his household

27th, visited a sick man who has recently had a thigh broken by the fall of a limb from a tree. He has been notoriously wicked, but seems to feel *now*. Sometime before this accident, he dreamed that his life was soon to be terminated *very suddenly*, which alarmed him very much, and made him a little thoughtful. So we see, that the wicked are *afraid to die*, all their apparent bravery notwithstanding. The Lord have mercy on this poor man! By his permission, I nailed up a Handbill Tract in his house.

Visited a sick woman who was very low. She has been a *professor;* may she prove to be a *possessor*, when Jesus Christ shall judge her!—Last night, the roof took fire! All were asleep but the master of the house, who heard the noise of the flame. He was sitting up reading a *Tract*. How pleasant to think, that Tracts will save many from "*eternal* burnings!"

Visited two backsliders who have recently been suspended from the communion of the church. May the Lord lead them to repentance! Had a Hand bill Tract, nailed up in their house.

Georgia.

From the Rev. James R. Talmage, dated, Columbus, March 8th, 1830.

Since my last report I have been labouring principally in the counties lying between the Flint and Cattahoochee rivers. This country is very new, having been settled by the whites about two years. There is a continual stream of population pouring into this part of the state from the older settlements, and from the two Carolinas. There are already in this new purchase, as it is termed, several county towns of considerable importance. Of these, Columbus in Muscogee county, is the most important. It is just below the Falls of the Chattahoochee river, is the head of Steam-boat navigation, and will undoubtedly be a place of considerable trade. The Baptists and Methodists have each a stationed preacher in this place. There has been no regular preaching by ministers of our denomination—last fall they had a three days meeting, the Rev. Mr. Lanair, has preached for them occasionally, and I have given them 4 or 5 sermons. Eight or ten members of our denomination are all very anxious to have regular preaching here. They consider it not only an important place, but an important period in the history of the place. I have frequently heard such expressions as these, "Do stay with us. Do send us a preacher. How long shall we be de-

prived of the regular administration of ordinances? In the Methodist church we cannot feel ourselves at home. Between us and the Baptists there is a partition wall—do not forget us." When I hear such entreaties, all I can say is, "pray to the Lord of the harvest to send more labourers into the vineyard and make good use of the means of grace which you have.

Since my last report, I have travelled about 448 miles, visited 65 families, preached 24 discources. The people have generally listened with great attention, but there has been no peculiar excitement in the region where I have been labouring.

From Mr. James Paine, dated, near Lexington, Va., Jan. 29th, 1830.

Since the 29th ult. which was the date of my first monthly report, nothing of special interest has occurred. During the present month I have preached 8 sermons, visited 8 families, travelled 176 miles, distributed 500 pages of Tracts, consisting chiefly of "Kittredge's address on Intemperance." I hope this Tract will be made instrumental in preparing the way for the organization of a Temperance Society. I am happy to inform you that our meetings are well attended. An increasing desire for the hearing of the preached word; a more deep attention while present, and a sense of the value of the word of truth, which is able to make sinners wise to salvation, appear to be evinced by the people during the last month. Much feeling has been manifested at every meeting. Many affected even to weeping. This repentance and sorrow for sin, is not extended to those alone, who have never made a profession of religion; but also to those who for many years have been members of the church. These little churches have been a long time without the means of grace.—(Indeed they never have had a stated and regular preacher.) They now begin to feel that they have been remiss in their duty. That they have lived too much like those who know not God, and obey not the gospel; and that it now becomes them to be humble, sincere, and penitent; to be zealous in the performance of every good word and work. And truly there appears to be the disposition manifested. Measures have been adopted for supplying Bath, Pocahontas, and Greenbriar counties, with the Bible. Funds sufficient for supplying the destitute of these three counties can be raised within their respective limits. Greenbriar has in part been supplied. Money necessary for the supply of Pocahontas, has been subscribed in the county. In my travels I supply every destitute family which I can find or hear of, within my bounds. I have little doubt, with the blessing of God resting upon our poor endeavours to circulate his word, but these three counties will be supplied during the ensuing spring and summer. Little or nothing, at present, is done in these parts for the furtherance of any other benevolent institution, but we trust it shall not be always so. These counties are extremely mountainous.—The population very spare, so that nothing like concentrated effort can be brought into operation, this is much to be regretted as it is a considerable drawback on much good that might otherwise be accomplished.

I would have preached oftener during the last month, but for the following reasons. I was very much indisposed during four days, one of which was the Sabbath, and I was unable to preach. I had my pulpit once supplied by a brother. And three times inclement weather, and high waters have prevented the people from assembling. The people have so far to come to preaching that they cannot in this season stay for only one sermon; I therefore, do not always preach twice on Sunday. When I preach twice I have to ride 18 miles over two large mountains, this I sometimes do. Though this is not always expedient, as the people cannot be always assembled at night. Pray for us, we have much need of ardent persevering prayer. Your Missionaries suffer many privations in endeavouring to cultivate the moral wastes of Zion. But we glory in tribulation. Believing that these "short afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory." May the blessing of our God rest on the labours of the General Assembly's Board of Missions.

Extract of a Report from Mr. James Paine, Lexington, Va. May 31.

Since I wrote to you last, I have established two Sabbath schools; one of which promises much good, and to which we shall soon attach a library. The other is weak, but we hope it will continue to gain strength. I have also organized two Bible classes, from which I hope to see much good result. Catechetical exercises have not been neglected. But it is a lamentable fact, and one, which reflects no credit on the Presbyterian church of the present day. That our youth generally in this section

of our country, are permitted to grow up without being made acquainted with our catechisms; those admirable systems of divine truth and knowledge. To this neglect in a great degree, may be imputed, the errors which have crept in among us. Since I wrote to you last, I have preached 16 sermons, attended several other meetings, visited 12 families, travelled 130 miles. The way has also been prepared for the formation of 2 or 3 Temperance Societies.

Our communion season will be next month, when I hope a few will be added to the church, of such as shall be everlastingly saved. Pray for us, that our hands may be strengthened and our hearts encouraged, in carrying on the good work of our God and Saviour Jesus Christ. May his kingdom come, and his will be done on earth, as it is in heaven. I remain dear sir, yours with all due respect and love.

Extract of a report from the Rev. John Andrews, near Pittsburg, Pa, June 2, 1830.

I have, every where, urged the formation of Sabbath schools, and visited those formed when it was practicable. Within the field of my labours there are now in operation, 14 schools, which contain an aggregate of about 350 scholars, in different stages of improvement. Some, indeed, which promised well in their beginning, are declining, either from the negligence or incompetence of teachers, or the indifference of parents, Others, which were small in the beginning, are now increasing in numbers, interest, and benefit to the rising race. This is generally the case where the teachers are competent, zealous, and indefatigable in their labours of love. The scholars in the schools have been collected from families of different denominations, and many from such as have in time past, lived totally without God in the world. These institutions afford favourable opportunities for the distribution of religious Tracts, and prove the means of bringing many promising young persons into Bible classes.

I have succeeded beyond my most sanguine expectations in forming Bible classes; and have now under my care 13 of these institutions, consisting of from 8 to 36 members, making an aggregate of 212 members, chiefly young persons, male and female, belonging generally to families attached to the Presbyterian church, but in many instances, to those of other denominasions—Baptists, Methodists, and United Brethren n Christ, who d o me the justice to believe that my object is not to make proselytes to a party, but to instruct the rising race in the knowledge of the Scriptures, and promote their spiritual and eternal interests. Many are not connected with any religious denomination. My largest and most flourishing class is in a neighborhood where there is not, to my knowledge, one Presbyterian professor of religion. In its formation I have been much indebted to the influence and exertions of a gentleman, not particularly connected with any church, but judging correctly that the knowledge of the word of God is of great importance to the rising generation. In many instances, married, and even aged persons, have enrolled their names as members of classes; and are carefully studying the lessons assigned for their own improvement, and for the encouragement of their own children and other youth. Some who are opposed to Sabbath schools and religious Tracts, encourage Bible classes and enter their children as members. With a few exceptions, the classes have been well attended, and I have been much encouraged to persevere in my work. I meet all the classes in systematic order once in two weeks, and examine each minutely on a portion of the New Testament, previously assigned, usually containing about 25 verses. The examination is always followed with an exhortation, as practicable as possible, upon the subject of the lesson; and is both preceded and followed with prayer and praise. The whole time employed in the classes, is usually from an hour and a half to two hours.—In the discharge of this part of my duty, I feel much interest; and trust the exercises of the classes are interesting, instructive; and in some degree, impressive, to the minds of the members. I am acquainted with no means better adapted to teach the knowledge of the sacred oracles, and lead the young to remember their Creator in the days of their youth. In reference to these institutions, which occupy much of my time, I consider it my duty to pursue my present course, unless I should find an abatement of attention when the charm of novelty shall be over, which there is some reason to apprehend.

I am fully convinced of the great importance of family visitation; but my engagement with Bible classes and other labours, has left me little time or strength to attend to this duty. I have occasionally given religious instruction and advice in families; generally where I have lodged; but hope to have an op-

portunity of visiting many families who scarcely ever hear the gospel, and can only be reached by visits to their houses and by religious Tracts.

During the three months in which I have been in the service of your Board, I have been enabled, in the good providence of God, to deliver 56 discourses, administered the Lord's supper once, received into communion, 7 persons, and baptized 3 infants, formed 13 Bible classes, and examined them 56 times; attended two prayer meetings, and gave an exhortation at each; assisted in forming five Sabbath schools, and visited those and others nine times; gave religious instruction 52 times in families; visited the sick in five instances; distributed one copy of the Bible, 46 copies of the New Testament in Sabbath schools, and Bible classes, 3 copies of Bible questions, and 1738 pages of religious Tracts; and travelled in the whole, 673 miles.—But this statement includes all my ministerial and missionary labours; and it must be acknowledged that they have frequently been performed in a very defective manner, and not with zeal bearing any due proportion to the magnitude and importance of the work to which a labourer in the Gospel vineyard is called. And I am not yet able to state, upon satisfactory evidence, that the result of my imperfect labours has been the conversion of sinners from the error of their ways. But I hope to be an instrument in an humble degree, of preparing the way of the Lord in a region which, in time past, has laboured under great moral disadvantages, and in which the population is considerable and rapidly increasing.

MISSIONARY APPOINTMENTS.

Mr. W. C. Anderson, for 3 months Misary Agent to New York and Pa.

Mr. Geo. D. McCuenn, for 1 year to Mount Pleasant and vicinity, Wayne county Pa.

Rev. Jas. Kemper, for 1 month to north west part of Ohio.

Rev. S. Cowles, for 1 year to Fairview, Malaga, and Woodfield, Ohio.

Rev. S. B. Smith, 1 year to Middletown O.

Rev. W. B. Linn, 1 year to Lower Bethel O.

Mr. L. C. Rutter, for 1 year to Manchester, Cabin Creek and vicinity, Ohio.

Rev. W. Jones, for one year to Clear Creek, Adelphi, and Dry Run, Ohio.

Mr. Thomas Cratta, for 3 months to Crawford and Madison counties, Ohio.

Rev. Robert Lee, for 1 year to Bucyrus and vicinity, Crawford co. Ohio.

Rev. John R. Moreland, for 3 months to Marion and Johnson counties, Indiana.

Rev. S. K. Sneed, for 1 year to Louisville, Shippingport and vicinity, Ky.

Rev. John Hudson, for 1 year, vicinity of Lexington, Ky.

Rev. R. Pettibone, for 1 year to Michigan Territory.

LETTERS RECEIVED.

D. Page, N. Y.; C. Long, N. Y.; J. Hill, Indiana; W. B. Stow, N. Y.; J. Paine, Va.; D. A. Sayre, Ky.; R. B. Dobbins, Ohio; J. Campbell, Pa.; J. Blythe, Ky.; D. C. Allen, Ohio; J. Andrews, Pa.; R. McCachren, Pa. S. Henderson, Indiana; J. Ficklin, Ky.; A. Coe, Missouri Territory; D. McIntyre, N. C.; S. King, Pa.; J. K. Burch, Ky.; H. Vandeman, Ohio; S. L. Crosby, Del.; H. Harris, N. C.; J. H. Brooks, Tenn.; S. W. Robbins, Ky.; R. Whiting, N. Y.; J. P. Tyler, N. Y.; S. N. Rowan, N. Y.; Elders Fairview, and Malaga, Ohio; J. S. Ball, Missouri; J. Hunt, Ohio; J. E. Annan, Va.; T. E. Hughes, Ohio; J. Coe, Ohio; A. C. Tufft, N. Y.; J. Reynolds, D. C.; J. Hudson, Ky.; G. W. Warner, Ohio; J. C. Stockton, Ohio; W. C. Anderson, Pa.; T. Holliday, N. Y.; R. Elliott. N. Y.; W. F. Houston, Pa.; J. M. Ray, Indiana; J. Lewars, Pa.; H. Kennedy, Md.; J. Hoge, Ohio; D. Humphrey, S. C.; S. Van Rensalear, N. Y. A. Coburn, Pa.; L. M. Warren, Michigan Territory; J. D. Stevens, Michigan Territory; J. Reed, Indiana, G. G. Sill, N. Y.; T. Barr, Ohio; N. W. Angle, N. Y.; J. D. Pickands, N. Y.; A. B. Lawrence, Tenn.; S. McColl, Alabama; W. Neill, Pa.

Account of cash received by the Board of Missions of the General Assembly of the Presbyterian church, during the month of June 1830.

Amity, Pa. Col. in cong. per S. Thompson, Tr.	$18 50
Albany, N. Y. Presbytery, Col. per N. Davis, Esq. Tr.	6 00
Do. do. do. In 3d ch. per. Rev. S. B. Pond,	4 70
Apple Creek Ohio, Col. in August 1829, per Rev. J. D. Hughes,	3 00
Do. do. do. in cong. per R. Beall, Esq. Tr.	28 37½
Briceland's Cross Roads, Pa. Col. in cong. per S. Thompson, Tr.	23 25
Bethany, Miss. Cong. from aux. soc'y. per Jas. Smylie,	9 00
Big Spring, Ky. Col. in part per J. Bemiss,	6 00
Columbus Ohio Presby. Col. per Rev. E. Washburn,	51 06
Coshocton, Ohio, Annual col. per A. Hanna,	4 33
Centre, Pa. Col. in 1829, per Rev. J. D. Hughes,	13 00
Deerfield, Ohio, Do. do. do.	4 25
Do. do. do. in sundry places, per do.	2 12

Danville, Pa. From Gen. Daniel Montgomery, his sub. for 1830.			100 00
Doylestown, Pa. Col. in cong. per Robert Dunlap,			11 75
Deep Run, Do. do. do. per Rev. Mr. Hotchkiss,			3 50
East Hopewell, Ohio, do. do. per R. Beall, Esq. Tr.			0 50
Forks of Wheeling, Pa. do. per S. Thompson, Tr.			23 00
Fannettsburg, Pa. Donation from Mr. Paul Geddes, per Rev. A. A. McGinley,			5 00
Graysville Hunt. co. Pa. Col. in cong. per J. M. Williams, Tr.			15 00
Hopewell, Pa. From aux society, per S. Thompson, Tr.			26 20
Hanging Fork, Ky. do. do. additional per Rev. W. Dickson,			5 50
Long Island, N. Y. Donation from Rev. Charles Webster,			15 00
Mingo Creek, Pa. Col. in cong. per S. Thompson, Tr.			58 29
Mount Prospect Church, From session per do.	6 50		
Donation from Rev. Mr. Man,	0 50		
do from G. Tenneman,	0 50		
do. from T. Miller,	0 50		
do. from Missionary Fund,	5 00		
			13 00
Malta, N. J. Col. in Presb. ch. per Rev. A. Green, D. D.			4 50
Middletown Ohio, From aux. soc'y. per Rev. W. J. Fraser,			4 25
Millersburgh Ohio, Col. in cong. per R. Beall, Esq. Tr.			10 81¼
Mansfield, do. do. do.			13 00
Mount Vernon, do. do. do.			5 62½
Martinsburgh, do. do. do.			18 50
Mary Ann, do. do. do.			16 00
Newman's Creek, do. do. do.			31 00
Neshamony, Pa. Col. in cong. per Rev. R. Belville,	2 96		
Do. do. aux. miss. soc'y. per do.	9 75		
			12 71
Newcastle, Del. Annual sub. from Presb. ch. per Dr. Cooper.			17 00
Newark, N. J. Presby. col. per Rev. D. S. Fisher,			27 29
Do. do. Donation from Rev. D. J. M'Graw,			3 00
Newtown, Bucks co. Pa. Col. in cong. per Rev. Mr. Boyd,			13 70
New York, Presb. col. in Jamaica, L. I. per H. Auchincloss, Tr. of N. Y. Presb.			60 00
Do. do. in Brooklyn, do.			30 00
Do. do. in Cedar st. ch. do.			33 00
Do. do. in Brick ch. do.			28 56
Do. Sweet Hollowe, do.			2 00
Do. Canal st. ch. per W. Steele, Esq.			7 00
Do. Donation from do.			4 50
Orwigsburg, Pa. Col. per Rev. Mr. Parke,			1 46
Pittsburgh, Pa. From Mr. S. Thompson, Tr.			0 26
Pittsgrove, N. J. From aux. soc'y. in part per Mr. Janvier,			2 50
Do. do. From missionary box, per do.			1 17
Pigeon Run, Ohio, Col. in cong. per R. Beall, Esq. Tr.			16 62½
Pleasant Valley, and Springfield, Ohio, do. per do.			8 00
Philadelphia, Donation from F. Leaming, Esq.	50 00		
Do do. from Mrs. S. Spencer, widow,	5 00		
Do. Col. in 8th Presb. ch. per H. McKeen,	22 00		
Do. do. in 1st ch. Northern Lib's. Rev. J. Patterson,	12 00		
			89 00
Reading, Pa. From aux. soc'y. per Rev. Mr. Parke,			7 00
Springfield, Ohio, Amount of collections and donations at sundry times, since July 1829, per Rev. J. D. Hughes,			131 18
Sugar Creek, Ohio, Col. in cong. per R. Beall, Esq. Tr.			25 50
Salt Creek, do. do. do.			1 27
Upper Buffalve, Pa. From association per Rev. W. C. Anderson,			35 62
Utica, Ohio, Col. in cong. per R. Beall, Esq. Tr.			12 50
Washington, Ohio, From aux. soc'y. per Rev. W. J. Frasier,			11 77
West Carlisle, Ohio, Col. in cong. per R. Beall, Esq. Tr.			15 00
Wooster, do. do. do.			20 81¼
Yellow Spring, do. Annual col. per Rev. W. J. Frasier,			1 50
Do. do. From aux. soc'y. per do.			22 75
Missionary Reporter, From sundry subscribers,			145 50
		Dollars,	1,342 19

SOLOMON ALLEN, *Treasurer,*
No. 18 *South Third Street.*

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

REPORTS OF PRESBYTERIES

To the Board of Education of the General Assembly, on the subject of educating poor and pious youth for the Gospel Ministry.

The Presbytery of Washington has one beneficiary under its care, to whom some pecuniary aid has been afforded during the past year.

The Presbytery of Miami has two beneficiaries, and has raised $104.12½ for their assistance.

The Presbytery of Chillicothe has three beneficiaries, and has raised for their use $87.75.

The Presbytery of Lexington has two beneficiaries, and has afforded them some aid, the amount not specified.

The Presbytery of Portage has raised $400, in aid of six beneficiaries, within the limits of the Synod of the Western Reserve.

The Presbytery of Cincinnati has one beneficiary under its care, and has expended on him, during the year past, $108.

The Presbytery of Winchester has three beneficiaries, under its care; has raised $507, and expended $438.87 in their support.

The Presbytery of Wabash became auxiliary to this Board in October last; has one beneficiary under its care, and is making collections for his support.

The Presbytery of Madison is rendering aid to several young men in Hanover Academy, in connection with the Synod of Indiana.

The Presbyteries of Hopewell and Georgia, are attending to this business, in connection with the Georgia Education Society. This Society, we are informed, is prospering. From the 1st of April, 1829, to the 1st of April, 1830, it afforded assistance to eighteen beneficiaries, in the sum of sixteen hundred dollars. One of their beneficiaries has recently been licensed to preach the Gospel.

The Presbytery of Redstone has three beneficiaries, and has expended on them during the last year, one hundred dollars.

The Presbytery of Oneida is co-operating with the Western Education Society, and has raised, for education purposes, during the year ending April 1st, 1830, $1607.31.

The Presbytery of Huntingdon has sent ten dollars to the Theological Seminary at Princeton, to be applied at the discretion of the Professors, agreeably to the wish of the donor; and has a small sum on hand.

The Presbytery of Columbus has become auxiliary to this Board; has appointed an executive committee, and has nine beneficiaries under its care, and is using the means of procuring funds for their support.

The Presbytery of New-Brunswick has three beneficiaries under its care, to whom some assistance is afforded.

The Presbytery of Bedford is supporting one beneficiary.

The Presbytery of Elizabethtown has two beneficiaries; has raised $193.75, and expended $110, in support of their candidates.

The Presbytery of Newark has three beneficiaries; on whom the sum of $130 has been expended, the past year.

The Presbytery of the District of Columbia is auxiliary to this Board; has three beneficiaries, and has raised for their support, during the last year, $341.

The Presbytery of Newton has four beneficiaries, on whom it has expended, during the last year, $200.

The Presbytery of North-River is affording assistance, less or more, to nine or ten candidates for the ministry, within its limits.

The Presbytery of Watertown has three beneficiaries under its care, and is making laudable exertions to raise money for education purposes; $159.38 are reported as raised during the last year.

The Presbytery of Long-Island has on hand the sum of $118.56; but no beneficiary under its care.

From a large majority of the Presbyteries, no reports have been received, on this subject. It seems very desirable that all should send up, annually, to the Board an exact account of the number of beneficiaries, the amount of money raised for the general object, and the sum expended in support of candidates in indigent circumstances.

Plan of Co-operation.

We take the liberty of again calling the attention of the churches to the Plan of Co-operation, published in No. 9 of this work, and to be found on page 3 of cover. It is exceedingly desirable that every church in our connection, whether rich or poor, supplied or vacant, should take some part in the inte-

resting design of bringing forward men of talents and piety, to preach the gospel. The demand for Pastors and Missionaries is great and pressing, at home and abroad. Christianity cannot be propagated in foreign lands, or be made to exert its appropriate influence on the growing population of our own country, without a vast increase in the number and assiduous attention to the qualifications of its ministers.

It is clearly the duty of the christian church to see to it, that the Gospel be preached to every creature. She has within her pale, men and means enough to cause the glad tidings of salvation to be sounded out to earth's remotest bounds, in less than half a century from this date. The grand desideratum is, that her resources be drawn forth into action. This must be effected by vigorous and zealous co-operation.

Let every church, then, according to its ability, lend a helping hand in this noble design. We are engaged in a work, which will, we trust, increase and prosper under the smiles of Heaven, till the cheering beams of the sun of righteousness shall gladden all the dark places in this great fallen world.

A small amount from each of our churches, would enable us to afford assistance to every pious aspirant to the sacred office, whose straitened circumstances compel him to ask the patronage of the church.

Extract from a form of Covenant, entered into, by the late Dr. Payson, of Portland, Me., just before his licensure to preach the gospel.

"O wretched man that I am! Who shall deliver me from this body of death? Vain, O Lord, thou knowest, are my endeavours, and vain is the help of man. I have ruined myself, and in thee alone, and in thy mercy, is my hope.

To this mercy, against which I have so often sinned, would I flee for refuge; and laying my hand on my mouth, and my mouth in the dust, cry, Unclean! unclean! True, Lord, I have sinned; but with thee there is mercy, with thee there is plenteous redemption. Thou, art he, who blottest out our iniquities for thine own sake, and wilt not remember our sins against us. The blood of Christ cleanseth from all sin—and to this would I flee for refuge. In him do I put my trust; O let me not be ashamed. Let me plead before thee the merits of thy Son, and put thee in mind of thy gracious promises, that I may be justified. In his name, and as an unworthy member oft his mystical body, would I come, and renew before thee that covenant, which I have broken, and bind myself to be thine for ever.—And do thou, for his sake, O God, assist me, for in thee is my strength.

Relying on this strength for support, and confessing myself guilty of all these and innumerable other offences; and that I deserve, in justice, nothing but the lowest hell, and renouncing the destructive ways of sin,—I do, with my whole heart and soul, in a most serious, solemn, and deliberate manner, choose and take the Lord Jehovah to be my God and Father, cheerfully and joyfully renewing all my past engagements; and in humble dependance on his grace, I engage to fear him, and to cleave to him in love. And I do, most freely, give up myself, my interests, for time and eternity, my soul and body, my friends and possessions, and all that I have, to his wise, just, and sovereign disposal. Especially do I devote myself to him in the service of the ministry, beseeching him to place me in that situation, in which I shall most glorify him. And wilt thou, O most gracious and condescending God, accept this offering of thy creature, who can give thee nothing but what he has first received.

With equal joy and readiness, and in the same serious and solemn manner, do I choose and embrace the Lord Jesus Christ to be my only Saviour. I take him in all his offices—as my priest, to make atonement for all my offences—as my prophet, to guide, teach, enlighten, and instruct me—as my king, to rule in and reign over me. I take him, as the great head of influences, from whom alone I can receive all needed supplies of grace and assistance.

I do also take the Holy Spirit of all grace and consolation, to be my Sanctifier, and promise not to grieve him or to slight his warnings.

And, O my God, what shall I more say? What can I ask, since I am thine and thou art mine; mine for time; mine for eternity? O my God, I want nothing, but to be wholly thine. I would plead thy promise for a new heart and a right spirit. O write this covenant on my heart, and put thy fear there, that I may not depart from thee. May I be made an able, faithful, and successful minister of the New Testament. May the life and concerns, which I have now devoted to thee, be employed in thy service; and may I, at length, be brought to the full enjoyment of thee in glory, through infinite riches of redeeming love."

TREASURER'S ACCOUNT.

Education Board in account with John Stille, Treasurer.

1829.	Dr.			
June 6.	To this sum paid by Dr. Ely, and settled in account, viz.			
	Cash sent F. A. W — , per order,		50 00	
	Do. Rev. Wm. Latta, for a beneficiary,		25 00	
	H. B — , 20; J. S. H — , 25,		45 00	
				120 00
	A counterfeit piece taken at the Tabernacle,			50
29	Dr. Ely's draft favor of A. B. Q — ,			40 00
July 1	Do do. do. W. W — , 25; S. R. B — , 50,			75 00
18	Do do. do. T. H — ,			45 00
Sept. 23	Check to Dr. Ely, for 2 beneficiaries (per resolve of this day,)			70 00
Oct. 7	Cash paid C. F — , per Dr. Ely's order,			50 00
Nov. 10	Check to S. R. B — , to pay do.			50 00
12	Dr. Alexander, on account of beneficiaries,			400 00
17	Dr. Ely's draft to Rev. Robt. Baird, for T. H — ,			40 00
30	Do do. for appropriations by Executive committee,			175 00
Dec. 3	Do do. S. H——,			50 00
16	Do do. Beneficiaries (remitted Dr. Alexander,)			200 00
24	This sum rec'd from Chambersburg, 30th May last, sent to P. Ludlow, N. Y.,			76 65
1830.				
Jan. 6	Commission paid Jas. Kerr, for collections			4 60
	The following sums paid by Dr. Ely			
	F. A. W—, 50; S. W. C—, 20; I. L—, 25,		95 00	
	S. W. C**, 10; W. S**, 100; C. H**, 1		111 00	
	Mrs. Smiley, pasting and tying pamphlets		2 00	
	Rev. Wm. Latta, for Mr. S**, 31,50; J. B**, 2,		33 50	
				241 50
Feb. 9	Check to Dr. Carnahan, for two students			70 00
17	Do do. Dr. Neill's salary to 31 Dec. 1829			375 00
do.	Do do. H. A**, a student			50 00
19	Do Clark and Raser, for 2000 circulars			15 00
24	Do Dr. Ely, for students in the seminary			600 00
March 7	Do Rev. James Hoge, Ohio, for students			100 00
18	Do Check to Dr. Ely, for sundry appropriations			313 00
April 7	Do Dr. Neill's Salary 375 00; travelling expenses for 6 months, 153 94			528 94
28	Check to Dr. Ely, to pay the following appropriations, viz.			
	S. S. C ..., 45; J. L..., 25; R. W. L ..., 12; G. M'E ..., 50; C. H..., 34; R. W. L ..., 5; Jas. M'E ..., 20,			191 00
7	Do C ..., 20; L ..., 25; L ..., 15; G. M'C ..., 50,			110 00
	Balance,			1528 11
				$5519 30

1829.	Cr.			
May 11	By balance due the society			224 81
13	Do. collection at 8th Presbyterian church			25 05
22	Do. do. after Mr. Plumer's discourse			80 76
30	Do. Chambersburg congregation, by Rev. Mr. M'Knight			76 65
June 4	Do. The following receipts from Dr. Ely			
	Rev. John Coulter's congregation		12 00	
	Rehoboth, 2 67, Hugh Kennedy, Hagerstown, 50		52 67	
	Rev. Wm. Finney's cong. Baltimore, Md.,		27 50	
	Presbytery of Northumberland		62 00	
				154 17
July 7	Do. Mr. Kerr's collections			16 00
Sep. 21	Do. Annual subscription of Capt. Wootten			5 00
Do.	do. Sale of a watch, bequeathed by a clergyman			4 14
Oct. 7	Do. George Ralston annual subscription			100 00
10	Do. Subs. in 2d Presb. church from R. Ralston			52 00
Nov. 3	Do. Annual subscriptions, R. Ralston, 100, D. Montgomery, less dis. 99 55			199 55
11	Do do. do. S. Allen, 100, A. Henry, 100,			200 00
Dec. 1	Do. Mr. Page's donation			5 00
3	Do Cash received from Dr. Neill, Agent		200 00	
4	Do. do. do		150 16	
				350 16
14	Do. do. Jas. Renfrew, Ohio, by Dr. Green			20 00
16	Do. do. Dr. Janeway's annual subscription			100 00
24	Do. Donation from E. P., of Dr. Cathcart's congregation			5 00
Do.	do. Annual subscription of Horace Pratt, Darien, Georgia			100 00
1830.				
Jan. 6.	Do. Annual subscription 6, Wm. Brown, 100			106 00
Do.	do. Donation of Hon. Walter Lowrie			25 00

	The following sums from Dr. Ely, in account, viz.			
Jan. 6	Rev. N. R. Morgan, 1 25, Catholic, 1, R. Steele 5	7 25		
	Margaret Carswell. 45, Dr. Cathcart's church, 10	55 00		
	Rev. B. Hoff, 9, 3d Presbyterian ch. 65 96, Bridgeton, 29 35	104 31		
	Dr. Ely, on account of his subscription	74 94		
			241	50
16	Do. Balance of Wm. J. Williams, subscription		20	00
18	Do. Rev. Joseph Sandford's, subscription for 1829		25	00
21	Do. 2d Presbyterian church, from Mr. Ralston		10	00
22	Do. do. do. N. Fowle		5	00
Feb. 3	Do. Miss M'Ferran, annual subscription		2	00
6	Do. Donation from Miss O. Spreat		10	00
17	do. Collections by Rev. Dr. Neill,		190	00
	Do. do. A donation from Tuscumbia, Alabama		2	00
24	Do. Collections from Rev. Dr. Neill		200	00
27	Do. Life subscriptions of Dr. Alex. Stewart, 10, H. R. Wilson, 10,	20 00		
	Rebecca King, 5, David M'Clure, of Shippensburg, Pa., 5	10 00		
			30	00
March 10	Do Collection from Rev. M. L. Fullerton's cong. Hagerstown		15	50
18	Do. A friend from Greencastle, 17 56, Aux. Ed. soc'y of 2d ch. 37 56		65	12
29	Do. Donation from a member of the Missionary Board		4	50
Apr. 5	Do Aux. society of 1st Presb. church by Miss Brown		46	00
6	Cash from Dr. Neill, Agent		793	38
7	Do Collection at 6th Presbyterian church		8	56
22	Do. do. Pittsfield church, N. Jersey, by Mr. Janvier		5	75
23	Do. do. Greenwich church do do Mr. Lawrence		2	75
26	Do do Rev. Charles Avery, New York		0	50
28	Do Rockland church 5, Deerfield, 4, Hanover Pa., 2 50		11	50
Do	do Phebean Society of 6th Presbyterian church		40	00
Do	do Donation from Robert Gilmore, Baltimore		25	00
29	Do Dr. Neill, 7th church, 39 33, 8th do 110 62, Princeton ch. 13 50		163	45
May 5	Do Female aux. soc'y. of 2nd church		42	50
do	do John Stille annual subscription		100	00
			$5519	30
	Due the Board		1528	11

Philadelphia, May 11, 1830.—Errors excepted,

JOHN STILLE, *Treasurer.*

RECEIPTS FOR MAY 1830.

1830				
May 11	By balance due the society		1528	11
14	By Lockwood D. Forest, N. Y., 15, Fiskhill cong. N. Y. 15 71,		30	71
	By Donation from Rev. Simon Hosach, Johnstown N. Y.,		50	00
do	By Rev. Dr. Neill, his collections as agent			
	6th church Philadelphia, additional	67 00		
	2d church Albany, previously omitted	20 00		
	An annual subscriber in church at Carlisle	1 40		
	do do Georgetown district Columbia	2 00		
	Domestic and Foreign Missionary society of Ladies in Philadelphia, by Miss Mary M'Cullock	51 00		
	William Ramsey, Carlisle, 10, a gentleman of New Orleans, 4	14 00		
	A. F., of 3d church Philadelphia	5 00		
	Members of church in Carlisle Pennsylvania	55 00		
	Do Silver Spring, do	10 50		
	Anonymous donors	16 87		
	1st Presbyterian cong. Newburyport, by Rev. J. Proudfit	80 00		
	Church of Pisgah, Ky., by Dr. Blythe	16 00		
	Two members of First church Philadelphia, 20 each	40 00		
			400	62
			$2010	44

☞Owing to the great demand for this work, we are unable to furnish the back numbers of the present volume. Persons subscribing before the expiration of this volume, will receive the remaining numbers gratuitously; and should they pay, they will be credited for the 2d volume in advance, which will commence with the September number.

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THE

CHRISTIAN ADVOCATE.

AUGUST, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLIX.

6. *Old and Young.* It is the duty of the aged to counsel the young; tenderly to admonish and faithfully to warn them; and to set before them a good and edifying example. There is much in human life which books can but imperfectly teach, and which can be fully understood only by experience. The benefit of this experimental knowledge, those who are advanced in life ought, as they have opportunity, and so far as it is practicable, to afford to those who have, as yet, but little experience of their own. It is one of the most amiable traits of character in a man who has lived long, seen much, and observed accurately, that he takes pleasure in communicating to youth, in a kind and winning manner, the counsel, admonition, and warning, which his knowledge of human life and the human heart enables him to give, in a way which impresses by the time and manner of its communication; and which may preserve those who are addressed from a thousand follies and vices, into which they might otherwise fall. What a treasure of invaluable maxims for the conduct of life, and of warnings against the sins and snares to which youth and inexperience are exposed, has been left us in the book of Proverbs. If I might prevail with you, my young friends, to read that book throughout, once every year, for ten years to come—should you continue so long in life—and to read always with great care, self-examination and application, and with prayer to God for his blessing—I should render you a service, the value of which would be beyond all estimate. To this, therefore, I earnestly exhort you, that I may perform, in part, the very duty which I am now showing to be incumbent on the aged toward the young.

"The hoary head, says Solomon, is a crown of glory, if it be found in the way of righteousness." There is in the example of an aged Christian, who has long and eminently exhibited the influence of gospel principles, a dignity and authority, which can scarcely fail to be felt by all with whom he has intercourse, and especially by the young. It affords a living and palpable proof of the excellence of genuine Christianity, which recommends and enforces it, more powerfully than can be done by all the eloquence of language. Such an example, therefore, every aged Christian should desire and endeavour to exhibit. Avoiding all levity, and all moroseness, and all haughtiness, and every thing unbecoming the elevated standing which he is honoured to

occupy in the great family of Christ, he should cultivate a serious cheerfulness, great meekness, patience under infirmities, tenderness of feeling, habitual kindness and condescension to all, and especially to the young—that he may gain their affections, as well as command their respect, and thus be able to seize with advantage, every opportunity to advise and counsel them for their good; and above all to engage them, in the morning of life, to choose and "seek that good part which shall not be taken away from them."

The duties of the young to the old are, to respect and honour them, to hearken to their advice and admonitions, to be thankful even for their seasonable reproofs, and to endeavour to profit by the instruction they communicate, and the example they exhibit.

When old age is seen, as alas! it is sometimes seen, in connexion with vice, profaneness, or profligacy, it certainly is not entitled to respect and honour from any one. Yet even in this case, the young should treat the veteran sinner in a manner somewhat different from that which they may properly use towards a vicious individual of their own age. There should be a reserve, at least in addressing him personally, and a recognised deference due to his years, which, towards an equal of a similar character, it would not be necessary to observe. But when age is not degraded by vice, and especially when it is distinguished by virtue and piety, the injunction of holy writ should be felt in all its force—"Thou shalt rise up before the hoary head, and honour the face of the old man." There is not a more unamiable, or a more unpromising feature of character, in a young person of either sex, than to treat virtuous old age with disrespect, or even with disregard. Show me a youth who has such a confidence in himself, or herself, as to disregard the opinions of one of reputation for wisdom and discretion, and who has seen many years, and I will show you a candidate for misfortune and misery, and probably for ruin. Show me a youth who can treat respectable age with levity and ridicule, or even with marked neglect, and I will show you one of either a weak head, or a hard heart, or probably of both united. A sensible and virtuous youth will esteem it a high privilege to have access to the counsels of years and experience. He will listen to the opinions and maxims which the sage delivers, and treasure them in his memory, for the conduct of his own life. He will reverence and venerate every hoary head that is found in the way of righteousness—he will give preference on all occasions to those who possess this character. They will receive from him all those attentions and kindnesses which indicate unaffected veneration; and while he marks their virtuous example for imitation, he will also find in it a powerful excitement and encouragement to his own well doing—in view of the honour and usefulness which it brings to its possessor in this world, and the cheering prospect which it opens for him, in the eternity which is to follow.

7. The mutual duties of *the possessors of superior and inferior gifts and graces* will require but a very summary statement, as they have unavoidably been anticipated, in the illustration of the foregoing particulars. "The duties of those who have a larger measure of gifts and graces conferred upon them, towards such as have a lesser share of the same, are—to be exemplary in humility and self denial, as having nothing but what they have received; to be communicative of what the Lord has freely given them; and to improve their talents for the benefit of themselves and others: and the duties of such as are weaker in gifts and graces, towards those that are stronger, are—

to be followers of them, in so far as they are followers of Christ; to be willing to learn from their experiences; and to 'covet earnestly the best gifts.' "*

On *the mutual duties of* EQUALS, I shall enter into no formal discussion—not because those duties are unimportant, but because they are so obvious that a particular specification of them seems to me unnecessary. They are intimated in the very term *equals;* and they will readily occur to yourselves, if you will only remember and meditate on the two following short texts of holy scripture—"Be kindly affectioned one to another, in honour preferring one another."—And, "Consider one another, to provoke unto love and to good works." Our larger catechism teaches us, that the sins of equals are—"the undervaluing of the worth, envying the gifts, grieving at the advancement or prosperity one of another, and usurping pre-eminence over one another."

Let us now consider the reason annexed to the fifth commandment —which is, "A promise of long life and prosperity, (as far as it shall serve for God's glory and their own good) to all such as keep this commandment."

In the decalogue itself, the promise before us is thus expressed—"That thy days may be long upon the land which the Lord thy God giveth thee." There is doubtless here a reference to a special blessing, which the ancient chosen people of God, while they were faithful to their covenant engagements, were to receive in the land of Canaan. But although there might be something special in the command, when made to the ancient Israelites, as in the whole of the Mosaick dispensation there was a greater reference to temporal rewards, and punishments too, than there is under the gospel, yet we find the apostle Paul enforcing this command on Christians, by the very promise now under consideration—"Children, obey your parents in the Lord; for this is right. Honour thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth." This is called the first commandment with promise, because it is the first, and indeed the only command, of the second table, which has an explicit promise annexed to it. And the promise, it is to be observed, refers, as the words of the apostle clearly show, to temporal good—to worldly prosperity. Not but that spiritual and eternal benefits will also accrue to those who obey this command, as well as the others, from evangelical motives; but because God has seen fit to promise to an obedience to this, more than to any other, a reward on this side the grave. "Godliness," in all its extent, is, we know, "profitable unto all things, having promise of the life that now is, and of that which is to come." But probably a special temporal reward is stipulated in this commandment, "to show the great regard God has to the lawful authority of parents, and to engage children to behave dutifully toward them."

It would be easy to show, by citing a number of passages of scripture, that the genuine spirit of the promise we consider is expressed in our catechism, when it is said, that it is "a promise of long life and prosperity, as far as it shall serve for God's glory and their own good," to the parties concerned. Such indeed must of necessity be the tenor of the promise, for otherwise it would lose its nature, and become a threatening. A long life, without prosperity—a long life of pinching poverty, of constant misery, of unceasing disappointment, of uninterrupted pain or sickness, or of disgrace and infamy—would be one of the greatest temporal calamities that a mortal could expe-

* Fisher.

rience. It is only a long life, with so much that is *desirable* running through it as to denominate it *prosperous*, that can with any propriety be considered as a blessing. So likewise the limitation of the promised prosperity to the *measure* that shall "serve for God's glory and their own good," of the parties concerned, must manifestly be intended in the assurance given. God never did, and never will, promise any thing inconsistent with his glory, or not subservient to it; and no good man will ever wish that he should. With every such man, the very thought of receiving any thing dishonourable to God, would prevent his deriving from it any enjoyment: and in like manner it would be most irrational for him to wish for any thing that would not be for his own real and ultimate good. He will even pray to be disappointed in the desire and pursuit of every object, the possession of which the all-wise God may see would be injurious to him—injurious to his highest, his eternal happiness, if his desire should be gratified, and his mistaken pursuit be successful. Neither will he wish to be exempted from that measure of affliction, of what kind soever it may be, which will, under the support and blessing of his heavenly Father, "work out for him a far more exceeding and eternal weight of glory." Nay, even in regard to the continuance of life itself, who does not see, that it may be, and often is, a great mercy to be taken away from "the evil to come;" and that the allotment of the dutiful and pious child is most enviable, who is called, by an early death, to spend a portion of his existence in the joys of heaven, rather than be left to pass it amidst the unavoidable conflicts and temptations of this unsatisfying and sinful world.

Under the necessary limitations, or conditions, which have now been explained, the promise in the precept will most assuredly be fulfilled. The ordering of every man's lot in life is by the sovereign and all-disposing will and providence of God; and having promised this blessing, he will take effectual care that it shall be realized. There is, moreover, a natural and beautiful connexion, which we ought to notice, between the performance of the duty enjoined in this command, and the enjoyment of the stipulated benefit. The duty prescribed is obedience to parents, the benefit promised is long life and prosperity. Now, consider the consequences of obedience and disobedience to parents, which often follow in fact, and as you may have observed them for yourselves—consequences that have a direct influence on long life and prosperity. How often has disobedience to the commands, or to the counsel and advice of parents, been productive of disastrous accidents or occurrences, which have either occasioned sudden death, or after a period of extreme suffering, have greatly shortened life? How frequently, by a course of vice, have diseases been contracted, or the constitution been broken down, and an early grave been found, by those who would have escaped all those calamities, if they had only been obedient to parental commands and admonitions? So also, in regard to worldly wealth and prosperity, how many fortunes have been squandered away, or otherwise lost, and how many individuals have become, or remained poor, through life—perhaps been reduced to absolute want or beggary—by disregarding the requisitions, and directions, and entreaties, of parents? while others, with no higher advantages, have remained in affluence, or risen to it, by carefully adopting that system for the management of their affairs, or pursuing that course of industry and economy, which parental affection and authority recommended and enjoined. Thus you perceive, that while the promise is sure, and

special providential interpositions are doubtless sometimes employed in its accomplishment, yet its ordinary fulfilment requires nothing more than the operation of those well-known causes and effects, which God has been pleased to establish in the moral as well as in the natural world.

You have been much longer detained, my young friends, than I at first intended, with the explanation and inculcation of the duties enjoined in this fifth commandment. But I do not regret the scope I have taken. The precept has a special relation to youth, and therefore in addressing you it demanded a full consideration. But in truth, as heretofore hinted, its spirit reaches to all relative duties—On the faithful discharge of these the happiness and prosperity of the social state of man, in all its forms and modifications, essentially depend; and without a conscientious regard to these duties, there can be no true religion, and no rational expectation of the happiness of heaven. Let what you have heard, therefore, sink deep into your hearts, and let your lives demonstrate that you are candidates for the temporal blessings promised to those who keep this commandment, and the rational expectants of the higher felicities of a future and eternal state.

WITHERSPOON ON REGENERATION.

(*Continued from p.* 345.)

2. Another excellent and useful evidence of regeneration, is the sanctification of natural and lawful affections. There are, perhaps, few either more sure or more plain evidences of real religion than this. Regeneration does not consist in giving us new souls, new faculties, or new affections, but in giving a new tendency and effect to those we had before. There are many persons to whom we bear naturally an affection, and it is far from being the design of religion to destroy this affection, but to regulate it in its measure, to keep it in its proper channel, and direct it to its proper end. This is a part of the subject which I have always thought of great moment and importance, on more accounts than one. It hath pleased God, by joining us together in society, to constitute a great variety of relations; these ties are of God's own making, and our affections to all persons so related to us are natural, and in some of them very strong. How then do they operate? In what manner do they express themselves? Nothing will more evidently prove what is the ruling disposition of the heart. Whenever we love others sincerely, we show it by desiring and endeavouring to procure for them those blessings which we ourselves most highly esteem.

Let us take any one of these relations for an example. Does a parent sincerely love his children? Religion doth not weaken, but strengthen this affection, and add to the force of his obligation to serve them. But if the parent truly loveth God above all, how will his love to his children be expressed? Surely by desiring, above all, that they may be "born again." Their following sinful courses will give him unspeakably more grief than their poverty, sickness, or even death itself. He will be more concerned to make them, and more delighted to see them, good than great; and, for this purpose, every step of their education will be directed. Would not every parent shudder at the thoughts of sending a beloved child to a house infected with the plague, or any other scene where health or life would be in imminent danger? What then shall we think of those parents who, from the single prospect of gain, without scruple, place their children in houses deeply infected with the leprosy of sin, and expose them,

without the least necessity, to the most dangerous temptations?

I know there are some instances in scripture of persons who have been considered as very pious themselves, who yet were shamefully negligent in this branch of their duty. Of these Eli, mentioned in the book of Samuel, is one, whose sons, though in the most sacred office, "made themselves vile, and he restrained them not." I imagine I could easily bring in doubt, if not the reality, at least the eminence of his piety, and others of the same kind though often taken for granted, without much examination; but I shall only observe what an opposite account is given of the divine conduct toward Eli and toward Abraham, the father of the faithful. He revealed his will, and employed in his message the child Samuel, to the neglect of Eli, grown old in his courts, and denounced the most severe and terrible judgments against him and his house: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle; in that day I will perform against Eli all things which I have spoken concerning his house: when I begin I will also make an end. For I have told him that I will judge his house for ever, for the iniquity which he knoweth."* On the contrary, see the honourable distinction put upon Abraham: "And the Lord said, Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."†

Nothing indeed can be more plain from reason itself, than that, in proportion to the impression which parents have upon their own minds of the importance of salvation, will be their concern and care that their children also may be the heirs of everlasting life. Suffer me to ask every parent who reads this discourse, or rather to beseech all such, to ask themselves seriously, what are their own strongest desires and hopes concerning their children? In those moments when your affections are fondest, and your partial flattering expectations most distinctly formed, are you obliged to confess that your minds run much more upon the prospect of your children's living in affluence and splendour, or being promoted to places of honour and trust, than their being brought to a saving acquaintance with Christ and him crucified, that whether they live or die they may be the Lord's? If this is the case, you have just ground to fear that you are of that unhappy number who "savour not the things that be of God, but the things that be of man." * * * *

I apprehend that the great and distinguishing mark of the truth and sincerity of religion in general, and of every gracious disposition in particular, arises from comparing it with its opposite. It is "the prevailing interest of God and the Redeemer in the heart, above the interest of inferior good; the habitual comparative preference we give to his service and enjoyment, before every other object of desire." This must be proved by its effects daily. And agreeably to this, our blessed Lord says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me."* And again, in yet stronger terms, "If any man come to me, and hate

* 1 Sam. iii. 11, 12, 13.
† 1 Gen. xviii. 17, 18, 19.

* Matt. x. 37, 38.

not his father and mother, and wife and children, and brethren and sisters; yea, and his own life also, he cannot be my disciple."* Would you therefore know whether you are born again? Are you in doubt, when you find the spirit lusting against the flesh, and the flesh against the spirit? Try, by diligent and universal examination, which of them is, upon the whole, the strongest; which of them habitually yields to the other, when they come in competition. Into this all other marks and signs of religion resolve themselves at last; and from the evidence they give of the prevalence of the love of God in the heart, they derive all their worth and value. Every holy disposition must be examined, not by its absolute, but its comparative strength; and the true knowledge of our state arises from the conclusion and result of the whole.

There were, in the last age, many and great debates among men of piety and learning, whether special and common grace differ essentially in their nature, or if they differ only in degree. What I have just now said may, perhaps, be thought by the intelligent reader, to imply my embracing the last of these opinions. My judgment of this question is the same I have formed of many others, that it is unnecessary, or even hurtful. It has perhaps, if examined to the bottom, no distinct meaning at all; but if it has any meaning, I am afraid it is a question which it is impossible for us to resolve. That it may be made plain to persons of common understanding, the question is, whether it is most proper to say, that a wicked man, or an unrenewed person, let his behaviour be ever so unexceptionable, or his experiences ever so comfortable, can have no true love to God; no, not in the least degree: or whether we ought not rather to say, his love to God is less than his love to the creature. I confess, I think it is best to say, in the words of the Holy Ghost, that "he loveth the creature more than the Creator"—that "he loveth the praise of man more than the praise of God;" and for this reason, he hath no "true" love, either to God or man.

In the preceding part of this treatise, I have affirmed, with sufficient clearness, that there must be an essential change in order to salvation; and that, till this be wrought, the person is in sin, and can do nothing but sin. The reason of this is very plain; that the supreme and governing motive of all his actions is wrong, and therefore every one of them must be so, upon the whole. I suppose, if they were to explain themselves fully, this is chiefly meant by those who insist that there is an essential difference between special and common grace. And in this view, no doubt, it is not only certainly true, but a truth of very great importance. It appears, however, on the other hand, equally certain and undeniable, that when we observe good dispositions and good actions in one character, and see the same appearances in another, we have no way by which we can discover the difference, but by their perseverance, and their comparative effects. Neither, indeed, has the person himself any other rule by which they can be judged. For which reason I would be very willing to affirm both sides of the above question; to say that an unregenerate person has no true love to God or his neighbour, and at the same time, that this is only because no love but that which is supreme and prevalent is true, or will be accepted as sincere.

Unless we take up the matter in this light, we are in danger of doing great hurt on both hands. On the one hand, it is ready to alarm the pious, humble, and timorous soul, if we say, that special grace differs essentially from common grace, and that there must be some-

* Luke, xiv. 26.

thing quite different in its kind, as to every gracious disposition, than whatever resided in hypocrites. Alas! will the fearful person say, I have seen some who have gone great lengths, who have been well esteemed, and well received among all serious people; and yet have made shipwreck of the faith, dishonoured their profession, and opened the mouths of adversaries to blaspheme. They had all the appearance of as much love to God, as much delight in his service, as much zeal for his glory, as much strictness, and as much usefulness of conversation; nay, more than I can pretend to. What then am I to think of this? Must all my gracious dispositions be essentially different from theirs? And how is this difference to be made appear? To all such I would say, those unhappy persons, by their conduct, and that alone, plainly discover, that they have either been wholly impostors and deceivers of the world, or that they have loved some object of carnal affection; some lust, of one kind or another, more than they loved God. The strength of their affections in one way, has been over balanced by the dominion of corruption in another. And that corruption which has been long disguised or restrained, at last breaks out with so much the greater violence, and the greater noise.

Again, on the other hand, by affirming that there is a difference in kind between special and common grace; and that a hypocrite or unrenewed person cannot have the least measure of the same sort of love to God or man with a child of God, we are apt to make some slaves to sin, upon examining themselves, judge amiss in their own favour. They cannot help thinking that they have a real unfeigned affection for that which is good in many respects; as indeed they have, when it doth not stand in competition with their reigning or darling lust. To give an example of this; it is frequently made a mark of true religion, to love the people of God; and indeed, it is one of the best, and when taken in the sense I have mentioned above, as a supreme and prevalent love, it is an infallible sign. It hath no less warrant than the word of God: "We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother, abideth in death."* But I dare say, there are many who live in sin, and are strangers to the power of godliness, who, upon the most impartial examination of themselves, would conclude, that they did love the people of God.

Perhaps some will say, they may love good men, but they love them for other qualities, and cannot love them because of their piety. Experience tells us the contrary. They may esteem them, love them, speak well of them, and do them service because of their piety. Nay, I have known (though that is more rare) some very loose livers, who seemed to have nothing good about them, but an esteem of pious persons, and a desire to espouse their cause, which they continued to do in all ordinary cases. But should these servants of God presume to reprove them sharply, or hinder them in the enjoyment of their darling lust, their love would soon turn to hatred. Who would not have said that Herod sincerely loved John the Baptist, when the very reason assigned for his respect and attendance is, that "he was a just man and an holy." Yet the same Herod, when he was reproved by John for his scandalous adultery and incest, shut him up in prison. And afterwards, so little was his constancy, that when the daughter of Herodias had gained upon his affection by her dancing, and involved him in a rash promise, he gratified her mother's savage cruelty with the Baptist's head. The descrip-

* 1 John, iii. 14.

tion of his situation of mind is remarkable, but far from being singular; we are told, "the king was exceeding sorry; yet for his oath's sake, and for their sakes that sat with him, he would not reject her."*—Here was love in one sense, or in a certain degree; but he loved the damsel and her mother, and the good opinion of his courtly companions, still more than the faithful preacher.

We have innumerable examples of the same thing every day before our eyes. Voluptuous men love the people of God, but will not obey their salutary counsel, because they love their lusts more. Covetous men will love the people of God, and praise them, and defend them, but will not open their purses to provide for them, because they love their silver and gold more. What I have said of this disposition, might be easily shown to hold with regard to every other. In short, whatever unseen or inward difference there may be; whatever diversity of operation of the holy and sovereign Spirit, the great trial to us is the same which Christ made of Peter: "Simon, son of Jonas, lovest thou me more than these?" It is good that we should often repeat the question as he did, and blessed is that man who is able in sincerity to say with Peter, "Lord, thou knowest all things, thou knowest that I love thee."†

I am sensible, there will be many ready to challenge this, or at least to be inwardly dissatisfied with it, as too general and undetermined. They will be ready to think, that this leaves the matter still at a great uncertainty; and that it must be very difficult to decide in many cases, whether the love of God or of the world hath the greatest habitual influence in the heart. The truth is, I am far from denying or dissembling that it is a matter of great difficulty in many instances; nay, as I have hinted in some of the former pages of this discourse, there are cases in which it is altogether impossible to come to any certain determination. In some, grace and corruption are so equally matched, as it were; have such violent struggles, and take their turns so often, in restraining and governing one another, that it will be hard to tell, till the last day, which of them was strongest upon the whole. But this is no just objection to what I have delivered above. It was never intended that such unequal and variable Christians should enjoy much peace; and if they do, it is surely upon some idle or imaginary ground. To many it may be justly said as Jacob said to his son Reuben, "Unstable as water, thou shalt not excel."* Instead of devising ways, and making suppositions, to encourage such persons to think well of their own state, it is a far safer, and much kinder office, to excite them to a holy jealousy over themselves. This indeed seems to be the language of scripture with regard to us all: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."† Elsewhere, says the same apostle, "And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end."‡

(To be continued.)

HEAVEN IN PROSPECT.

By James Montgomery.

Palms of glory, raiment bright,
Crowns that never fade away,
Gird and deck the saints in light,—
Priests, and kings, and conquerors they.

Yet the conquerors bring their palms
To the Lamb amidst the throne;
And proclaim in joyful psalms,
Victory through his cross alone!

* Mark, xvi. 26. † John, xxi. 17.
* Gen. xlix. 4. † Heb. iv. 1.
‡ Heb. vi. 11.

Kings their crowns for harps resign,
Crying, as they strike the chords,
"Take the kingdom,—it is thine;
King of kings, and Lord of lords!"

Round the altar, priests confess,
If their robes are white as snow;
'Twas the Saviour's righteousness,
And his blood, that made them so.

Who were these?—On earth they dwelt,
Sinners once, of Adam's race;
Guilt, and fear, and suffering felt,
But were saved from all by grace.

They were mortal, too, like us;
Ah! when we like them shall die,
May our souls, translated thus,
Triumph, reign, and shine on high!

CHRIST IN THE GARDEN OF GETHSEMANE.

By the Rev. T. Dale.

A wreath of glory circles still his head—
And yet he kneels—and yet he seems to be
Convulsed with more than human agony:
On his pale brow the drops are large and red
As victim's blood at votive altars shed—
His hands are clasped, his eyes are raised in prayer—
Alas! and is there strife he cannot bear
Who calmed the tempest, and who raised the dead?

There is! there is! for now the powers of hell
Are struggling for the mastery—'tis the hour
When Death exerts his last permitted power,
When the dread weight of sin, since Adam fell
Is visited on him, who deigned to dwell—
A Man with men,—that he might bear the stroke
Of wrath Divine, and burst the captive's yoke—
But oh! of that dread strife what words can tell!

Those—only those—which broke with many a groan
From his full heart—"O Father, take away
The cup of vengeance I must drink today—
Yet, Father, not my will, but thine, be done!"
It could not pass away—for He alone
Was mighty to endure, and strong to save;
Nor would Jehovah leave him in the grave,
Nor could corruption taint his Holy One.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 352.)

Paris, July 24th, 1828.

After passing an hour with my French teacher, we set off together for Père la Chaise. I was particularly fortunate in having the company of this gentleman, as he was well acquainted with all the most remarkable tombs, distinguished either as containing the remains of eminent persons, or for architectural beauty or peculiarity. The burial place is in the suburbs, about two miles from my lodgings, and contains about seventy acres of ground, "pleasingly diversified by hill, plain and valley." As we approached the gates, I noticed a number of stalls and shops, where chaplets and wreaths of flowers are made, for the Parisian mourners to decorate the graves of their friends—

"Pansies for thoughts—rue for remembrances."

These garlands are made of straw, and a species of yellow flower which grows in the neighbouring fields—when dried by the fire, they last a long time. The first monument we examined was that of Abelard and Heloise. It actually contains the ashes of the two lovers, and is covered with the votive chaplets of admiring visiters. It is built out of the ruins of Paraclete. Near it lie the remains of Sonnini the naturalist. Farther on, towards the little chapel on the top of the hill, where the papal burial service is performed, stand

the monuments of Haüy the mineralogist, Fourcroy the chemical philosopher, and of many other distinguished men. I was pleased with the black marble mausoleum of the Abbé Sicard, the benevolent instructor of the deaf and dumb. On the upper part of the tomb, in the style of Egyptian hieroglyphicks, are six hands in different positions, indicating the letters of his name. On some tombs we saw busts, crowned with garlands; on others, a miniature or print of the deceased; and on others, in glass cases, doves, and cupids, and hearts, and arrows. These struck me as "the mockery of woe."—Every ornament that ingenuity can devise is here hung round the grave: *Death* is strewed all over with sweets and flowers, and seems "*Life's* playfellow." I cannot express my own thoughts better on this subject, than in the words of a recent English traveller. Speaking of Père la Chaise, he observes, "True sorrow is manly and decent, not effeminate or theatrical. The tomb is not a baby house, for the imagination to hang its idle ornaments and mimic finery in. To meet sad thoughts, and overpower or allay them by other lofty and tender ones, is right; but to shun them altogether, to affect mirth in the midst of sighing, and divert the pangs of inward misfortune, by something to catch the eye and tickle the sense, is what we cannot sympathize with. The fresh plants and trees that wave over our graves—the cold marble that contains our ashes—the secluded scene that collects the wandering thoughts—the natural flowers that spring up unconscious of our loss; objects like these at once cherish and soften our regrets; but the forced liveliness and the painted pride of the scene before us, are like galvanic attempts to recall the fleeting life—they neither flatter the dead nor become the living." All persons are buried in this cemetery, without regard to religion, rank or country. I pondered with peculiar interest on the spot where the bones of my countrymen were deposited. The whole plan was suggested by Napoleon, and the first funeral took place about twenty-five years since—now more than one hundred thousand bodies lie beneath its sod.

On the top of the hill, near the chapel, we enjoyed an extensive and varied prospect. The views of Paris from the high grounds in the vicinity, especially from Montmartre, are very striking. From no spot does London present so picturesque a landscape. As we descended the hill towards the gates of Père la Chaise, I had an opportunity of seeing two funerals —one of an individual in the middle class of society, the other was that of the Spanish ambassador. The friends and family of the commoner walked promiscuously up one of the gravel paths, engaged apparently in pleasant conversation, and carrying in their hands wreaths of flowers, which they had no doubt purchased near the gates, to strew over the grave. It looked indeed more like a holiday or wedding party, than one of sorrow. The ambassador's funeral was showy and gorgeous—the "pomp of circumstance" threw a kind of studied gloom over it, but it seemed to be quite as heartless as the other.

The Parisians have the curious custom of exposing to the public gaze the bodies of their friends, shortly before the time of interment. In walking along the streets I frequently noticed in little recesses, a coffin, surrounded with candles, decorated with flowers, with a crucifix and a chalice of holy water by the side of the bier. Those who pass these exhibitions bow the knee or bend the head, more, no doubt, in consequence of the consecrated water and crucifix, than out of respect to the deceased.

There is another spectacle of death, which the Parisians treat with as much indifference and insensibility as those which I have just mentioned. In the most populous part of the city, near the Pont Neuf, there is a building called the Morgue, for the purpose of receiving the dead bodies of those who have been murdered, or who have lost their lives by suicide, or by drowning in the Seine—These last are caught in nets, stretched across the river in different places. Each body is placed at full length on a slab of black marble, the clothes of the deceased being hung on a pin over the head. On one occasion, I saw seven of these horrible carcasses, one with the throat cut from ear to ear. Crowds of both sexes gazed at the same time, not only with the utmost indifference, but some with rude merriment on the terrible sight. The Morgue is open at all hours of the day, to passengers of every description, in order that the unknown dead may be recognised by their friends. Each corpse is exposed for three days, so that many of them are in a shocking state of decomposition.

I have seen many other sights to-day, but my thoughts are so entangled in the solemn subjects which I have just mentioned that I must throw down my pen.

Friday, July 25.—There is no single object on this side of the Atlantic, that I was more desirous of examining than the Garden of Plants; and I have been putting off my visit to that enchanting spot day after day, that I may enjoy it in company with my friend Dr. Gardner, who has not yet, to my knowledge, arrived in Paris. My curiosity, however, will not allow me to postpone my excursion any longer. The Garden of Plants is situated near the banks of the river, at one extremity of the city. As I entered the gates from Rue St. Victor, a broad gravel walk, bounded on each side with a double row of majestic trees, opened before me: the most profound stillness prevailed, and I seated myself on one of the benches, to collect my thoughts, and to arrange my plan of examination. The remoteness of this garden from the bustle and noise of the city, render it, in the early hours of the day especially, a delightful retreat for meditation and study. My solitude was interrupted by the appearance of one of the professors of botany, accompanied by a number of pupils: they entered an enclosure, where a vast number of plants from different parts of the earth, were growing in the open air, all systematically arranged, and labelled with their scientifick names. At a distance, I gazed with a degree of enthusiasm on the professor, giving his peripatetic instructions to his attentive disciples, and could almost fancy myself under the shade of academic bowers, or in the walks of the Lyceum, listening to the philosophy of ancient sages. The luxuriant shrubs and majestic trees—the multitude of flowering and odoriferous plants—the deep groves and retired paths—all reminded me of the island of Seged, described by Johnson, in which flourished "every flower that spreads its colours to the sun, and every shrub that sheds its fragrance on the air." The hot-houses are very extensive, and contain a rich collection of exotics; but they are constructed with less taste than any thing else about the garden. By a winding path I ascended a high artificial mound, on the summit of which there is a little pavilion, from which a fine prospect of the city may be enjoyed. About half way up this little mount there is a bust of Linnæus, and near it the cedar of Lebanon, planted by Jussieu.

From what I have said, you might suppose that the *Garden of Plants* is a very expressive and appropriate name for this noble in-

stitution; but it really affords no just idea of the nature and objects of this magnificent establishment. Besides the botanick garden, of which I can have given you but a very faint notion, there is an extensive menagerie, containing a vast number of wild and tame animals; an immense and valuable museum of preparations in natural history and anatomy, and numerous halls appropriated to scientifick libraries and lectures.

In the menagerie, the ferocious animals are confined in a range of airy dens, very neatly constructed. I noticed in them several bears, brought from America by Lafayette. The lions, tigers, wolves, panthers, jackals, and hyenas, were all "in good order and well conditioned," and frequently howled, much to the amusement and alarm of the visiters. Near the dens there is a large building, called the Rotunda, which is divided into a number of compartments, each with a separate court-yard before its entrance. This edifice is constantly warmed with stoves. Here I saw two fine elephants, four or five dromedaries, a male and female bison, two beautiful zebras, and a number of other animals from warm climates. That which interested me most was a magnificent cameleopard or giraffe: from his prodigious height, he is enabled to feed almost exclusively on the upper branches and leaves of trees: his tongue, which is nearly a foot and a half long, possesses almost all the powers of the elephant's proboscis; he grasps large objects with it, and can taper the tip to so small a point, as to enter a very minute hole: he was exceedingly gentle and mild in his manners, and moved constantly about, in quite graceful attitudes. Not far from the Rotunda, there is a large aviary, very tastefully arranged. It is said to contain all the birds known in Europe. The magnificent pheasants of China, and the vast variety of parrots and parroquettes, were peculiarly interesting: the vulture, the condor, and several other large birds of prey, are also in the collection. The animals which graze, are arranged, according to their species, in a great number of enclosures, in various parts of the garden. Where it could be accomplished, the trees, shrubs and vegetables, of the countries from which the animals were brought, flourish within the enclosures. The little edifices, for the use of the animals, are as much adapted as possible, in their construction, to the instincts of each species, and they all display a degree of taste and ingenuity truly surprising. Nothing can exceed the picturesque beauty of this scene. Here numerous varieties of sheep were quietly grazing on a bank—there the antelope bounded over the lawn—and there the goat clambered playfully up an artificial steep.

In such a place as this, where, I had almost said, one-half of the whole animal and vegetable world is collected together, the hours glided swiftly along. When I entered the garden, I determined to examine every thing in detail, but I soon found that this would be utterly impracticable, even in many busy visits. It was now late in the afternoon, and I had not yet seen one of the superb cabinets, in which the various preparations of natural objects were deposited. I therefore found that a day or two more would be necessary, to give me some faint idea of their invaluable contents.

The Baron F. Cuvier, so deservedly celebrated for his profound works on natural history, is the principal director of the Garden of Plants, and he resides in a fine mansion, in the midst of these elysian scenes. I had letters to him from my scientifick friends in London, and he treated me with more civility and kindness than any other French gentleman in Paris. I ex-

pect to pass to-morrow evening at his house, in company with a party of savans, who usually meet there once a week for conversation.

This evening I went to the opera house, dignified here with the name of the Royal Academy of Musick. The vast interior is finely illuminated, well arranged, and splendidly decorated. As to the vocal and instrumental musick, it was far too refined for my homely taste. I was exceedingly amused with an automaton kind of figure, called I think the prompter, or leader of the orchestra: he had a kind of wand in his hand, by the motions of which he seemed to direct the whole machinery of the affair: he was not a moment quiet—he twitched about his head, snapped with his fingers, and beat time with his feet; his wriggling, starting, stamping, knocking and jerking, seemed all perfectly understood by his associates. I never saw any thing, in the shape of a human being, so perfectly ridiculous as this chief professor of the Royal Academy of Musick. As to the dancing, it seemed to me any thing but a graceful or easy and natural movement of the body: that which seemed to please the spectators most, was, when the dancers stood upon the points of their toes, with one leg stretched out, spinning round like a top, and then stopping all of a sudden: another popular gratification was, to see them pop up and down in a straight line, like a pea on a pipe stem. These, and a thousand other monkey tricks, have ranked the operation of dancing in Paris among the fine arts. Such buffoonery, to say the least of it, admits of no excuse, even in men, but in women it is shocking and disgraceful in the extreme. The present opera house was built in a few months. After the assassination of the Duke of Berri in the Rue Richelieu, as he was returning home from the old opera house in that street, the Parisians resolved, nem. con. that they would never be pleased again in that establishment: it was therefore abandoned. As the case was exceedingly urgent, they erected the present edifice with all possible despatch. Military guards, on foot and on horseback, are numerous about the opera house: they are also to be seen at every other theatre, or place of publick amusement.

The company at the opera is usually of the better sort. The old French fashionable gentleman is a singular being; he is a specimen of what painters would call superannuated still life. I have occasionally seen one, in other places of publick entertainment. He is dressed in the neatest manner, in powder and blue, and sitting like a statue, unmoved by any of the passing incidents: in the face he has a sallow look, with a kind of settled expression—if that can be expression, which indicates the absence both of pleasure and pain. The whole object in life of a fine French gentleman, seems to be, to move and talk with eclat; and when he ceases to do either, he has no heart to do any thing. A periodical writer on this character remarks—"Deprived of his vivacity, his thoughtlessness, his animal spirits, he becomes a piece of *costume*, a finely powdered wig, an embroidered coat, a pair of shoe buckles, a gold cane, or a snuff-box." I have been credibly informed, that one of these gentlemen has never missed going to the opera one night, for the last thirty years, except twice during the revolution.

Saturday, July 26.—I have passed the greater part of this day in company with an American physician, who has resided a number of years in this city. We first visited the Luxembourg—a palace, said not to be surpassed in magnificence by any in France. It was built more than two centuries ago, for Mary de Medicis, widow of Henry the Fourth. It is not for me to pro-

nounce on the architecture of this edifice, which has been so much praised; but its exterior did not strike me as either grand or beautiful, except the central pavilion in front, which is crowned by a rich, light, and elegant dome. In one of the wings of this palace is the Chamber of Peers: a magnificent staircase leads up to it, consisting of forty-eight steps, each stair being formed of a single white stone, twenty feet in length. While examining this splendid entrance, one of the peers passed into the *chamber:* the ceremonies by which he was greeted by the military gentlemen arranged on each side of the great staircase, was amusing. The *gallery* of the Luxembourg is filled with a collection of large pictures, by modern living French artists. Those who have no true taste in the fine arts, it is said, are more pleased with the paintings here, than with those at the Louvre. There is a gross display of half clothed human figures, in most of the scenes represented. I must say that many of the pictures struck me, as fine specimens of genius and skill. The garden of the Luxembourg is a delightful spot: the principal walks are shaded with luxuriant trees, and ornamented with a profusion of marble urns and statues. In front of the palace there is a fine artificial sheet of water, with two or three large white swans playing on its surface; and beyond this, a broad avenue leads to the National Observatory. We did not examine the philosophical instruments here, which are said to be of the most approved construction. Near this place Marshal Ney was shot.

From the Luxembourg we went to the *School of Mines*, which I was desirous of just seeing, as three of my friends in Philadelphia were here instructed in the art of chemical analysis, and in all the processes connected with metallurgy and the working of mines. The cabinets of minerals I found interesting and extensive. Not more than twenty pupils are admitted at one time.

We next visited the Royal Institution for instructing the Deaf and Dumb. The classes were dismissed just as we entered the building. Many of the children were at play in a large court-yard, and they seemed to me much more turbulent and mischievous, than they are at our *superior* institution at home. It was gratifying to think, that here the Abbé de l'Epée, with whom this noble and Christian charity originated, delivered his instructions; and that here also, the no less benevolent and ingenious Sicard lived, and taught. Since his death, the school has very much declined.

After this we visited the School of Medicine. This is a grand, extensive, and convenient establishment. It is, no doubt, the first medical school in France, if not in Europe. I could enter into a great many details on this subject, but they would not prove very interesting to you. I had an opportunity of witnessing the examination of a candidate for his degree. There was a great deal of parade and formality about the affair. The professors wore silk gowns and square red velvet caps, and the candidate also had on a peculiar dress. They first examined his thesis, which was printed, each of the officers having a copy, and turning to the page from which the inquiries were made. As far as I heard the questions, they were fair, minute, and severe. The cabinet of anatomical preparations attached to this school, is remarkable for the variety, multiplicity, and beauty of its contents. The wax models I thought exceedingly fine. It is open to the publick generally, and I saw a number of the peasantry and lower class of society, gazing on the shocking deformities of the human frame which crowd this museum. The library of the School

of Medicine is extensive, and I believe exclusively devoted to subjects connected with the healing art.

We next went to the church and library of St. Genevieve. This church is sometimes called the Pantheon, on account of its portico being built in imitation of the Pantheon at Rome. It is, in my estimation, though not equal to St. Paul's, one of the most imposing pieces of architecture in Paris. Its magnificent and airy dome, nearly three hundred feet high, may be seen from almost any part of the city. The Pantheon, I believe, was repaired and nearly finished by Napoleon, who intended it as a kind of Westminster Abbey—a repository for the ashes of what are called *great men.* The vaults beneath are skilfully arranged for this purpose. The bodies of Voltaire and Rousseau were deposited here, but their tombs, or stone sarcophagi, have been removed from their original situation to some obscure corner. St. Genevieve is now used for publick worship. The interior of the dome is ornamented with rich paintings, representing a number of the French monarchs, and other dignitaries, worshipping the patron saint, who is seen descending on a cloud.

The library attached to the church, occupies the upper story of the ancient Abbey of St. Genevieve. It contains 112,000 printed volumes, and 2000 manuscripts. The vast room in which the books are arranged, is in the form of a cross. We saw here about fifty students, busily reading and transcribing. At one end of the room there is a large model of the city of Rome, which afforded me a better idea of that wonderful capital, than I had before entertained. On the staircase, against the wall, there is an immense drawing of the moon at her full, showing all the lakes, mountains and volcanoes, supposed to exist on her surface. The lower portions of the Abbey are occupied as a boarding-school for boys. I saw them at dinner: they made a tremendous clatter, with their plates and knives and forks.

According to a previous arrangement, I called upon D. B. Warden, Esq., who, till within a few years, had been a long time our consul at this capital; and we went together to Cuvier's soirée. Mr. W. is one of the most attentive, and substantially polite men in the world. Every American who calls upon him will cheerfully subscribe to this. His attentions are not the *vox et præterea nihil,* so common in France and elsewhere; but they are of that useful and practical kind, which every stranger wants. Mr. W. is a member of the Institute, and author of several valuable works. The party at Cuvier's differed from all other scientifick parties I ever attended, either at home or in England, inasmuch as ladies were present. I saw a number of distinguished individuals, but want of conversational familiarity with their language prevented much intercourse. The Baron introduced me to his daughter, who speaks English with great fluency and *naiveté,* so that my evening passed delightfully. The party was closed with the usual supper.

Sunday, July 27.—Every day since my arrival here, I have received some act of kindness from B. Curtis, Esq., an American merchant, who has resided for some years at this place. To-day he accompanied me to the ancient church of the Oratoire, the largest of the four places of Protestant worship in this city. It is a sadly dirty, ugly, inconvenient place. The seats are straw-bottomed chairs, very illy arranged. The morning service was in French. A young man in the clerk's desk read the chapter, and gave out a psalm, in a very careless and undevout manner. After this an elderly man

from the south of France, gave us one of the most fervent prayers, and one of the most impassioned sermons, I ever listened to. The peculiar train of argument and style of declamation of the preacher, forcibly reminded me of what I suppose must have constituted the eloquence of Massillon.

In the lower part of what appears to have once been a tower to the Oratoire, a small chapel has been erected, by the enterprise of a few American and English dissenters. Here the Rev. Mark Wilks preaches in English, at two o'clock P. M., to a congregation of rarely more than one hundred. Mr. Wilks is, I think, an able and persuasive speaker. The psalm, which was from Dr. Watts, was set by one of the ladies, and as the notes of old hundred, from about thirty voices, mingled with the sounds of the six hundred thousand inhabitants of this unchristian metropolis, I felt a peculiar emotion—and remembered that even the cities of the plain would have been saved from destruction, if but ten righteous persons could have been found in them. Not many years since, the Abbé Barruel estimated that out of a population of 600,000 souls, which he supposed Paris to contain, not more than 40,000 were in the habit of attending any church; and of that number he supposed about 20,000 to be actuated by a spirit of piety. Since the establishment of Bible societies, and a more liberal system of religious toleration, the ratio in favour of religion has no doubt increased. My inquiries on this interesting subject were frequent and minute. Mr. Monod, editor of the *Archives du Christianisme*, and son of one of the four pastors who officiate at the Oratoire, is fully of opinion that the general indifference to religion which has so long prevailed, is yielding to a spirit of inquiry. Parents of all ranks are desirous of having their children educated at Sunday schools, which are becoming popular. In his school, which inculcates the doctrines of the reformation, and which is quite a large one, many children of Catholick parents constantly attend. He is now translating Scott's family Bible into the French: the first number is published, and a large part of the edition has already been sold in Paris alone. I was also glad to learn from Mr. Servier, a Protestant bookseller and publisher, that there was a great and an increasing demand for religious tracts, and other small works on practical piety. Mr. Monod has treated me with much kindness. The other evening I noticed in his library, a copy of your Christian Advocate, as far as published, in very handsome binding: it was this circumstance indeed which led me to notice the work: he tells me, that he reads your monthly numbers, regularly, with great interest.

(To be continued.)

ORIGINAL LETTER OF REV. W. ROMAINE TO MR. JOHN THORNTON.

We have been much impressed with the following original letter, which we extract from the Christian Observer of April last. It appears that Mr. Thornton had written a letter of reproof to Mr. Romaine, for some cause which is not mentioned. The letter, however, found Mr. Romaine—as a real and eminent Christian, such as he was, will often be found—in a state of mind to receive the reproof, although he could not perceive why it was given—not only without resentment, but with deep humility and submission—sensible that if the reproof was given through mistake, as to its immediate object, a thousand reproofs were due, for sins and omissions known to him who received it, and perhaps to him only—Mr. Romaine was well

assured of the sincere friendship of Mr. Thornton.

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Hon. Sir,—I cannot see the motive for your reproof; but whatever it was, I fall under it, and stand corrected. I have not a word to say for myself before God or man. I cry, Peccavi. My mouth was never more stopped about self-defence, than at present. Although I am persuaded of God's special love to my soul, and of the free forgiveness of sins, yet I feel it daily hard fighting against them,—now at the close of the battle, very, very hard; yea, so hard, that I am stripped of every great and high conceit of myself, and am forced every moment to renounce all self-confidence. There is not a man in the world more exercised with the body of sin, or more plagued with its continual opposition to God's most holy will. In these sore conflicts, there is not a sin that can be committed, but I find it in me; and, if God leave me to myself, may be committed by me. In this situation your reproof found me, acknowledging that salvation never did come, nor possibly can come, to one less deserving of it than I am.

Go on then, sir. Repeat your charges. Make one fault a thousand. Multiply that by thousands, by tens of thousands, yet still you are far short. I feel more than you can number. I have nothing in me, nothing done by me, nothing I can even think of, which is mine own, but what, God knoweth, I loath and abhor myself for. If ever I said or did any thing praise-worthy, it was the Lord's entirely. The will, the power, the success was his. He has all the honour. What was blame-worthy, it was altogether mine own. I take the shame of it to myself, and wish for more of that true humbling which he felt, who confessed, "I abhor myself, and repent in dust and ashes." Every thing that brings, and keeps a deep sense of this alive in my soul is profitable, because it is the means of keeping up communion with the Almighty Saviour. It affords a fresh conviction, that I have no failings pardoned but through his blood, nor subdued but through his grace. And I trust I am living to learn to magnify Him for both. In which if you will give me your prayers, it is the only favour I have to ask of you, and a great favour it is: the Lord incline your heart to do it fervently, in brotherly love, such as I feel towards you. O pray (and may the Lord bless you to pray) for

W. Romaine.

EXTRACT FROM SCOTT'S CONTINUATION OF MILNER'S CHURCH HISTORY.

We take leave to recommend to all theological students who peruse our Miscellany, and to all our young brethren in the ministry, a particular attention to the following extract.

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One thing with which we cannot fail to be struck, in these heroes of the reformation, is, the high character which most of them possessed for talent and learning. A great proportion of them had flattering prospects opening before them, on account of their celebrity of this kind—all which they willingly sacrificed, and "counted loss for Christ." But we see that their acquirements all told, with the most powerful effect, for the great work which God had excited them to undertake. They gave a weight to their character, and an authority to their decisions, which could not otherwise have been attained: they enabled them to bring the scriptures to light, to render them, by translation, accessible to the people, and to restore the true interpretation of them; to beat down their enemies in argument, and to refute them in their favourite appeal to antiquity;

in short, to recover the ancient faith of the church of Christ, uncorrupted by novelties and extravagances, whether their own or those of other teachers. Without their high literary attainments, humanly speaking, they could never have been qualified for the work which they performed. Let sound learning never be undervalued. Let it never be surmised, that it is not conducive to the service of God. The pride of learning, and the abuse of learning, are fatal evils; and without the possession of it, no doubt, the man of devoted piety, with merely the vernacular scriptures in his hand, may be even eminently useful; but there are higher and more extensive spheres of service which he is clearly not qualified to occupy. Learning, when employed not for ostentation, but for use; not to set up human wisdom in opposition to divine revelation, but humbly, patiently, and laboriously to trace out, to exhibit, to assert, and to defend the revealed truth of God, and to apply it to all the varied purposes for which it was made known; is of the highest value. And let every younger student remember, that he knows not to what scene of service he is destined: let it be his humble aim, depending upon and seeking the divine blessing, to become as well qualified as possible for that station, be it what it may, to which it shall please God to call him. And, in this view, let him duly consider the diligent study, the indefatigable labour, and the patient zeal of these great and good men—who, devoted to learning as they ever were, yet did not pursue it for its own sake, or lose themselves in a contemplative life, but denied themselves, and studied, and prayed without ceasing, in order that they might act with wisdom and success, to the glory of God, and the highest good of their fellow men. Therefore their memory is blessed. pp. 385, 386.

FOR THE CHRISTIAN ADVOCATE.

Was the Apostolick Decree, recorded Acts, xv. 28; 29, *intended to be of* temporary *or of* perpetual *obligation?*

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well."

The eating of blood was forbidden by one of the seven precepts delivered to the sons of Noah. The reason of the prohibition to them, and also, subsequently, to the Jews, was doubtless founded on the system of sacrificing. The blood was the *life* of the animal—and God had shown his willingness to accept the life of a sacrificed victim, instead of that of the transgressor: and the blood, or life of animals, was typical of the atoning blood of him who was "to put away sin by the sacrifice of himself." Hence the blood of animals, under the Mosaick dispensation, was appropriated to the purpose of atonement; and on this account an idea of sacredness was attached to it, which rendered it improper that it should be eaten, or applied to any common use.—Wherever, therefore, this system of sacrificing prevailed, there the prohibition to use blood, for any other than a religious purpose, was in force.

For the same reason, the Jews were forbidden to eat the fat of animals. In 3 ch. Levit. 17 v. "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither *fat* nor *blood.*" And again, 7 ch. 22 v. "Ye shall eat no manner of fat of ox, or of sheep, or of goat; for whosoever shall eat the fat of the beast of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people." Here, it will be observed, the ground of the

prohibition is explicitly stated to be, that the fat of the animal was offered in sacrifice; but *cessante ratione, cessat lex.* *Now*, when the system of sacrifices is entirely done away —now that the great sacrifice, which was the antitype, has been offered up "once for all," a reverence for the blood and the fat of animals is no longer necessary, and the injunction to pay that reverence by abstaining from the common use of these articles, can be no longer obligatory.

Why then, it may be asked, did the apostolick decree enjoin on the gentiles to abstain from blood, and from the other things mentioned in that decree?

We answer, these injunctions were rendered proper by the *then* prevailing habits and customs of the people, their dispositions, and their prejudices; and their general estimate of the importance of the outward observances of religion. It must be remembered that the old dispensation, with its ceremonies and observances, was not, so far as the Jews were concerned, abolished all at once. There was a gradual removal of the ancient ceremonial, and as gradual an introduction of the new dispensation. The end of the old and the beginning of the new blended, like the colours of the rainbow; just as the end of the patriarchal blended with the beginning of the Mosaick institution. When the Mosaick and the Christian dispensations might be thus said to mingle, the church required far different regulations for the conduct of its members, than are either necessary or proper since she has thrown off entirely the yoke of Jewish bondage, and when the age of types and shadows has completely passed away.

The divine wisdom has ever adopted those measures for the government of the church, which expediency and the exigency of the times demanded—subject always to this limitation, that things in themselves sinful, have never been commanded on any account, or under any circumstances. Yet things in themselves lawful, have often been prohibited on the ground of expedience. Upon this principle Paul acted, when he said "All things are lawful unto me, but all things are not expedient."

The Jewish converts, as we have remarked, did not at once and entirely abandon the ceremonial law. They relied, indeed, on the righteousness of Christ for salvation, and not on the law, as they had done before; yet they could not bring themselves to shake off all attachment to Jewish ceremonies. These ceremonies, and other customs inculcated by the law of Moses, were so highly esteemed by the Jewish Christians, that for a time they formed a complete barrier between them and the gentiles; so that all friendly and familiar intercourse with the gentiles was, by these laws and customs, utterly precluded:—Now this barrier was to be removed gradually. The strong prejudices of men are not to be obliterated in a moment —human nature, without a miracle, does not admit of this. But as Christ had come to break down this partition wall, and to do away, ultimately, all distinction between Jew and gentile, the apostles were directed, in the existing circumstances, to make a kind of compromise—to take a sort of middle ground —to free the gentiles entirely from the bloody rite of circumcision, and from all the most burdensome parts of the Jewish ritual; and yet to consult the Jewish prejudices, so far as to induce the gentiles to abstain from blood, and things strangled, and things offered in sacrifice to idols. These were the things against which the Jewish prejudices were the strongest—the eating of blood, as we have seen, was even punished with death: and at the same time, these were things from which the gentiles might abstain with the least inconvenience, and as we shall pre-

sently show, with advantage to themselves. Summarily, then, the restrictions laid on the gentiles were enjoined that the consciences of the Jewish converts, especially of the weaker brethren, might no longer be disturbed, or their feelings shocked, or their faith weakened, or their friendship and communion broken up, on account of this and other practices of the gentile converts, with whom a Christian profession, as well as a Christian feeling, had now made it a duty, in some degree, to associate. In order to prevent these evils, it seemed good, that is, *expedient*, to the Holy Ghost and to the apostles, to prohibit those practices; some of which, though not sinful in themselves, yet, *for the time-being*, it seemed necessary to prohibit, in order to accomplish the ends in view.

But indeed the prohibition to eat blood was calculated, not only to reconcile the Jewish with the gentile converts, but to prevent mistakes and mischief among the gentiles themselves. The eating of blood formed a part of the idolatrous worship of the gentiles; and the prohibition was necessary to prevent the heathen gentiles from supposing that those who had been converted were still in a degree idolaters, and had not ceased to worship an imaginary deity residing within them, whose food they supposed was blood, and whom, by eating it, they imagined they could appease —The continuance of the practice of eating blood would, it is plain, be likely to lead to this mistake, as well as to prove a stumbling block to their weaker brethren. And not only would it have had a bad effect upon the unconverted gentiles, but also upon the unconverted Jews; for if they saw that Christians thus disregarded the solemn injunction of God to Noah, and afterwards to the Israelites, it would tend to prejudice them against the gospel, and to render their conversion far less probable. This seems to be the very reason which the apostle James himself assigns, for the propriety of the decree; "for," says he, "Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." That is, the prejudices of the people against these heathenish practices are every day nourished, by the reading of the law; and it is expedient in some measure to yield to these prejudices, until they shall be done away, and the Christian dispensation fully brought in and established; therefore my sentence is, that we write unto them that they abstain from pollutions of idols, from blood, &c. Thus we see that every circumstance conspired to render the prohibition of eating blood, at that time, proper and necessary. And at this day, if a Christian missionary were to visit a heathen nation, where the eating of a particular food formed a part of their idolatrous worship, it would be expedient for him strictly to abstain from such food. But the prohibition to eat blood has manifestly no application to Christians of the present day. It ceased when the reason of it ceased.

But in this decree we also find a prohibition to eat things strangled. The reason of this was much the same as that already explained—They would necessarily eat the blood of the animal which, by strangling, became mixed with the flesh. Under the Mosaick law, however, if an animal died of itself, a stranger might eat it; and if a Jew ate it, the penalty was inconsiderable; he was to be reckoned unclean only till sundown. (See Deut. xiv. 21.)

The ground of the distinction here was this.—When the animal died of itself, its blood could not be appropriated to sacrifice; but in the other case, the person who killed the animal could have sacrificed it as easily as strangle it; and by doing the latter, he manifested a

want of reverence for blood—the great instrument of atonement.

But seeing that the ground of prohibition—namely, the eating of the blood mixed with the flesh, was the cause of the prohibition in regard to strangled animals, why, it may be asked, was it not forbidden in this decree to eat an animal that died of itself? There was as much blood in this animal as the other. The reason, we think, is clearly referable to the prejudice of the Jews—none other can be assigned. They were as much averse to eating things strangled, as to eating blood separated from the animal; but not so with regard to animals that died of themselves; and this being the case, expediency made it necessary only to prohibit the former.

In this decree meats offered to idols are likewise prohibited.—The reason of this is plain. It was to draw a line of demarkation between the converts from heathenism and the idolaters; and to remove what otherwise might be a stumbling block to the weak in faith. That there is no sin in eating meats, offered to idols, considered in itself, and independently of the influence of example, is settled by the apostle Paul—"If any of them," says he, speaking of the gentiles, "that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no questions for conscience sake. But if any man say unto you, this is offered in sacrifice unto idols (thus giving you to understand that he does not think it proper to eat it) eat not, for his sake that shewed it, and for conscience sake, for the earth is the Lord's and the fulness thereof." (See 1 Cor. x. 27, 28.) "An idol is nothing; and neither if we eat are we the better, nor if we eat not are we the worse." Upon the same ground we suppose the prohibition of blood to rest, and if so, it cannot be perpetual.

Fornication was in like manner prohibited in this decree; and as this is certainly a moral precept, and of perpetual obligation, it has been thought, and speciously argued, that the other prohibitions were designed to be perpetual. But when we recollect that fornication was considered by the gentiles as a very indifferent and unimportant matter; that it was intimately connected with many of their idolatrous feasts; and that some of their most distinguished philosophers were undecided as to the propriety of it—when we take these things into consideration, the reason of this special prohibition, although of an essentially moral nature, will plainly appear. Had it not been given, young converts and those weak in the faith, would have been very apt to be seduced into the practice of uncleanness, and thus have disgraced their profession and brought guilt on their own souls. Adultery is not specially prohibited in this decree, because their notions as to the unlawfulness of it, were more correct.

An argument, we know, to prove the perpetual obligation of this decree has been drawn from the expression "*necessary things*." But these being necessary *at that time*, by no means proves them to be perpetual. As to blood, things strangled, and meats offered to idols, the various circumstances we have mentioned rendered the prohibition of them *necessary* when the decree was issued; but as those circumstances do not now exist, the prohibition has ceased with them.—So far as there was *necessity* in the case, the prohibition was very much like that which we now voluntarily impose upon ourselves in abstaining from spirituous liquors. It is because the practice is accompanied by, and leads to, numerous and most serious evils; and we believe that it is really *necessary* for the correction of this evil, that all Christians should wholly abstain. But when the evil shall cease to exist, and there be

no probability of its return, then—if such a time ever arrives—the *necessity* for entire abstinence will no longer exist; and we shall be under no obligation to abstain, except that which arises from a regard to health, convenience, or expense. It was just so with the gentile Christians. So long as it was necessary to abstain from eating blood and things strangled, &c. in order to keep up a friendly and brotherly intercourse between the Jewish and gentile converts, and to prevent the evils we have mentioned, so long were they bound to abstain; but no longer.

As to fornication, it was not the apostolick decree that made it unlawful; else it would be necessary to admit that it was lawful before, which was not the case. That prohibition, therefore, cannot be put upon a level with the others. To abstain from it is a moral law contained in the decalogue; whereas the others were merely ceremonial. That these prohibitions were imposed by the Holy Ghost, is no evidence that they were intended to be perpetual; for the whole ceremonial law was of divine appointment, and yet it has passed away. The argument derived from cruelty to animals, in support of the perpetual obligation of this decree, is too weak to deserve a particular notice.

Upon the whole, therefore, it appears that as the reasons of the prohibition do not now exist, the prohibition itself has ceased. At what particular time it ceased, it is of no importance to inquire—It is sufficient, that the circumstances which rendered it *necessary*, when it was imposed, do not *now* exist.

But still, "Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth; for he that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks." Where there is even a serious doubt, we admit that it is better to abstain than to violate the doubting conscience.

G.

Review.

We fill this department of our Miscellany for the present month with the following article, taken from the Eclectic Review for May last. The character of Dr. Waugh is one which every clergyman, and especially our younger brethren, may contemplate with advantage. We have also been greatly pleased, both with the remarks of the Reviewers, and the extracts which they give from the work reviewed—and we recommend both to the serious consideration of our readers.

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A MEMOIR OF THE REV. ALEXANDER WAUGH, D. D. *With Selections from his Epistolary Correspondence, Pulpit Recollections, &c. By the Rev. James Hay, M. A., and the Rev. Henry Belfrage, D.D. 8vo. pp.* xii. 586. *Portrait. Price* 14*s. London,* 1830.

To all persons who had any knowledge of Dr. Waugh, this will be a most gratifying and valuable memorial. Few individuals have enjoyed a larger share of the affectionate regard and veneration of their contemporaries, of all religious parties. For this, he was indebted, not to the extent or brilliancy of his attainments,—for there is nothing in genius or learning to conciliate the homage of the affections;—not to the attributes of moral greatness or the severer virtues,—for, in the age and circle in which he lived

and which he adorned, he was happily associated with his brethren and equals in zeal, piety, and benevolence. But there was a kindliness of heart and manner about Dr. Waugh, a glow of feeling, a radiation of benignity, if we may so express it, that, in combination with his majestick aspect and equable consistency of character, strongly impressed and attached all who had once been in his company. He was not only emphatically a good man, (a practical illustration of the distinction between δικαιος and αγαθος, in Rom. v. 7.) but there was so much of the grace of goodness about him, that young and old were alike pleased to listen to him, and even reproof came from his lips with the force of persuasion. To him might justly be accommodated the panegyrick, he "opened his mouth with wisdom, and on his tongue was the law of kindness."* His character is finely and accurately delineated in Mr. Pringle's beautiful tribute to his memory.

"——— He was one
Like him whose bosom Jesus leant upon.
* * * * * *
And they who loved him till his latest day,
Of many a noble, gentle trait can tell,
That as a man, friend, father, marked him well.
The frank simplicity; the cordial flow
Of kind affections; the enthusiast glow
That love of nature or his native land,
Would kindle in those eyes so bright and bland;
The unstudied eloquence that, from his tongue,
Fell like the fresh dews by the breezes flung
From fragrant woodlands; the benignant look,
That like a rainbow beamed through his rebuke,—
Rebuke more dreaded than a despot's frown,
For sorrow, more than anger, called it down;
The winning way, the kindliness of speech,
With which he wont the little ones to teach,
As round his chair like clustering doves they clung,—
For, like his Master, much he loved the young:—
These, and unnumbered traits like these, my verse
Could fondly dwell upon."

Alexander Waugh was born in the year 1754, at East Gordon, a small hamlet in Berwickshire. His parents belonged to the class of small farmers, old Scotia's strength and pride, who for centuries were the hereditary cultivators of the soil, the son succeeding to the father, with nearly as little variation as in the family of the proprietor. To the piety and affection of his parents, Dr. Waugh acknowledged that, under God, he owed every thing.

"To the habits of devotion, more particularly, which characterized his father's house, he frequently reverted with the most lively feelings of grateful delight. He was wont often to quote the striking expressions used by his father in family prayer, and in expounding the scriptures to his household,—including, on occasions of special solemnity, the hinds and cotters with their assembled families. He mentioned, that when his father happened to be from home, the family devotions were conducted by his mother,—as, at that time, indeed, was the practice generally observed by religious mistresses of families. Of the impressions made upon his young heart by these sacred services, and by other congenial scenes of domestick piety, Dr. Waugh would often talk to his own family, in after years, with tears in his eyes; and to the purifying and soul-ennobling influence of such scenes, not a little of the simplicity, tenderness, and moral elevation of his own character may be clearly traced. The most marked peculiarities of his habits of thought and feeling were evidently formed, at a very early age, under his father's hallowed roof, and in the pastoral seclusion of his native moorlands." pp. 14, 15.

We cannot refrain from adding the striking remarks cited by his Biographers, from the writings of Mr. Walker, of Edinburgh, in reference to the most effective means of perpetuating and *reviving* religion.

* Prov. xxxi. 26.

"'The publick state of religion in the world, *must entirely depend on the care bestowed on the cultivation of it in private families.* If the nursery be neglected, how is it possible that the plantation should prosper? Such as the families are, of which congregations, churches, and kingdoms are composed, such will be the flourishing or decayed state of religion in these larger communities; and consequently, it is as clear as noon-day, that the disregard shown to God in our households, is the fatal source of that amazing corruption of manners in the present age, which almost every one pretends to lament, but almost none sets himself in earnest to reform.'"

The extent to which religious education is taken out of the hands of parents, and their sense of responsibility almost destroyed, by the prevailing system of discharging the most sacred parental duties through the medium of professional teachers or hired proxies, is assuredly one of the most serious evils of the present day. That the schoolmaster is abroad, and the missionary too, what friend to his country and to mankind will not rejoice to know? But their province has been much misunderstood; their functions are not domestick; nor will their combined exertions be a succedaneum for God's most sacred ordinance of parental teaching. We seriously doubt whether the perilous delusion of Baptismal regeneration itself, be more pernicious in its effects, than those false notions of religious conversion and Divine influence, which would connect them exclusively with the instrumentality of publick teaching.

"Alexander, who was the youngest of his family, was devoted by his parents, while yet a child, to the Christian ministry." Of the "honourable parental ambition" which dictated this determination, we cannot express unqualified approbation. So far as it was connected with a pious wish that their son might prove "faithful," and of his own choice, and by the appointment of God, be "put into the ministry," one must respect and applaud their purpose. But it has too often occurred, that the issue has corresponded to the mixed motives which influenced the parental determination, and overruled the choice of the son. The Church has been crowded with ministers whose only qualification was their education, and whose religion was strictly and exclusively professional; but who, under a consciousness of deficiency of more essential requisites, have had to say, it was their father's act that made them ministers. Happily, in the present instance, the fond wish of the parents was efficiently seconded by the care bestowed on his religious training, and the event was auspicious both for himself and the Church at large. At the age of twelve years, as a preparatory step for the university, Alexander Waugh was removed from the school of his native parish to the neighbouring village of Earlstoun, the schoolmaster of which had obtained high celebrity as a teacher of Latin and Greek. This village, where he prosecuted his studies during "the important five years from twelve to seventeen," is situated in the very centre of a romantick tract of country, which has been termed the Arcadia of Scotland.

"The hill of Cowdenknowes famed in many a Dorick lay, overhangs the village on one side, whilst, on another, the ruins of the Rhymer's Tower, associated with so much that is interesting both in history and romance, are still to be seen on the 'pastoral haughs of Leader.' At a short distance, the Tweed, after receiving the subsidiary streams of Ettrick and Galawater, pursues its stately course through a rich and beautiful country, diversified by the picturesque hills of Eildon, and embellished by the monastick ruins of Melrose and Dryburgh. These, and a hundred other scenes of old renown, to be viewed from the Black Hill of Earlstoun or the neighbouring heights, could not fail to make a vivid impression on the heart and fancy of such a youth as Alexander Waugh; and doubtless contributed, in no ordinary degree, to foster the national enthusiasm which formed so remarkable a trait in his character, as well

as to awaken the slumbering powers of that rich poetical imagination which, in after life, so often astonished and delighted his auditors, both in his pulpit discourses, and on more familiar occasions." pp. 22, 3.

The following extract from Dr. Waugh's papers, will show the intense interest with which he recurred to the scenes and recollections of his early days.

"'I recollect the friendships of youth with reverence. They are the embraces of the heart of man, ere vice has polluted, or interest diverted its operations. In the church-yard of Earlstoun lies the friend of my youth. John Anderson was a young man of the gentlest manners and of unassumed piety. Often, when the publick service of the church was over, have we wandered among the broom of Cowdenknowes, and talked of the power of that Being by whose hands the foundations of the mountains we beheld, were laid, and by whose pencil the lovely scene around us was drawn, and by whose breath the flowers among our feet were perfumed. On our knees have we many a time in succession lifted up our hearts to him for knowledge, for pardon, for the formation of his image in the soul. We looked forward to the days of coming prosperity, and fondly hoped it might please God, that, hand in hand, we should pass through life to that world we were taught to love and aspire after. But Heaven thought otherwise, and, by a consumption, carried my friend to the grave in the bloom of life. I cannot, even at this distance of time, read his letters, but the recollection of the past overcomes my soul with weakness.

"'John Anderson had a sister:—if ever piety and mildness of soul, with most becoming softness, inhabited a female form, it was the form of that excellent young woman. Through solicitude about her brother, she caught his disorder. I hurried to Earlstoun the moment I heard of her danger: she made an effort to rise up to receive me. 'My brother, my brother, he whom you so loved, is gone. I heard the trampling of the horses' feet as his funeral passed by the door. I shall soon be with him. My God will supply all my wants out of his fulness in glory by Christ Jesus.' Her strength was spent;—in four days after, I held the cord which let her down into the grave. She was buried in the grave adjoining to her brother's, and but ten days after his interment. 'They were lovely in their lives, and in their deaths they were not divided.' They were the boast of the village. Their memory is still fragrant; reproach could not sully their fair character; I do not remember of an enemy they ever had. Farewell, my earliest friend! I will hold up your image to my heart, and trace on my own the sincerity, friendship, love, and goodness of yours.'" pp. 27—9.

At the age of sixteen, young Waugh joined the Secession congregation at Stitchell, under the pastoral care of the Rev. George Coventry. In the same year, he entered the University of Edinburgh; and in 1774, commenced his theological studies under the Rev. John Brown of Haddington. In 1777, he repaired to the University of Aberdeen, to attend, for a session, the lectures of Dr. Beattie, then the professor of moral philosophy, and of Dr. George Campbell, the divinity professor. In 1779, he was licensed by the presbytery of Edinburgh to preach; and about two months after, was appointed to supply, for ten weeks, the Secession congregation meeting in Wells-street, London, recently deprived, by death, of their pastor. The deep impression that his services produced, led to his subsequently receiving a call from that congregation; which he declined, and the Secession Synod discountenanced, as he had, in the interim, been appointed to the charge of a small congregation at Newtoun, in the parish of Melrose, Roxburghshire. But the call from London being twice renewed with great urgency, the Synod determined upon sanctioning his translation to the metropolitan charge; and he commenced his ministry as their pastor on the 16th of June, 1782. Here, for five-and-forty years, with only such interruptions as were occasioned by indisposition and intervals of relaxation, he continued the exemplary discharge of his pastoral engagements, lecturing and preaching three times every Lord's day, till near his death. We must transcribe from the present memoir, a few paragraphs characterizing his pulpit labours, and describing the

conscientious manner in which they were followed up by the personal visitation of his flock.

"On publick occasions his discourses were very brilliant and figurative; but in his ordinary ministrations he sought the good of all for edification, and laboured with unrivalled assiduity to promote Christian principles and Christian habits among a people to whom he had devoted the studies, the instructions, and prayers of a long and useful life. His mind was not peculiarly formed for close and long-continued reasoning. His was not so much the mental energy of Paul, delighting itself with the weapons of argument, as it was the benevolence of John, pouring out a full heart in all the meltings of Divine compassion. He disarmed by love. One felt ashamed not to love his Master and his theme. The beautiful, the tender, the sublime, came at his bidding, to illustrate or enforce his subject; while every eye and every heart throughout the audience bore witness to his powerful and impressive instructions."

"The following portrait of Dr. Waugh as a preacher, appeared several years ago in a religious periodical, and has been recognised by many of his readers as characteristic. 'Though he has nearly reached the term of man's life, age has not made his manly and athletic form to stoop, nor paralysed his energies, nor destroyed the vigour of his imagination, nor extinguished the fire of his eye. There is something venerable and commanding in his appearance: in the pulpit he is becomingly grave; in prayer he is devoutly solemn; and on publick occasions, especially at the dedication of a place of worship to the service of God, or of a young minister to the sacred office, he overwhelms the soul with a sense of the presence of that Divine Being, who 'in very deed will dwell with man upon earth,' and is the hearer and answerer of prayer. In preaching at home he varies exceedingly. Sometimes, his energies seem all dying, his voice fails, and his imagination makes no effort to take wing: at other times, he repays the *constant hearer* for these disappointments, by all that can charm his mind and touch his heart. His whole soul is inflamed with his subject; his imagination seems to regain all the vigour of its earliest years, yet chastened by the maturity of age. He makes the heart of the Christian glow with the hopes and promises of the gospel; searches the professor's bosom as if he would lay it open before the whole congregation; and causes the ears of the sinner to tingle, the joints of his loins to be loosed, and his knees to smite one against the other. He frequently employs the most beautiful imagery, and, attached strongly to his native land, he seizes figures from the cloud-capped mountains, or craggy cliffs, or foaming cataracts, or glassy lakes of Scotland. His divisions are numerous,—sometimes too numerous,—leaving little room for amplification. His topics are generally of a practical kind, but always grafted on evangelical truth. He uses notes, which seem to contain the heads, and, perhaps leading illustrations of his sermons; and he appears occasionally to enlarge on these extempore, when he throws out his most beautiful thoughts, now and then hampered in his haste for a word or words to express them. He handles figures with great taste and delicacy, when they occur in his texts and quotations; and the beauties of nature have evidently been objects of his frequent meditation. There is occasionally a recurrence of the same figures and modes of expression where he is often heard, but many of them will bear repetition.

"'Using notes and spectacles, he is much confined in action; but sometimes he throws aside his glasses, and breaks forth in tones and emotions of vehemence, especially near the end of his discourse. His accent very strongly marks his country, and to strangers, renders his language not always intelligible; but by hearing him a few times the difficulty ceases.'

"'For many years,' says another friend, 'he was a close student of the word of God, and of the most approved works on theology and general literature; seldom venturing to the pulpit till after the most mature preparation, having both written his discourses, and committed them carefully to memory. In process of time, however, he found it both unnecessary and impracticable to persevere in this rigid method of pulpit preparation. It was *unnecessary;* for his stores of information were rapidly accumulating, and his habits of communication were every day acquiring new facilities. It was *impracticable;* for the great cause of missions had roused his benevolent mind, and he felt he must study less, and act more. From that time forward, he never wrote out his sermons fully, but contented himself with a brief outline of the train of thought he intended to pursue, leaving the minute character of illustration to depend upon existing circumstances and feelings; and, above all, looking up for large supplies of that Divine Spirit who can suggest suitable thoughts to the minds of Christ's servants, and render these effectual to the edification of the church. We shall only add, that, in some of his extempore addresses, his first thoughts produced an effect upon the publick

mind which the most studied and accurate compositions might have failed to realize. Let all who would aim at Dr. Waugh's ultimate method of study, remember the process by which he arrived at it. Let them study as much, and as long as he did, and then their pulpit labours will neither be disgraced by meagre trains of thought, nor by a style of language mean and powerless.'

"'In the performance of the duty of ministerial visitation,' says one of his daughters, 'much of my dear father's time was consumed. For many months in the year, the evenings of two or three days in each week were devoted by him to the visiting of his people from house to house, between the hours of six and ten; after which he would return home with his bodily strength so entirely exhausted as frequently to alarm his family; but with a mind cheerful and happy, his whole heart glowing with gratitude to God for his great kindness in giving him strength to do his work, and in providing him so many comforts when it was completed.

"'On the first Tuesday of every month, from four till five o'clock in the afternoon, he met in the vestry the children of his congregation, from five to about fourteen years of age. He heard them all repeat their catechism, and the younger ones a hymn which he had given them to learn. To the older ones he gave a question from scripture history, to be answered in writing by the next meeting. He advised them to make their answers simple, and as much in scripture language as they could, that he might see they had sought in the Bible for their knowledge. This plan he found particularly beneficial, and often expressed his surprise and pleasure at the answers they brought him. His manner to them was most tender and kind; so that instead of seeking to escape from their lessons, they looked forward to the day of meeting him with great delight, and felt disappointed if any thing prevented his attendance. He was always particularly anxious to keep this monthly engagement with the children; insomuch that, when in health, no state of the weather, although he resided a mile and a half from the chapel, ever detained him from it,—nor indeed from the performance of any other ministerial service in his own chapel, whether he was at home during the day, or out upon other duties, or in social family parties. The last time he met them, he was unusually pleased; he himself went and opened the door, patted them each on the head as they passed, and told them to continue good children, and to be sure to read their Bible.

"'At six o'clock on the same evenings he met his session; and at seven the monthly prayer meeting was held.

"'Every Tuesday evening during the winter months, he met in the vestry, for two hours, the young unmarried men of his congregation. He read and explained to them the Confession of Faith, after which he conversed on general subjects, and advised them what books to read. In this part of my dear father's duty, he always felt great delight, and expressed much satisfaction at the respectful and most affectionate conduct of the young men to him. He would often say, when returning home: "Well, my dear, I should be happy to-night, for I have had a delightful evening with my good lads, who I am sure may be called the flower of London."

"'He was indefatigable in visiting the sick; and as his congregation was scattered through almost every part of London, this duty was most laborious. "His first inquiry on a Sabbath evening," says one of his daughters, "if he had not been preaching in his own chapel, was,—'Has any body been prayed for?' 'Yes, such a person.' 'I'll see him in the morning, poor good man,' he would reply. And no distance, so long as he was able to undergo fatigue, could detain him from this labour of love, which he was wont to perform with the wisdom, tenderness of affection, and sympathy that so eminently distinguished him.'" pp. 182—201.

Dr. Waugh was one of the earliest promoters and most zealous supporters of the London Missionary Society, instituted in the year 1795; and he always reflected with great pleasure on having been the framer of the resolution which imbodies 'the fundamental principle' of the Society, and which is preserved in his own hand-writing. It is as follows:

"As the union of God's people of various denominations, in carrying on this great work, is a most desirable object; so, to prevent, if possible, any cause of future dissention, it is declared to be a fundamental principle of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government, (about which there may be a difference of opinion among serious persons,) but the glorious gospel of the blessed God, to the heathen; and it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among

them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God.'" pp. 212, 213.

This is hardly the place or the occasion for us to offer any observations on the resolution itself, which we have transcribed only as it serves to illustrate the catholick spirit of this admirable man. The real import and proper construction of this fundamental principle, have been thought to admit of a somewhat different exposition. By the much respected Foreign Secretary to the Society, we are told, that 'it is intended to secure and guarantee the right of private judgment to all who belong to it both at home and abroad;' and that 'its object is to secure co-operation without compromise.' We cannot perceive in the resolution any thing of the nature of a guarantee. We view it as the sincere declaration of the pure intentions and catholick principles by which the founders of the society were actuated,—as the abjuration, on their part, of all party aims and sectarian feelings,—and as nothing more. At the time that it was drawn up, the subject of missionary enterprise was new; and, of course, very indistinct conceptions were formed of the scheme of operations. It was not then foreseen, that the practice of the society must of necessity be less indefinite and general than its declared principle; although, in fact, that very principle involves the assertion of the independent rights of Christian churches, and is therefore most truly *dissenting* in its character. But it is enough to know who was its framer, a staunch though most liberal Presbyterian, to feel assured, that no sinister purpose of sectarianism lurked under its catholick profession.

'Art thou, my brother,' said Dr. Waugh in his Missionary Sermon (May 1797), 'inclined to approve of that particular form of church order which is known by the name of Episcopal, or Independent, or Presbyterian? We invite thee to come and assist us with thy countenance, thy counsel, thy prayers, and a reasonable measure of thy substance, while we are employed in sending the word of life, the oracles of God, to the heathen, *and assuredly, all the episcopacy, all the independency, and all the presbyterianism that He hath put in them.*" pp. 216, 217.

The rise of this society, Dr. Waugh regarded as a new era in the history of the church; and from the commencement of the institution, he felt a warm interest in its success.

"Never were the energies of his mind or the affections of his heart so fully called into exercise, as when pleading the cause of the Missionary Society, or when labouring to extend its influence and to increase the number of its friends. He always spoke of himself as a debtor to this society for the high sphere of usefulness it opened to his exertions, for the many valuable friendships of great and good men to which it admitted him, and for the high respect in which he was held by the religious publick, which, with his characteristick modesty, he was ever ready to acknowledge was far above his desert. Prior to the rise of the Missionary Society, he was little known beyond the circle of his own religious connexions; and, like many other good men, might have lived and died without attracting publick notice for eminent usefulness, had he not come in contact with an object peculiarly calculated to excite to the utmost powers of exertion, the energies of a mind constituted like his." p. 214.

Greatly as Dr. Waugh might feel to be personally indebted to his connexion with the Missionary Society (for who could take an active part in such an institution, and not be infinitely the gainer by it?) the society was still more deeply indebted to him. By his prudence, gentleness, and conciliatory manners, he swayed or tempered the rude elements which mingled in the composition of harsher natures, allayed the risings of discord, and restored the harmony which had suffered from obstinacy or the ardour of debate. He was the generous friend of the missionary, and equally 'a friend to the progressive

improvement in the system of missionary education.' He 'loathed,' we are told, 'the very idea of sending forth ignorant men and novices to propagate the faith of Christ among the heathen.'

"He wished all the servants of the society to go forth under the high and sacred feeling, that they were the ministers of the Lord Jesus, patronized by their attached brethren and equals. 'Let not,' he would often say, 'the poor lads be cowed; for who ever knew a cowed man do any good in this world?' Of their personal, domestick, and ministerial equipment, he was most tenderly careful; and always deeply regretted that the funds of the society compelled the missionaries, generally, to leave their country with such a scanty supply of useful books. In all cases, he was a friend to liberal measures; and he had an indisputed right to be so, for the spirit of British benevolence had generously responded to his manly and eloquent appeals." pp. 300, 1.

The character of Dr. Waugh as a friend, a husband, and a father, was in strict harmony and keeping with these traits of his publick life; and to his eternal honour be it recorded, that, in his enlarged zeal and expansive philanthropy, he never merged his tender and watchful concern for the happiness and spiritual welfare of his own house. A most interesting sketch of his domestick character, drawn up by one of his daughters, beautifully illustrates this bright feature of his example. Of his death-bed, striking and instructive in a more than ordinary degree, we have also a very interesting account. Never was a better comment supplied, by the actual scene, on the well known lines:

'The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven.'

For the details, we must refer our readers to the volume before us, of which we deem it unnecessary to say a word of formal recommendation, after the specimens we have given of its contents. In the appendix will be found some highly characteristick "pulpit recollections," supplied from *memoranda* taken by different individuals: they are, of course, disjointed fragments, but full of pith, and point, and character. An excellent portrait is prefixed to the volume.

Literary and Philosophical Intelligence, etc.

Grace at Meals.—A posthumous paper of the late Baron de Stael to a French periodical work has just been published, in which he recommends to his Protestant countrymen the pious custom of praying for the blessing of God and returning him thanks at meals; a custom, he remarks, so prevalent in Great Britain and the United States, as not to be dispensed with even at publick and political dinners. We fear he could not have said much for the reverence with which it is usually performed—a mere parenthesis, stans pede in uno, chair in hand. He remarks that Britain and the United States, while they stand the highest of the nations for industry, liberal institutions, and the astonishing progress of modern civilization, are most distinguished also for "real, vital, energetick piety, in which the thought of a God and Saviour most blends itself with the actions of publick and private life."

Toleration.—The inhabitants of the Canton of Fribourg have given permission for the erection of a Protestant chapel in their capital. This is but reciprocal as the Catholics have chapels at Basle, Zurich, and Lausanne; but it is a novel instance of Catholick tolerance, and it is to be hoped will be imitated throughout Switzerland.

Manuscripts.—Professor Scholz, in his biblical travels in Europe and the East, has collated more than six hundred manuscripts unknown to Griesbach; and is preparing the result of his collations for publication.

Christianization.—So rapidly does civilization advance in the newly Christianized islands, that the inhabitants of Hua-

heine, one of the Society Islands, and Rorotagna, one of the Harvey group, have constructed under the superintendence of the missionaries, two vessels, chiefly of native materials, and capable of navigating the open seas. These vessels will enable the missionaries to visit the various islands, and hold intercourse with the native teachers.

Hot Air for Furnaces.—The blast furnaces at the Clyde Iron Works, are supplied with hot air, the saving caused by which is stated to be very great. The air is heated rather beyond the point of boiling water; but a higher temperature, it is thought, might be employed with advantage.

Platinum Thread.—Dr. Wollaston, it is observed in Dr. Lardner's Cyclopædia, obtained very fine wire for the object glass of his telescopes for observing the relative places of the stars, by inserting a platina wire in a cylinder of silver, wire-drawing the whole, and then melting the silver coating. Silver wire may be drawn to a three-hundredth of an inch diameter; so that if the platina wire was originally one-tenth of the thickness of the silver, it now becomes only a three-thousandth of an inch. Dr. Wollaston procured some only an eighteenth-thousandth, which did not intercept the smallest star. A piece of platinum, of the size of the tip of a man's finger, would stretch out across Europe. Yet what is this to the minuteness exhibited in some of the works of creation? Animalcules have been discovered, whose magnitude is such, that a million of them does not exceed the bulk of a grain of sand; and yet each of these creatures is composed of members as curiously organized as those of the largest species; they have life and spontaneous motion, and are endued with sense and instinct. These creatures have heart, arteries, veins, muscles, sinews, tendons, nerves, circulating fluids, and all the concomitant apparatus of a living organized body.

Fossil Elk.—Dr. Hibbert has endeavoured to prove that that remarkable animal, the fossil elk of Ireland, known only by its bones and horns, found among the fossilized bones of ancient extinct animals, actually existed in Europe as late as the sixteenth century. His argument is an account of an animal stated to be found in the recesses of the forests of Prussia, in a scarce work by Munster, printed in the year 1550, with a curious portrait of the animal, the horns of which certainly resemble those of the fossil elk; but whether they are identical, and whether Munster's plate may not be fabulous, or at least exaggerated, we leave to the inquiries of geological naturalists.

Spots in the Sun.—M. Arago is diligently registering observations upon spots in the sun, with a view to verify the truth of M. Herschell's hypothesis, that spots are the result of active incandescence; in proof of which it is urged, that the crops in England are uniformly more abundant when there are numerous spots upon the sun.

A memoir was lately read at the Academy of Sciences, recommending as the best and cheapest way of cleaning the black crust from old stone buildings, to wash them with weak diluted muriatick acid.

New Greek Testament.—The first volume in quarto, of the long announced, and by biblical scholars ardently expected, edition of the Greek Testament, with various readings, collected by the learned Dr. J. Martin Augustin Scholz, has just been published at Bonn, upon the Rhine. Ten years have elapsed since this great work was announced. In that interval, Professor Scholz has travelled over the greater part of Europe, Greece, and Palestine, and visited Egypt for the purpose of collating manuscripts. The first volume, besides copious and learned prolegomena, contains the Four Gospels, with various readings, amounting to *very many thousands*, collected by preceding editors or by himself, besides those which are to be found in the various ancient versions, and in the writings of the fathers of the Christian church, and the acts of the early ecclesiastical councils. The total number of manuscripts collated amounts to *six hundred and seventy-four*, including *Evangelisteria*, or Lessons extracted from the Four Gospels. Of these, not fewer than *three hundred and twenty-two* have for the first time been collated by Dr. Scholz, who also recollated some of those which had been examined for various readings by or for preceding editors. When this stupendous undertaking (which is advancing as rapidly at the press as its nature will permit) shall be completed, we propose to lay before our readers a more detailed account of its plan and execution. At present it may suffice to state, for their satisfaction, that the result of Professor Scholz's labours, so far as they have proceeded, only tends to furnish an additional and irrefragable proof (if further proof were wanting) of the integrity with which the New Testament has, by the Divine blessing, descended to our times.

Reliques.—Mr. Blanco White gives the following catalogue of the relicks which

form the most valuable possession of the clergy in the cathedral church at Seville:—A tooth of St. Christopher; an agate cup used at mass by Pope Clement, the immediate successor of St. Peter; an arm of St. Bartholomew; a head of one of the eleven hundred virgins; portions of the body of St. Peter, St. Lawrence, St. Blaise, St. Servandus, Germanus, and St. Florentius; the Alphonsine tables, containing three hundred relicks; a silver bust of St. Leander, with his bones; a thorn from our Saviour's crown; and a fragment of the true cross.

African Discoveries.—The missionaries of the Church Missionary Society in Egypt and Abyssinia have discovered, in the interior of Africa, a tribe, called the Magagine, which has never been visited by any European. They inhabit a place called Darbia, 300 miles south-west of Darfur. They have suffered greatly from the slave-traders of Darfur; their chief protection against whom is a natural fortification, a steep and lofty mountain, which if they can reach in time, they are safe from their pursuers. They do not materially suffer from want in that asylum, having good fountains and pasturage for their cattle. The siege of the mountain lasts sometimes for several months. The abodes of the people are usually pulled down by their enemies; but they do not think much of the trouble of building other houses of mud and stones in place of their former abodes. Nobody claims a property of soil, and every one cultivates as much ground as he pleases. The Magagine are a free people, and appreciate liberty as the greatest blessing. Slavery, therefore, is to them the greatest horror and abomination. Their liberty, however, is not without order and discipline. They have good and just laws, not many, according to which differences are adjusted. They have a headman, whom they obey: trifling quarrels are never referred to the judge, but are settled by the parties in single combat. They have an idea of a God, and believe that every person receives reward or punishment according to his merits, after this life. They have a notion of the existence of the devil. The history of the deluge is preserved in their traditions; but they believe that every living creature perished in that awful calamity, and that God created altogether new beings after the deluge. Good angels are considered as the guardians of good people. Their mode of worship appears to be simple, and is free from obscene practices; but they are still Pagans. They take great care of their children, and teach them early to obey and reverence their parents, and aged people. Their language is unknown. We heartily join in the prayer of the missionaries, that it would please God to enlighten this and all the other tribes of Africa, with the light of his blessed Gospel, and prosper the labours of his servants among them.

Gelatine Biscuits.—The French expedition against Algiers is provided with 200,000 of this new article, which have been prepared under the care of M. D'Arcet, the inventor. On disembarkation, every soldier is to receive ten of these biscuits, which are equal to five rations, and form a nutritive as well as a pleasant food. D'Arcet makes use of every part of the bullock in the manufacture of this article—the meat is converted into three kinds, *biscuits au boillou*, *biscuits a la febrine*, and *graisse*, well seasoned. The bones after they have been deprived of their nutritive matter, and reduced into a mere calcareous state, constitute the only residue. The provisioning of a whole army is, by this excellent method, placed beyond the hazards of war, and rendered more easy and less costly of transport, than any other portion of its composition, whether animate or inanimate.

Religious Intelligence.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

(*Continued from p.* 369.)

The committee appointed to count the votes for delegates to the several ecclesiastical bodies, holding correspondence with the Assembly, reported, and the following persons were declared duly elected, viz.

The Rev. William A. M'Dowell, D. D. the Rev. George C. Beckwith, and the Rev. Obadiah Jennings, to attend the General Association of Connecticut:

The Rev. William A. M'Dowell, D. D. and the Rev. George C. Beckwith, to attend the General Association of Massachusetts; and the Rev. Obadiah Jennings, to be the alternate to either of them who may fail:

The Rev. Ebenezer Dickey, D. D. to

attend the General Association of New Hampshire, and the General Convention of Vermont; and the Rev. John Kennedy to be his alternate:

The Rev. John W. Adams, to attend the General Conference of Maine; and the Rev. Dewy Whitney, to be his alternate:

The Rev. Archibald Alexander, D. D. and Mr. Samuel Bayard, Ruling Elder, to attend the General Synod of the Reformed Dutch Church; and the Rev. James Carnahan, D. D., and Mr. Obadiah Woodruff, Ruling Elder, to be their alternates:

The Rev. Ezra S. Ely, D. D., and the Rev. James M. Brown, to attend the Synod of the German Reformed church; and the Rev. Matthew L. Fullerton, and the Rev. Robert Cathcart, D. D. to be their alternates.

The Board of Missions informed the Assembly that there would be a publick meeting on Thursday evening next, in the First Presbyterian church, at which time parts of the report of said Board would be read, and addresses made in favour of the objects of the Board.

The sacrament of the Lord's supper was administered yesterday afternoon, at 5 o'clock, in the First Presbyterian church, to the Members of the General Assembly, and other ministers and members of churches, agreeably to the plan of the committee of arrangements.

The committee appointed by the General Assembly of 1829, to consider and report to the Assembly of 1830, on the manner in which ministers and licentiates are to be received into any of our Presbyteries from ecclesiastical bodies in the United States, which correspond with this General Assembly, made the following report, which was adopted, viz:

That in their judgment every licentiate coming by certificate to any Presbytery in connexion with the General Assembly from any portion of a corresponding ecclesiastical body, should be required to answer in the affirmative, the constitutional questions, directed by chapter XIV. of our form of government to be put to our own candidates, before they are licensed: and that in like manner every ordained minister of the gospel, coming from any church in correspondence with the General Assembly, by certificate of dismission and recommendation, should be required to answer affirmatively the first seven questions directed by chapter XV. of our form of government, to be put to one of our own licentiates when about to be ordained to the sacred office.

The course which is thus recommended by the committee, they believe has been generally practised by our Presbyteries; and the propriety of admitting strangers into our connexion on other terms than our own licentiates and ministers, is too obvious to require remark. It is the assent of licentiates and ministers to these questions which brings them under the watch and care of the Presbyteries which receive them, and without which they ought not to enjoy the privileges of preachers of the gospel in our ecclesiastical connexion.

The committee to whom was referred the communication from the General Synod of the Reformed Dutch church, made the following report, which was adopted, viz:

That they have carefully considered the subject referred to them, and have come to the conclusion, that this Assembly should concur in the resolution proposed by that Synod. The committee deem the resolution just, and proper in itself, and well calculated to preserve the harmony which at present happily exists between the two bodies.

They would, therefore, recommend that the article proposed to be added to the present articles of correspondence between the two churches, be adopted, in the words following, viz.

"That none of the inferior judicatories under the care of the corresponding churches, shall be at liberty to admit into their respective bodies, or under their care, any student or licentiate from their sister church, without a regular dismission from the ecclesiastical body, or Theological Seminary, to which he is considered as attached."

The committee to whom was referred, by the last General Assembly, the memorial of the West Lexington Presbytery, made the following report, which was adopted, viz:

That the said memorial sets forth the evils which in the opinion of the memorialists, threaten the church from the operation of numerous Theological Seminaries existing independently of the General Assembly, and adopting different systems of government, and different courses of study. To counteract these evils it proposes, that the General Assembly, should take all the Theological Seminaries throughout our bounds, under its immediate and absolute control, and prescribe a course of study which shall be uniform in them all.

These are the prominent points of the memorial under consideration. Your committee are ready to acknowledge, that there are evils of a very formidable character, which are likely to arise from the indefinite multiplication of Theological Seminaries, under the care of a single Synod or Presbytery. They fear, that the standard of Theological education, in the

Presbyterian church, will ultimately fall far below that maintained in some other christian denominations, and thus the respectability and usefulness of our clergy, be greatly impaired. They believe, also, that much good, that might have resulted from having a larger portion of our young men brought into personal acquaintance with each other, and educated upon the same plan, must now be lost; and that we must content ourselves with less of harmony of feeling, and unity of sentiment than might, under other circumstances, have been secured. Believing, however, that it is perfectly competent to every Presbytery or Synod, to adopt what plan they may think best, not inconsistent with the Constitution of the Church, for the education of their own young men; and finding that the Assembly has long sanctioned their so doing, your committee are of opinion that this subject is not within the rightful jurisdiction of the General Assembly; and that even if it were, it would under existing circumstances, be highly inexpedient to adopt the course proposed by the memorialists. They therefore beg to be discharged from the further consideration of the subject.

Thursday, May 27th, 9 o'clock A. M. The Assembly met and was constituted with prayer.

The minutes of the last session were read.

Yesterday was spent by the Assembly in religious exercises, agreeably to the plan reported by the committee of arrangements. At 10 o'clock, the Assembly convened in their usual place of meeting, and spent the time until 1 o'clock, in prayer, praise, reading the Scriptures, and exhortation. At 4 o'clock, P. M. the Assembly met in the First Presbyterian church, with the congregation assembled. The exercises were conducted in a manner similar to those of the morning. The day was one of great interest and solemnity.

The Board of Directors of the Union Theological Seminary, presented their annual report which was read, and ordered to be printed in the appendix to the minutes.

The committee on mileage reported, that the number of miles to Philadelphia, travelled by the commissioners, who wish to draw from the commissioners' fund is 37,109; that the commissioners' fund this year, as reported by the Treasurer, is $1,869.82, which affords *five* cents per mile.

The committee to whom was recommitted the report on Overture No. IX., made the following report, which was adopted, viz.

In answer to the questions propounded by the Presbyteries of Union and French Board, the Assembly would say, that though they do not recognise in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery; yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment, from any applicant, holding themselves amenable to the General Assembly for all their official acts.

The committee appointed to count the votes for Directors of the Theological Seminary at Princeton, reported: when it appeared that the following persons are duly elected Directors for three years, viz.

Ministers,—Ashbel Green, D. D.; John M'Dowell, D. D.; William Neill, D. D.; Ezra S. Ely, D. D.; Henry R. Weed; William D. Snodgrass; and Joshua T. Russell.

Elders,—Samuel Bayard; Samuel Boyd; and Benjamin Strong.

The judicial committee to whom was recommitted the appeal of the church of Bergen, made the following report which was adopted, viz.

They recommend that said appeal be dismissed, on the ground that the only paper which appears to be intended as an appeal, is without date or signature, or evidence that it was ever before the Synod of Genesee, or lodged with the moderator of said Synod.

The Stated Clerk reported that he had, agreeably to instructions of the last Assembly, distributed gratuitously among the more remote and destitute churches, a number of copies of the Constitution of the Presbyterian Church, equal to the amount of income from the publication of said Constitution.

The report containing the detail of this distribution, was directed to be put upon the files of the Assembly.

(*To be continued.*)

The Declaration and Memorial of the Presbyterian Church in the United States of America, respecting persecution on account of Religious Opinions, especially in Switzerland.

Whereas it has been represented to the General Assembly of the Presbyterian Church in the United States of North America, on the testimony of a well known and much respected clergyman, who was an eye witness, as well as on evidence arising from other sources,

that, in the cantons of Berne and Vaud, in Switzerland, a number of persons, who have, on conscientious principles, separated themselves from the church established by law, are exposed to many grievous hardships, and even to cruel persecution, without the allegation against them of any immoral conduct, or any violation of the merely civil laws of those cantons, but solely on the ground of their separation from the established church; and that thus the affecting spectacle has been exhibited to the world of protestants persecuting protestants, on account of differences in religious opinion:

And, whereas, the Presbyterian Church in the United States, and the Protestant Churches in Switzerland, have derived their religious doctrines from the Holy Scriptures, through the instrumentality of the same great reformers, of blessed memory, so that this General Assembly cannot but feel a most lively interest in all that concerns the honour and prosperity of their protestant brethren in Switzerland:

And, furthermore, because the Presbyterian Church in the United States, under the ordering of a benign and gracious providence, know by experience the inestimable value of perfect religious liberty, and are fully justified, while in the enjoyment of this blessing, in testifying to their brethren in other nations, and to the world, their full conviction, as well as the results of their experience on the subject;

Therefore, Resolved, 1. That this General Assembly do most firmly hold and maintain, that it is the undeniable right of all men to worship the Creator according to the dictates of their own conscience.

2. That they regard every attempt to restrain this right, not only as contrary to the spirit of the gospel, but ineffectual for the promotion of genuine piety, or the prevention of diversities in religious opinion.

3. That the history of this country does, in their view, decidedly prove, that true religion is most promoted, and the peace and welfare of society are best secured, by allowing perfect liberty of worship to all men.

4. That the General Assembly deeply sympathise with those protestants in the Swiss Cantons of Berne and Vaud, who are restrained in the right of worshipping their Creator according to their convictions of duty: and that this sympathy is the more lively, inasmuch as those who suffer restraint profess to adhere to the standards of doctrine and worship adopted by the great reformers.

5. That the General Assembly, in view of the great importance of the truths contained in the foregoing declaration, and wishing to commend them to the attentive consideration of their brethren in Switzerland, feel constrained to address to them the following Memorial.

To the Reverend, the Pastors of the established Churches of the Cantons of Berne and Vaud, in Switzerland, the General Assembly of the Presbyterian Church in the United States of North America, wish prosperity and peace in our common Lord.

Brethren,—The holy scriptures command that every man should look not on his own things only, but also on the things of others. In obedience to this command, and in the spirit of true Christian love, the Protestant churches did, in the time of the glorious reformation, often afford assistance and counsel one to the other: and when the adherents of the Pope of Rome endeavoured, by the exercise of civil and ecclesiastical power united, to suppress the truth, the noble and powerful Canton of Berne did frequently interpose to sustain the cause of religious liberty: and you, brethren, have become inheritors of the glory which your forefathers acquired by the display of exemplary Christian benevolence, and of admirable valour connected with fervent piety.

The General Assembly of the Presbyterian Church in the United States take the most lively interest in every thing which concerns their Protestant brethren throughout the world: and they do especially cherish a fraternal regard towards those who dwell in Switzerland; a country always associated in their minds with heroick achievements in the defence of freedom.—They have, therefore, with grief and surprise, heard that brethren, to whose charge nothing could be laid, except that they have conscientiously separated from the established church, are oppressed and persecuted by the authorities of the cantons of Berne and Vaud.

The General Assembly, while they maintain that the civil magistrate may and ought to punish all immoralities which violate the law and order of society, and that it is not only the right, but the duty of churches, to exercise *ecclesiastical* discipline, according to the rules prescribed by Jesus Christ, for preserving purity of doctrine, worship and morals, cannot but represent to the reverend pastors of Berne and Vaud, *that our Almighty Creator is the only lord of conscience; and that, in his holy word he has given no authority to any man, or body of men, to control its dictates in regard to his sacred worship.*

It is, moreover, believed to be both unjust and unwise to restrain men from offering their homage to the Sovereign of the

Universe, in that manner which they believe to be most acceptable to him—because,

1. That worship which is not rendered voluntarily, and according to the dictates of conscience, is not the true worship which the gospel requires, but base hypocrisy:

2. Because, the experience of all Christians, since the time when perfect religious liberty was established in these United States, proves that the peace and order of society, instead of being disturbed, are promoted and secured by allowing every one to worship his Creator in the way which appears to him most agreeable to the divine will. It is now well known that human authority cannot bind an enlightened conscience; and that men, who are quiet and peaceable, while they feel that they are free, become restless and often turbulent, when the attempt is made, unjustly to restrain them; and, therefore, while it is admitted that the members of every church ought to be subject to its whole ecclesiastical order, so long as they voluntarily remain in its communion, yet they ought to be permitted to withdraw from it peaceably, when such may be their choice.

And, 3. Because our experience also proves that entire liberty of conscience is not only compatible with the existence and safety of religion, but that true christianity operates with the greatest energy, and prevails in the greatest purity, where the church relies, under the grace of its Lord and Saviour, on nothing to sustain and advance its interests, but the power of truth and goodness, and the impartial exercise of its own spiritual discipline.

The General Assembly of the Presbyterian Church in the United States, would, therefore, earnestly and respectfully plead with the pastors of the churches in Berne and Vaud, to intercede in behalf of the conscientious separatists from their establishment—that they may be permitted to enjoy full liberty of conscience, and to worship their common Lord and Redeemer, according to their convictions of truth and duty, in view of the Holy Scriptures.

Signed by order of the General Assembly,

EZRA FISK, *Moderator.*

JOHN MCDOWELL, *Perm't Clerk.*

Done at Philadelphia, in the United States of North America, on the 2d day of June, A. D. 1830.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of July last, viz.

Of Henry Chester, Esq. a check on the Grafton Bank, (N. H.) on account of the Wheelock estate, for the Contingent Fund	$400 99
Of Rev. John W. Scott, a quarter's rent, for ditto	87 50
Of John Pintard, Esq. on account of the Boudinot Scholarship	959 87
Of Rev. Charles Hodge, from Rev. R. M. Laird, on account of his proportion of the principal of the Scholarship of the Class of 1823	40 00
Amount	$1488 36

View of Publick Affairs.

EUROPE.

The last advices from Britain are to the 27th of June, and from France to the 26th.

BRITAIN.—Parliament assembled on the 29th of May, and remained in session at the date of the last accounts. The king was still alive, but his death was looked for daily. His situation, and the consequences of his expected demise, were the topicks which almost wholly absorbed the thoughts and discourse of the nation. On the 30th of May, Mr. Brougham presented a petition to the House of Commons, praying for the abolition of capital punishments in all cases of forgery. It was very numerously signed, and that exclusively by those whom forgery most immediately affects. They urged that their interests would be greatly promoted by the repeal of this sanguinary law; inasmuch as the certainty of death, on a conviction of forgery, rendered it so difficult to obtain a conviction, that forgery was encouraged, instead of being prevented, by the existing fearful penalty. A bill was brought into Parliament in conformity with their petition, and although opposed by the ministry, was carried in

the Commons by a majority of 30. It will probably be negatived in the House of Lords. On the 28th of May, Mr. O'Connel brought forward his promised motion for a thorough reform of Parliament; and on the question for considering the motion, there were only 13 votes in the affirmative, and 319 in the negative. A more moderate motion on the same subject, by Lord Russell, was also negatived by a majority of 96—Mr. Hume had made a motion for withdrawing the British settlement at Sierra Leone. He afterwards changed his motion to one for a committee of inquiry, which was agreed to—The season, throughout Britain, had been one of the coldest ever known; yet in South Britain, the harvest was likely to be unusually abundant; and in Scotland it was expected there would be an average crop. Well executed forgeries of the Bank of England—five and ten pound notes—were in circulation. The late Sir Robert Peel was said to have died worth two millions and a half sterling—the duty on the probate of his will was £15,000!—A petition had been introduced into the House of Lords, by the Earl of Winchelsea, praying that Protestant soldiers in Catholick countries might not be required to attend at places of publick worship—the result was not known, but the petition was not favoured by the Duke of Wellington—Considerable jealousy had been manifested in the House of Commons, relative to the views of the United States with respect to the island of Cuba, and the province of Texas in Mexico—An humble address to his Majesty had been voted by the Commons, for the removal from office of Sir Joseph Barrington, judge of the Irish court of Admiralty, for malversation in office—Prince Leopold had made a formal resignation of his appointment as sovereign of Greece. The causes of this resignation are stated in detail, in a paper which he caused to be delivered to the plenipotentiaries of the allied powers. The amount of the whole is, that the allied powers had made such arrangements with the Turks—resigning to them a portion of territory most important to Greece, and the inhabitants of which had been most zealous and efficient coadjutors in the late revolution—as the Grecian Senate, the people of the ceded territory, and the whole population of Greece indeed, would never submit to. The allies might indeed subject them to the Turks by force of arms, and impose upon them other degrading and offensive terms, but Leopold would never be the agent for the execution of such measures. He had hoped to go to Greece as her friend and benefactor; but he would never go in opposition to the wishes of the people he was to govern; and not especially to be the instrument of compelling them to accede to conditions which he himself considered as unjust and cruel. This paper, containing the refusal of Prince Leopold is very ably drawn up—perspicuous, manly, explicit, respectful and decisive. It will, we think, remain an imperishable monument of his virtuous principles and noble spirit. Yet some of the partisans of the British ministry, who are disappointed and mortified by his refusal, impute it to the base motive of holding himself in readiness to become a member of a regency in England, in the event of the death of the present sovereign, and his expected successor, the duke of Clarence. But when was malignity at a loss for some unworthy motive, to impute to those who perform praiseworthy deeds? Various candidates are now in nomination by the *quid nuncs* for the vacant throne of Greece. We wish, and have some faint hope, that the Greeks will finally be permitted to choose a chief magistrate for themselves.

France.—There are two subjects of absorbing interest, which almost exclusively occupy the attention of the politicians of France, and indeed of the country at large—the expedition against Algiers, and the election of new members to compose the Chamber of Deputies, in consequence of the dissolution of the late Chamber by the King. The Algerine expedition is likely to be successful. The French troops, at the last accounts, had effected a landing on the west side of the peninsula, called Sidi Feruch, nine or ten miles to the westward of the city of Algiers—A bay, to which the Spaniards have given the name of Torre Chica, is formed by the peninsula and the main land. Here good anchorage was found for the whole fleet, and a shore favourable, in all respects, to the debarkation of the troops; and in this bay the entire fleet, after having sailed by and in sight of the city, was collected and anchored in the evening of the 13th of June. On the peninsula, the Algerines had a tower, called Turetta Chica, or the Little Tower, which they abandoned when the French fleet came into the bay. An Algerine camp was formed about a league from the shore, and several batteries and groups of Arab horsemen were seen in front—the Arabs, who had advanced beyond the batteries, were dispersed by some discharges of cannon from a steam vessel, on the evening of the 13th. On the morning of the 14th the landing of three divisions of the French troops was effected—The first division under general Berthezene, with eight cannon, reached the shore at 5 o'clock. "The enemy soon after began their fire,"—says general Bourmont, in his official despatch—"and continued it, although battered in front by our field artillery, and suffering a cross fire from the king's ship

east of the peninsula. General Berthezene received orders to turn their position by the left, and the movement produced the expected result. The batteries were abandoned. Thirteen sixteen pounders and two mortars fell into our hands, the divisions Louerdo and D'Escar followed the movements of the first; and at 11 o'clock the fighting had ceased, and the enemy were flying in all directions. Our soldiers exhibited the utmost coolness. We lost twenty men, but not an officer.

"The country in front of the peninsula, is a little undulating, covered almost every where with high bushes. The peninsula is a calcareous rock. General Valaze has drawn a small entrenchment there, which has been begun."

We shall add a part of the official despatch of Vice Admiral Duperre, commandant in chief of the French fleet—"At half past 4 o'clock, A. M. of the 14th, the first division landed, with 8 guns, under the enemy's fire, which did little effect, one sailor being wounded, and Lieutenant Dupont, of the navy, having a severe contusion from a spent ball. The sloops of war, east of Torre Chica fired with good effect; and two sailors, leaping on shore, planted the king's standard on the tower fort. The second division, and the field artillery, were landed at 6, and the General in Chief half an hour after. At the head of his troops, he immediately performed a movement to turn the enemy's batteries, which were taken, after repeated attacks against the masses of cavalry. The whole army was landed by about noon; and provisions, munitions, &c. have since been got on shore, and the greatest activity prevails in other arrangements."

A private letter received at Toulon says—"The army have found water in abundance. The enemy must have fled very rapidly, for they did not burn the standing grain. All accounts agree that the French loss did not exceed 20 or 30 killed. General Bourmont was covered with dust by a ball that fell at his feet, while on a little eminence between Torre Chica and a division of his army. When the chosen companies in the flag ship, and the staff, were about to embark, and Count de Bourmont was preparing to follow, Admiral Duperre took his hand, and said—'I am yours for life and death; you may depend upon me!' They then embraced each other; and the troops witnessed the scene with acclamations."

Thus it appears that the French have, with very little loss, got footing; with their whole force, in the territory of Algiers, and within ten miles of the city. Their plan and expectation is, to attack the capital by land, with no other use of the fleet than to bombard the city in front, while the army assails it in the rear—The issue is not known, although something decisive must have taken place more than a month since —Two French brigs of war, before the landing, were blown on shore, and their crews were captured by the Bedouin Arabs. There was a report that they were all decapitated by the order of the Dey. It appears, however, that the Dey did all in his power to preserve the lives of the French sailors, but that more than 20 were decapitated before he could interfere—140 were prisoners in Algiers.

A letter from Mahon, of the 14th May, states that an American frigate had just arrived there, from Algiers, with the families of the American, Spanish, and Danish Consuls on board. The Dey had detained the Consuls themselves.

There is no doubt that the king of France and his ministers hope to avail themselves of the brilliant success of the Algerine expedition, to influence the election of deputies, and to secure a choice of members who will be subservient to the crown. Other measures of a very extraordinary kind, and such as in England, or this country, would certainly operate to defeat their own purpose, have been adopted by the court, to produce the desired result. Not only has the archbishop of Avignon published what he calls an "electoral message," openly and earnestly exhorting the electors to vote for the royal candidates, but the king himself has issued a proclamation to the same effect. But the liberals, on their part, are also on the alert, and are confident of success. We hope they will be successful; and believe that their being so will, ultimately, be advantageous to the king, as well as to the people. It may prevent another revolution. The tendency of the court measures is to arbitrary power; and this the French will not now endure. If the king is seasonably controlled, in a constitutional way, he may acquiesce, and give over attempts which, if pursued, may be fatal to himself, and calamitous to the whole nation.

SPAIN.—It appears that Spanish troops are assembling towards the French frontiers; and that 14,000 men are already at Burgos, Miranda del Ebro, and their environs. The object of this movement is reported to be, the destruction of the privileges enjoyed by the Basque provinces—The destruction of privileges is always a favourite object with the beloved Ferdinand. Yet it is said, that on a representation from the merchants of Cadiz, that doubts had arisen whether the important article of tobacco might be imported into that place free of duty, he had assured them that the franchise granted them extended to this article, as well as to others.

PORTUGAL.—It appears that Don Miguel has lately spent his time chiefly in hunting, and in attending bull-fights—exercising still, as occasion offers, the most abominable and disgusting cruelties toward individuals, known or suspected to have been opposed to his usurpation.

SICILY.—On the 14th, 15th, and 16th of May, there were simultaneous eruptions from Mount Ætna and Volcano Island, and the most violent hurricane that had been experienced for twenty years. The fire, smoke, cinders and ashes, which poured forth from their craters, afforded the most sublime and magnificent spectacle. Most of the inhabitants left the city of Palermo, under the apprehension that it might be swallowed up by an earthquake. A number of large buildings were blown down, and the forest trees and vineyards materially damaged.

GREECE.—It is asserted in the Paris Constitutionnel, that hostilities have recommenced between the Greeks and Turks, in the Isle of Syra, with more obstinacy than ever: that the two parties do not give any quarter to each other; and that the Greeks are daily exposed to fresh vexations. Arta and Prevesa have for some time past experienced much disturbance and extortions. The Albanians had recently sacked Janina, whilst the Governor kept himself shut up in his castle, where he was besieged. His adversaries at the same time arrested and carried into slavery all the Christians who dared to come out of their houses.

A French paper states that Scio is not included within the boundaries of Greece, as fixed by the London Protocol of Feb. 3. We learn from that island that the whole population are deeply distressed at the idea of falling again under the yoke of the Turks, and are extremely anxious to avoid it. The Sciots who fled to Greece have just addressed a proclamation to their countrymen, in which they call upon them to quit their country, now subject to the Ottoman power, and found a colony in the Isle of Negropont, where they would find a fertile soil, almost uninhabited. It is probable that the inhabitants of Scio will yield to this appeal.

TURKEY.—The following intelligence, dated Constantinople, 25th May, is extracted from the Augsburg Gazette:—"Yesterday the Sandscak-Scherif, (the sacred standard of the Prophet,) accompanied by the Sultan, was removed from Ramis-Tschiftlik to the Seraglio, with the usual ceremonies. Immediately after, the Sultan departed for Therapia, where he will reside during the summer. The Grand Vizier set out for Albania on the 17th instant, in order to put an end to the disturbances that have broken out there lately. On the 21st, Sarum Effendi, Halil Pacha's secretary, arrived here with the convention concluded at St. Petersburgh, concerning the payments to be made to Russia by the Porte. The American Commodore, and M. Offley, Consul from the United States at Smyrna, who are charged, in conjunction with M. Rhind, with the negotiation of a treaty of commerce and amity with the Porte, arrived here from Smyrna yesterday; the exchange of the ratification is to take place forthwith."

A Vienna article of May 10, states that the Messrs. Rothschild had concluded a contract with Turkey, to furnish, within the year, sufficient to discharge the demands of Russia—so that the troops of the latter may evacuate the territories of the former.

RUSSIA.—Letters from St. Petersburg, of the 12th inst., announce that the Turkish Ambassadors, Halil Pacha, and Valinian Nedjeh Effendi, had audiences of leave of the Emperor and Empress on the 9th inst., on which occasion the Emperor invested Halil Pacha with the order of the White Eagle, and presented to him the insignia enriched with diamonds.

The Emperor had held a grand Review, at which the Turkish diplomatick corps, and all the foreign ministers, were present. The effect was very imposing. It took place on the field of Mars at Petersburg. The troops amounted to 30,000.

The head quarters of the Russian army in Turkey are removed from Bourgas. The despatches of the Commander-in-Chief are dated from Erketsch, on the top of the Balkan. Count Diebitsch expected to arrive in a few days at Teraspol, and there perform quarantine.

ASIA.

A gentleman in Boston has received a letter from Canton, via Salem, stating that the English have acquiesced in *all* the demands made by the Chinese, and that the trade had consequently been resumed.

AFRICA.

It is stated in a London paper, that "the total number of slaves captured by the African squadron, from June, 1819, to January, 1827, embracing a period of seven years and a half, was 9327; whereas from June, 1827, to February, 1830, not more than two years and seven months, the period during which Commodore Collier has been on the station, the squadron under his command has captured the extraordinary number of 12,000, of which the Sybille and her tender alone have captured 6,218."

We learn with pleasure that another reinforcement of emigrants to the American colony of Liberia, is to be sent out in October next. Surely it is high time that this colony received governmental patronage; and till this is obtained, a private patronage more liberal than it has yet experienced.

AMERICA.

BUENOS AYRES.—A late arrival at New York from Buenos Ayres states, that there was a report in circulation at the time of sailing, that the existing differences between Buenos Ayres and some of the provinces in the interior, would be amicably adjusted. But the interruption of trade with the interior had still continued, and business was extremely dull.

CHILI.—Captain Coffin, of the ship Logan, arrived at New York from Talcahuano, (Chili,) states that the natives known as the Liberators, and Palacanas, were at war. They have each an army of 2000 men, and were within twenty miles of each other. —When the L. sailed there had been considerable skirmishing, but nothing decisive had taken place.

COLOMBIA.—General Sucre, whose brilliant military exploits in the service of his country, were second only to those of Bolivar, has perished by assassination. General Obando is implicated as a party to the shocking deed. We have seen the proclamation of the new president of the republick, JOAQUIN MOSQUERA. It is dated at Bogota, on the 13th of June last, and is sensible, judicious, and conciliatory; but we greatly fear that neither it, nor the new constitution it announces, will prove efficacious in restoring and preserving the peace of Colombia. We are sorry that Bolivar lingers on the borders of the republick. We have nothing new from Venezuela.

MEXICO.—We are utterly at a loss as to the real political state of Mexico. It would seem as if there was a government, and yet no government. It is said to be tranquil, and yet in some parts of its extended territories there seems to be an active civil war. When it is likely to enjoy stable peace and real freedom, seems placed beyond human foresight, or reasonable conjecture.

GUATIMALA.—The city of Guatimala and its environs, in the Republick of Central America, has been destroyed by an earthquake. For five days there was a succession of the most frightful tremblings, which still continued at the departure of the mail, shaking to their foundations, and prostrating to the earth, the principal edifices, and compelling the unfortunate inhabitants to flee to the publick squares, and into the country, where, to protect themselves from the weather, they had erected huts of palm-mats. The village of Amatitan, a place of recreation in the neighbourhood, had been entirely destroyed. The population of Guatimala is about 20,000 souls. It was founded in 1524 on the declivity of a mountain, at whose summit was a volcano. In 1751 it was overwhelmed by an earthquake, and by matter from the volcano. In 1755, having been partially rebuilt, it was again destroyed by an earthquake, and the greater part of the inhabitants buried in its ruins.—Its present site is about twenty-five miles south of the old town.

UNITED STATES.—Take our country at large, and probably there has never been a season since its settlement, in which the various products of the earth have been more abundant, and more promising, than in the present season, hitherto. Yet we do not recollect a summer in which particular portions of the United States have suffered so much by hail storms, tornados, floods and tempests. In some places, the desolation produced by some of these causes, has been lamentable in the extreme. In like manner, in no part of our country, up to the present time, have we heard of the occurrence of the pestilence, or of any other destructive epidemick. Yet the recent extreme heat of the weather—continuing for the unusual period of a fortnight, with scarcely any intermission—has occasioned a very unusual number of sudden deaths. Thus, in the natural world, we experience a remarkable mixture of good and evil in our lot. It is the very same also in the moral world. Institutions of benevolence and piety are unusually numerous, and their friends and supporters were never more active or liberal, and their success is encouraging. But, withal, licentiousness of principle and practice—profanity, infidelity, blasphemy, and vice of various kinds—were never, since the days of the French revolution, if even then, so bold, barefaced and insolent as they are at present. This is a remarkable and interesting state of our domestick concerns. It calls on all who believe in the efficacy of prayer, the reality of a divine providence, and of a divine influence to restrain the evil passions and to change the depraved hearts of sinful men, to be awake to their duty—to call mightily on God to spare his people, and to interpose and plead his own cause—and with prayer to use diligently and discreetly, all those means which have a natural tendency to produce the result for which they wish and pray.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

AUGUST 1, 1830.

BOARD OF MISSIONS.

We would remind our readers, that the present number completes the first volume of this work, and that the terms of the publication are, *fifty cents a year in advance.* A considerable number of our subscribers have not yet remitted the amount due, on account, as we suppose, of the inconvenience of forwarding so small a sum by mail. The first number of our second volume will be issued in September, when we shall expect to receive the amount due for the current year, together with the advance required for the next. The price of this work is so extremely low, that it cannot be sustained without *punctuality* on the part of our patrons; and yet, with our present number of subscribers, if all should be prompt in their payments, a considerable sum would be left, after defraying the expenses of the publication, to be appropriated to general Missionary purposes. The funds of the Board of Missions have not only been entirely exhausted, but, to enable them to meet their engagements, they have been obliged already to borrow money to the amount of *two thousand dollars.* In the mean time the number of their Missionaries has been rapidly increasing—since the last annual report was laid before the Assembly 40 new Missionaries have been appointed, and 14 commissions have been renewed, and in the course of the next three months, we have reason to believe, that a larger number of appointments will be solicited by men who have a heart for the Missionary work.

Subscribers to this work, Auxiliary Societies, and individual patrons of the Board, who have funds in possession, designed for their use, would confer a special favor on the Board, and greatly encourage them in their labours, if they would forward such funds without delay, to our Treasurer.

It is a fact, worthy of the serious attention of all friends of Domestic Missions, and encouraging, especially to those in the Southwest, who have long been importunate for Missionaries, that the Board of the General Assembly have now at command *more men than money!* Nearly 30 young men in the Theological Seminary at Princeton, have expressed a willingness to enter upon missionary labors early in the approaching autumn, and a number more from other quarters have offered their services to the Board. And now that their sympathies have been awakened, their resolutions formed, their services proffered, shall we tell them to stay at home, because the churches are unwilling to provide for their necessities! We dare not withhold from such men the commissions required, and the scanty appropriations which we are accustomed to make of $100 a year, to aid in their support. The prayers of the pious, and the cries of the needy impel us onward, and we now appeal to all who love the cause of Christ and Domestic Missions, for *pecuniary aid.*

PRESBYTERY OF ROCHESTER, N. Y.

The last stated meeting of this Presbytery was held at Scottsville, on the 29th of June. The Corresponding Secretary of the Board of Missions attended, and laid before them a detailed statement of the plan and operations of the Board, which was received with interest—and the Presbytery adopted, with great unanimity, the plan of Correspondence recommended to Presbyteries in the last annual report of the Board. The Corresponding Executive Committee for the current year, consist of the Rev. Joseph Penny, Chauncey Cook, Abner Benedict, and George G. Sill, and Messrs. H. B. Pierpont, and Enos Pomeroy.

After the meeting of this Presbytery, the Secretary visited a number of the most important towns in the Western part of the State, and formed large Auxiliaries to the Board, in the three Churches of Rochester, in Buffalo, Lockport, and Palmyra.—He collected $136.50, and received pledges from congregations and individuals, to the amount of 7, or $800 a year. A number of congregations were also visited by Mr. Wm. C. Anderson, agent of the Board. A more detailed account of the proceedings of the Rochester Presbytery, and other movements in the state of New York, in favor of the Board of Missions, may be expected in a future number of the Reporter.

NOTICE TO SUBSCRIBERS.

The second volume of this work will be commenced early in September, with some alterations in the plan, which, it is hoped, will render the Reporter more interesting and useful for monthly concerts.

If any persons wish this paper to be discontinued, they will give us notice before the 1st of September, otherwise they will be considered as subscribers to the second volume.

Agents are requested, without delay, to send in the names of new subscribers.

REPORTS OF MISSIONARIES.

Report from Rev. J. Eaton, Coniautee, Pa.

I have preached statedly in this congregation the one fourth of my time for one year, beginning the first of July 1829. The usual exercises have been two sermons on the Sabbath, attending the Sabbath school and a Bible class. The Sabbath school was continued through the winter, and was generally well attended; some of the classes recite the assemblies shorter catechism; the Bible class embraces all the Sunday school teachers, and most of the adults in the congregation; with this class I spend a considerable part of my time, and view it the most interesting, and perhaps the most beneficial part of my labours. We have used the Union questions in this class—some had been leaning to the christians, some to the methodists, and others have no fixed system—but I believe the congregation may be considered as well established in *Presbyterianism*, I mean, in the great truths of the Bible. None were received to the communion, one applied but his admission was delayed—another entertains a hope, but did not apply, and a third under anxious distress for her soul—three infants baptized—a temperance society was organized last spring, most of the male members of the congregation, with some others united with it—had to travel 18 miles over bad roads to the place of preaching.

I have visited and supplied the destitute families (about 45,) in Coniautee township, with Bibles, and left one or two Tracts in each house, found one family with neither Bible, Testament, Spelling book, newspaper, or a single word in print in the house, and had been living in a family capacity, 5 or 6 years.

MISSOURI.

Report of Mr. John Cowan, Cape Girardeau county.

Since my return I have preached 29 times, administered the Lord's Supper twice, baptized 9 children, the offspring of professors, *and the only kind of children that are admitted to the ordinance with us;* and I also visited 50 families. The preaching of the word (for our country,) is numerously attended, and with increasing seriousness. At our communion in the Apple-creek church, 16 were added—5 on examination, and 11 on certificate. One of the individuals admitted on examination, was a widow lady, bordering on 90 years of age. To the Brazeau church 6 were added—4 on certificate and 2 on examination. Our communion seasons were very interesting and I humbly hope profitable. It was truly gratifying to see the table of Jesus in the wilderness surrounded by a hundred disciples and 4 times that number of serious spectators; and in a part of the wilderness too, where, but a few years since, *the white man* was almost a stranger. On one occasion lately, I preached on the very spot occupied 8 years ago by the Shawnee Indians, as a dancing ground, and in a school-house, erected on this scene of heathen riot, a flourishing Sunday school

has been established. This leads me to remark that we have a Sunday School Union in Apple-creek congregation, connected with which are 4 schools. Three of these schools belong entirely to our congregation, and the 4th, is conducted in part, by members of our church. On last Sabbath, we had a public examination at the church. Our three schools were well represented. I examined the scholars two hours in the presence of a large and much interested audience, on the "Union Questions." This was something new, and from the interest manifested by the Assembly, will I think, be very salutary in its effects. In Brazeau congregation we have commenced two schools, and have sent for $15 worth of books. These schools I have no doubt will do well. At Cape Girardeau I organized another school about three weeks since. For this school a supply of books, amounting to about $20 was immediately sent for and obtained. At this latter place I have preached a few times, and intend to visit them once a month in future. In the seven schools mentioned we will have about $50 worth of books. Who can tell the amount of good that will result to the children and parents from the diffusion of so much moral and religious instruction? The *Union Questions* are producing the happiest results. They are exciting the children, young men and maidens, and the old men and matrons to "*Search the scriptures.*"

In addition to the preached word—Sunday schools—and Sunday school books—we have used and are still using other means. We have scattered about $20 worth of tracts through our region of country; and at the last meeting of our Tract Society we past a resolution to supply every family monthly with a tract, within our bounds. The monthly concert for prayer has been attended to in Apple-creek church on the two last occasions. I read the excellent letter of the General Assembly on the subject of the Concert to my people, the first monday in this month, it was listened to with interest. Our female prayer meeting is still attended to. In the temperance cause, I have done nothing more as yet than feel my way. It is a cause however which has my heart, and as soon as prudence will admit, I will attempt the formation of a Society. I brought a number of "*Beecher*" with me—at present I have them engaged in conversing with the people on the subject. Kittridge and others, also hold occasional conferences with the people on the subject.

We are about commencing new houses of worship in both congregations. These objects will make a heavy demand upon our scanty means. The people however have the *mind* and the houses will go up.

Illinois.

Report of Mr. Isaac Bennett, Carmi, White county.

The same plan of labour which was at first adopted and formerly described, I am still pursuing without any material variation, excepting only that I have introduced a system of catechetical instruction into several of these little churches; in a majority of which, the almost entire want of Confessions of Faith or Catechisms, rendered it impracticable, until some benevolent institutions of Pittsburg, in compliance with my solicitations generally presented me 100 copies of the W. A. S. catechism, with which I have been enabled to furnish the most of my bounds with a liberal supply. Encouraged by this kind and timely providence, and led by the necessity, which I saw for this mode of instruction in the fundamental doctrines of the gospel among a people, who had been most of their lives in a great measure destitute of its public ordinances, I have formed the plan of spending, in each of my monthly visits to these scattered churches, a portion of time either after sermons or in their intervals, with the young people in hearing them recite and in explaining the catechism. Having in several instances already put this plan into practice, I have found it to be a delightful employment, and one, which will, I doubt not, with the blessing of God, be profitable to this people; especially as it excites an interest among them, and sets them to studying and thinking during my absence.

In conversing from house to house, since my last returns, I have met with several more among the anxious who are beginning to indulge a hope in the vicarious righteousness and death of a divine Redeemer. I have seen several more, of whom I cannot but hope that they have been savingly enlightened by the Holy Spirit, though they seem afraid to indulge any hope themselves, because they have such humiliating views of their own unworthiness and of the dreadful depravity of their hearts, that it appears difficult to persuade them that there is a sufficiency for their salvation, even in all the infinite fulness and freeness of gospel grace,

flowing through the merits of a Saviour.

I have also found several others in one of the little churches, who had been awakened when brother S. labored here, or else long before, when in their native countries, and have ever since been labouring under a kind of lingering conviction, which now appears to be in some degree renewed, and mingled with a glimmering *comfortless* hope, with whom I have found it extremely difficult to deal. There yet remains a number of new cases of conviction, or of awakenings, and a number more who are labouring under some serious impressions, in the different parts of my *too* extensive bounds. Thus the Lord is still giving us *some* reason for gratitude, which I see abundant cause to mingle with grief that I have been no more faithful to a gracious Master, who condescends in any degree to own my poor labours.

I am still prosecuting the tract cause, in which no little encouragement and advice were rendered me by an agent of the A. T. S. who, passing this way, favoured me with a visit. We have now 6 societies organized, and made auxiliary to the Illinois and Missouri Branch, within my bounds; and 4 Sabbath schools now in operation; two of which seem to have received a new impulse from a supply of books which arrived here in May—the arrival of which rejoiced our hearts, because simultaneously with the arrival of the Sabbath school books to the amount of $13.50, 12,000 pages of Tracts, 100 Catechisms, together with, I think, about 300 Bibles and Testaments, which were ordered on by our county society, poured into Carmi.

In the month of May, which (containing five Sabbaths) afforded me a recess of one week from my circle of appointments, in compliance with a solicitation which long since came to me, I took a tour to the Hickapoo region; a frontier settlement on the Embarrass river, about 130 miles north of this place. This is a little band of Presbyterians, consisting of about 20 communicants with their families, who had emigrated from the South, and never since been visited by a Presbyterian preacher; but now wished to be organized into a church, with the hope of obtaining some supplies. A people more craving to hear the Gospel, I know not that I have ever seen. I remained with them three days—preached five times—organized them into a Tract Society—afforded them immediately a partial supply from the Tracts that I carried with me—and furnished them with a number of Catechisms; and then returned, promising to send them a preacher, who would organize them—which brother S. has engaged to do next month. The principal discouragements that I have met since my last, have been a decrease in our assemblies, and my inability to meet the appointments. The former arose from the shortness of the evenings, and from the multiplicity of business which the season brought upon the farmers in the day time. And the latter was occasioned, by the high water, which obstructed the way, (for we have but few bridges here) to a number of my appointments; and by my own bodily indisposition, which arose from the excessive heat and fatigue, and which much disqualified me for fulfilling these appointments, which I have since met. And I fear that my strength will utterly fail, amidst the heat and fatigue of this and the following month, unless I curtail my field, which I cannot do but with grief, until more labourers arrive. And, as I before hinted, the brethren of Carmi and Sharon, are making arrangements to locate a minister. But I cannot think it the duty of any preacher to settle in this field, until two more can be obtained, for such a measure would leave several infant churches entirely destitute. And to avoid this, I opened a correspondence with two young ministers in the east, whom I hope and pray that the Lord will incline to come here, and also open their way.

The following is the sum of my labour since the last report. Travelled 934 miles—preached 83 times—assisted brother S., at a communion season—attended the Monthly Concert 3 times—met different catechetical classes 6 times—made 42 family visits—formed 1 Sabbath school, and 3 Tract Societies.

Ohio.

An anecdote related by a Missionary in Ohio.

Not long since in a certain part of this country, while on my way to preaching, I stopped at the house of one of my Parishioners, and there came in a little girl, who lived in the neighborhood, and with whom the following conversation took place.

Will you tell me how old you are? I don't know rightly "said she," I believe I am going on twelve. Can you read? "A little in the spelling book." Can you tell me how many days there are in a week? "Six." Do you know

who made the world? the sun and moon and stars, and all things we see about us?—trees and fields; "No." Why my little girl think a minute, don't you know—don't you remember who it is, that made us, and made the world? "No I can't tell." Do you know, who the Saviour of sinners is? "No." Now let me ask, how much more of the principles of christianity, did this person know, than the unenlightened Chinese, or the untaught Hottentot? And if the word of revelation contains truth important to the welfare of all mankind, how urgent and pressing are the demands for diligence and activity, that such deplorable cases of heathenish ignorance, may be lessened. May the Lord bless the labors of your Missionaries, and speedily diffuse the knowledge of the truth throughout the world.

Pennsylvania.

Report of Mr. James Lewars, Berwick, Pennsylvania.

Since honored with a commission from the Board of Missions, to labour for the interests of the Redeemer's kingdom, in Berwick, Conyngham town and their vicinities, I have endeavored to pursue the course laid down in their instructions. This part of the country is one which should particularly recommend itself to the notice and guardianship of those to whom God has intrusted the interests of his cause on earth. Long neglect before my arrival here, had suffered the walls of Zion to be dilapidated, the people had become disused to church-going, and it required a loud and long continued blast of the Gospel trumpet, to awake them to a sense of the importance of religion and bring them statedly to worship in the sanctuary of the Lord. For such a task requiring so much effort, I am afraid I was not so well calculated as many of the heralds of the Cross would have been. Young—a foreigner, and therefore somewhat unacquainted with the manners and customs of the country, I had much to learn, before I could serve under the banner of the Cross, with that effect which men, older, more experienced men, who had acquired more knowledge of human nature, might have done. Yet looking for assistance and direction from above, I have ventured to make this the field of my first essay, and, though I fear with a feeble hand, to build up the long prostrate walls of our Zion in this place. I have had much to contend with. Sectarian jealousy frowned upon my exertions on the one hand, ignorance presented its dull unmoving point on the other; and vice unfurled its banner between. Notwithstanding these obstructions, and discouragements, I imagine that I see order arising out of chaos here. The people appear to manifest a greater desire to hear the Gospel than formerly, and I begin to hope that their hearts are getting more softened to receive the impress of piety.

There are three stations at which I regularly preach; Summerhill, Berwick, and Conyngham. At Salem, about seven miles from this place, I preach occasionally. At Nescopeck, a little village beyond the river, opposite to Berwick, I had been in the habit of holding evening meeting, where each time a sermon was delivered. I intend to recommence them next week. I preach three times each week. My travelling, as the farthest of my congregations is but eleven miles from this, is not considerable. Since I have been commissioned by the Board, four members have been admitted into the church at Conyngham town, and in that village amidst the most general and decided opposition, a Temperance Society consisting of a small number of members has been formed. A Sabbath School is established there, and increasing rapidly.

Report of Mr. M. B. Patterson, Columbia county, Pa.

Although this appeared at first to be a very barren soil to work upon, yet I am not altogether without reasons to encourage me in the review of my labours, from the belief that God has owned and blessed my endeavours. The plain truth has been instrumental in the divine hand, of effecting some good already, and has laid a foundation for more in time to come.

A few weeks ago, the sacrament of the Lord's supper was administered in Bloomsburgh—when the members from both churches attended. There were three received into the communion of the church, for the first time, on profession of their faith. There were others who conversed with the Saviour, but did not see their way clear to come forward at that time. Hence I take encouragement that my labour has not been altogether in vain in the Lord. Since my last report, we have commenced two Sabbath schools; both are in the bounds of the Bear-creek congregation. From one of these I expect much. The teachers are persons of piety and prayer, who have entered into the work with spirit, and a desire to

build up the desolations of Zion in this place—where the church has become waste by neglect to the young.

This School has purchased a library worth $6, and it numbers from 40, to 50 scholars.

The other School is not so promising, as there is but little piety among the teachers. Yet there is an interest taken in it, from which we hope some good will result.

Attendance on the public worship of God, has increased in all the places where I preach. In Bloomsburgh, where once there was a large congregation, the people had of late years almost deserted the house of God—but they are now returning and taking their pews again.

In another place where I preach in a School house, the room is entirely too small to accommodate the people. They are desirous of erecting a new building, but as the families who would have to bear the expense are few, they do not think themselves able to build such a house as the increasing state of the country will soon require.

The moral aspect of this country is more pleasing than it was some time ago; open vice is ashamed, and is beginning to hide its head. The rapid progress of Intemperance is checked in some degree, from presenting its vice and misery from the pulpit, and from circulating addresses on the subject, the people are beginning to think of its complicated evils, and many would be willing to banish it from their dwellings were it not for the power of habit. I have not yet prevailed with any to set their faces against the use of it, by subscribing their names to total abstinence. The habit of drinking a little in hay time and harvest, is difficult to be broken, though many plead for it who abstain from the use of it all the rest of the year. Still I hope that the truth will break through every barrier, and banish the monster from our country. May the Lord hasten the time.

When I survey the mass of ignorance and iniquity that surrounds me, I am often grieved to see the little impression that a single individual can make on it; and were it not the Almighty's cause, I should be entirely discouraged. But my hope of success is in that Being, who has promised that he will have every knee to bow, and every tongue confess.

Tennessee.

Report of Mr. A. B. Lawrence, Lebanon, Wilson co. Tenn., June 9, 1830.

Early in this month, I instituted a Bible class, though I have been able to obtain not more than twelve regular attendants. With the exception of half the Sabbaths, I continued my labours here, (Fall Creek,) as usual. Though I had no place of preaching except the Court house, which was very open, the windows being much shattered, and some entirely out, and the house badly supplied with seats. Though my congregations had in some measure declined, they were still equally numerous with those at the church, and I was encouraged to persevere. A few brethren and sisters, having removed to this place and vicinity, they with those before residing here, desired to be united in an ecclesiastical capacity. I therefore appointed the last Saturday and Sabbath of January, a two day's meeting, and with the assistance of brethren, B——, and H——, of Gallatin, organized a church of 12 members and two elders. About a week previous to this meeting, I was seized with a cold, which disabled me even from performing family prayer. My health became exceedingly impaired, and an able physician directed me to forbear any attempt to preach, and to avoid being out at night. However, I did occasionally visit, and endeavour to whisper the Gospel at the fire-side. By this I was prevented from preaching till the last Sabbath in March, when I resumed my labours in their various forms, though contrary to the advice of the friendly physician. The Sabbaths not embraced in my labours here, and at Fall creek, have been spent among destitute congregations, or assisting brethren at sacraments. I have since the last Sabbath in March, continued my labours here at Fall creek regularly, preaching two or three times on the Sabbath, and from once to three times in the week. Some hopeful appearances of seriousness, and two cases of apparent conversion have occurred. It was intended to celebrate the Lord's supper in this place, on the first Sabbath in this month; but the state of my health, and the exceedingly inclement state of the weather prevented it. I propose to appoint a sacrament in a few weeks, when I hope to have the assistance of Dr. B——, of Ky., with other brethren. We already have some prospect of pleasing additions to this little church, and hope that the Divine Spirit, will grant us still more. You perceive that I can give you no flattering account of the prospect in this place. Would to God that I might see an ex-

hibition of the grace of God, and many souls born into his blessed kingdom.

I have not kept an exact account of the family visits, which I have made, but am able to state generally, that several have been made every week, except about three weeks of my ill health. Some of these have been to the houses of the sick and dying, or the place of mourning, because their dear ones are not. These scenes I have endeavored to improve, and have often witnessed the silent tear, testifying that nature at least, if not the spirit, could make them feel. Some have been where souls were anxiously seeking some one to show them any good. Some have been to the dwellings of the godly, and been as it were a feasting of soul, in which pious breath and a savour of prayer rendered sweetness sweeter still. Let me conclude by entreating the prayers of the Board for this little plant of Zion.

I subjoin a summary of my labours, which though performed in much meekness, and sometimes with despondency of heart, will I hope, be approved by the Board.

I have travelled since Nov. 1st, going and returning, 509 miles. Preached eighty sermons, besides various addresses, exhortations, &c.

Assisted in organizing one Sabbath school in a neighbouring town.

Incipient steps are preparing for the formation of a Temperance Society, I preached once on the subject.

One church has been organized.

In all, I have attended four sacraments, at as many different churches. Not having received ordination, I have no baptisms to record.

KENTUCKY.

Report of the Rev. R. A. Lapsley, Livingston and Caldwell Counties, Ky.

There is Presbyterian ground enough within these two counties, to occupy the whole time of two men of the most laborious habits. There are two churches 10 miles apart, one in each county; that in Caldwell, in the bounds of which I reside, has 50 members, and from 200 to 300 hearers, and at this time promises to be a fruitful field. That in Livingston county, has 62 members, and from 300 to 400 regular hearers, most of whom are the children of the church, and therefore, are to us the most promising class of hearers. My regular appointments for Sabbath preaching are in these churches alternately—beside these, there are other places of occasional preaching, which might be with propriety occupied regularly, if I had time and health sufficient.

We have within our bounds a Bible Society, which enters into the resolutions of the Parent Society with spirit, and will I have no doubt, complete the supply of Caldwell and Livingston counties, by the first of May 1831. We also have 2 Societies for the promotion of Temperance. This cause is manifestly gaining ground, and we feel deep interest in its success, for on it (under God,) depends the preservation of this *great Republic*. The members of the church at Livingston, take an interest in the Sabbath school established among them. The School consists of about 50 scholars, and promises to do good. We rejoice to read the resolution of the A. S. S. Union, on the subject of Sabbath schools in the valley of the Mississippi. Since the first of April, I have visited Clarkesville, Hopkinsville, Salem, Princeton, and Eddyville; have rode 451 miles; attended the administration of the Lord's supper 5 times; made 46 addresses to assemblies; preached on the Sabbath once or twice; and through the week as frequently as my health would permit; and have spent a considerable portion of time in visiting. I regret that I have not health sufficient to preach every day, but am cheered with the hope, that what little I am able to do, will not be in vain. I have received 3 members; baptized 3 infants; and have reason to hope, there are more anxious inquirers.

MISSIONARY APPOINTMENTS.

Rev. J. Burbank, for 4 months to North Parma and Gates, Presbytery of Rochester, New York.

Mr. Geo. W. Kennedy, for 1 year to Towanda and vicinity, Bradford co. Pa.

Mr. J. C. Watson, for 3 months Lower Bethel congregation and vicinity, Northampton co. Pa.

Rev. J. Pitkin, for 1 year to Irville and Muskingam congregations and vicinity, Crawford co. Ohio.

Rev. S. Hodge, for 6 months to New Shiloh congregation, Gibson co. Tenn.

Re-appointments.

Mr. A. Gilchrist, for 2 months to Margaretta, Wrightsville and Charleston, Lancaster co. Pa.

Rev. D. C. Allen, for 1 year to Marysville and vicinity, Ohio.

Rev. Joshua Moore, for 1 year, from 1st January, to Church Hill, Greensboro' and Mispilion, Maryland.

Mr. J. D. Stevens, for 1 year to take charge of a school for the instruction of Indian children, on Magdalen Island, near the head of Lake Superior.

NEW AUXILIARIES.

New Jersey.—Salem.

Kentucky.—New Castle.

Pennsylvania.—Pequea, Leacock, Middle Octorara, Marietta, Lancaster, Mount Pleasant, Crab Apple, Ridge, Cadiz, St. Clairsville, Morristown.

Ohio.—Springfield, Pleasant Hill, Hopewell, Bucyrus, Lower Springfield, Upper do. Hillsboro.—Total, 349.

LIST OF LETTERS.

J. Culbertson, Ohio; J. D. Wright, Tenn.; J. W. Woodward, N. Y.; C. Riggs, and J. Coulter, Pa.; W. Hughes, Ohio; J. Wolff, Ohio; L. B. Sullivan N. Y.; W. Fowler, N. Y.; P. Smith, N. Y.; A. O. Hubbard, Pa.; G. Colton, N. Y.; J. B. McCreary, Pa.; W. Bacon, Pa.; S. King, Pa.; T. Gallaudet, Va., 2; A. Y. Lockridge, N. J., 2; A. Coe, Michigan Ter.; J. Paine, Va.; I. Oakes, N. Y.; D. C. Allen, Ohio, 2; Rev. Messrs. Laird, Campbell, and Moore, Md.; J. Lewars, Pa.; H. Van Deman, Ohio; S. Van Rensalear, N. Y.; S. R. Jones, Pa.; R. Rutherford, Ohio; J. Gray, Pa.; W. Andrews, Ohio; D. R. Preston, Va.; M. B. Patterson, Pa.; J. Eaton, Pa.; A. Gilchrist, Pa.; J. Nourse, D. C.; S. N. Rowan, D. D. and R. McCartee, N. Y.; G. Bourne, N. Y.; J. R. Bain, Tenn.; P. Donan, Pa.; N. Murray, Pa.; R. A. Lapsley, Ky., J. Blythe, Ky.; R. Beall, Ohio; D. McIntyre, N. C.; W. Wright, N. Y.; S. B. Wilson, Va.; J. A. Whyte, Ky.; G. W. Ashbridge, Ala.; T. Barr, Ohio; G. Fitter, Ky.; P. Hassinger, Pa.; S. B. Robertson, Ky.; G. Morrison, Md.; D. Nelson, Tenn.; I. Bennett, Illinois; J. F. Cowan, Missouri; G. G. Sill, New York; S. K. Sneed, Ky.; S. L. Caldwell, Ala.; J. S. Galloway, Pa.; D. A. Sayre, Ky.; W. Carlisle, S. C.; A. D. Eddy, N. Y.; J. T. Ewing, Georgia; R. G. Lynn, Ohio; L. McLeod, Tenn.; J. Foster, Mississippi.

Account of cash received by the Board of Missions of the General Assembly, during the month of July, 1830.

Braintrim, Pa. Donation from Mr. Northrop,		$0 50
Brownsville, Pa. Col. in Presb. cong. for 1829, per J. T. McKinnan,	15 25	
Do. do. do. do. for 1830, do. do.	15 00	
		30 25
Cape May, N. J. Col. in Cold Spring ch. per Mr. Stiles,		8 37
Chillisquaque, Pa. Col. in cong. per Rev. J. Montgomery,	18 00	
Do. do. From Female Missionary Society, do.	10 00	
		28 00
Crab Apple, Ohio, from auxiliary society, per Wm. McMillan, Esq.		11 00
Cash from Rev. B. B——,		10 00
Chambersburg, Pa. annual col. from Female Missionary soc. per Mrs. Alice Chambers,		25 50
Cyntheana, Ky. From aux. society, per D. Sayre, Esq.		3 50
Derry, Pa. Col. in cong. per Rev. J. Montgomery,		14 62
Dunlap Creek, Pa. do. do. for 1829, per J. McKinnan, Esq.	11 68	
Do. do. do. for 1830, per do.	3 75	
		15 43
Fairview, Pa. From aux. soc. per Rev. J. Eaton,		15 00
Hanover, N. J. From K. R., M. Y., and G. G., 1 dollar each, per Rev. Dr. Green,		3 00
Lycoming, Pa. Col. in cong. per J. Montgomery,		10 00
Mahoming, do. Col. in congregation per J. Montgomery,		33 68
Meadville, do. do. do. per Rev. Mr. Bushnell,		21 14
Mulberry, Ky. From auxiliary society, per J. Venable,		12 25
New Hartford, Ohio, Donation from Rev. B. Baldwin,		5 00
New Providence, Ky. From auxiliary society, per D. A. Brewer,		18 50
Philadelphia, Donation from Mr. Wm. F. Geddes,	3 95	
Do. From Dr. G. W. Pressley, on account of fancy articles made by the Osage Society of Philadelphia,	15 00	
Do. From Isaac Snowden, Esq. Tr. of General Assembly, 6 months interest to 1st August,	375 00	
		393 95
Versailles, Ky. From aux. society, per D. A. Sayre,		2 00
Waterford, Erie co. Pa. Col. in cong. per Rev. Mr. Hassinger,	4 00	
Do. do. do. Donation from do.	1 00	
		5 00
Missionary Reporter, From sundry subscribers,		23 00
		$689 69

SOLOMON ALLEN, *Treasurer,*
No. 18 *South Third Street.*

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

CONSTITUTION
OF THE BOARD OF EDUCATION,

As enacted by the General Assembly, A. D. 1819, *and subsequently amended.*

ARTICLE I. There shall be a General Board of Education, known by the name of "*The Board of Education under the care of the General Assembly of the Presbyterian church in the United States of America.*"

ART. II. The Board shall consist of fifty-two members, elected by the General Assembly, of whom twenty-five shall be Ministers, and twenty-eight other male communicating members of the Presbyterian Church; one minister and one layman to be chosen from each Synod; and the remainder from Philadelphia, and from a distance convenient to it, together with such Vice Presidents as the Board may appoint. Five members, including the President or a Vice President, shall be a quorum to transact business.

ART. III. The whole number of members shall be divided into four classes, one fourth to be annually elected.

ART. IV. The election of the members of the Board shall be made by nomination and ballot, by the General Assembly.

ART. V. The officers of the Board, to be annually appointed by the Board, shall be a President, a Recording Secretary, a Corresponding Secretary and General Agent, a Treasurer, and so many Vice Presidents as the Board may deem it expedient to appoint.

ART. VI. The objects of the Board shall be—

1. To recognize such Presbyteries and other Associations, as may form themselves into Education Societies, auxiliary to the General Board.

2. To assist such Presbyteries and Associations in educating pious youth for the Gospel Ministry, both in their academical and theological course.

3. To assign, according to their best discretion, to the several Auxiliary Societies, a just portion of the whole disposable funds under their control.

4. To concert and execute such measures as they shall judge to be proper, for increasing their funds, and promoting the general object.

ART. VII. No young man shall be patronized or assisted by an Auxiliary Society, unless he shall produce a testimonial of his hopeful piety and talents from some Presbytery, under whose care he shall be taken.

ART. VIII. Auxiliary Societies may make such arrangements, and selection of a seminary for the young men under their patronage, as in their opinion shall be most eligible for the prosecuting of their education, whether classical or theological.

ART. IX. The Auxiliary Societies shall send to the Board, all the surplus funds in their hands, which shall not be necessary for the accommodation of those immediately depending on them for support.

ART. X. Every Auxiliary Society shall forward, annually, a report of their proceedings to the Board, sufficiently early to enable the Board (whose duty it shall be) to report to the General Assembly.

ART. XI. The Board shall have power to make such by-laws, to regulate their own proceedings, and effectually to accomplish the great objects of their appointment, as shall not be inconsistent with this Constitution.

ART. XII. The Board may propose to the General Assembly, from time to time, such plans as they may consider useful and necessary for the success of the Institution, to be recommended to the several Societies or Churches, as the Assembly may think proper.

ART. XIII. No addition or amendment to the provisions of this Constitution shall be made, unless by the consent of two thirds of the members of the General Assembly, present at any of their sessions, of which notice shall be given at least one day previous.

ART. XIV. By the General Assembly for 1823.—

"*Resolved*, That all the Presbyteries under the care of this Assembly be, and they hereby are required, as soon as possible after their several sessions immediately preceding the meeting of the General Assembly, to send up to the Corresponding Secretary of the Board of Education, under the care of the General Assembly, a report stating what moneys they have collected for the education of poor and pious youth in their bounds; and what candidates or students they have on their charitable funds."

ART. XV. "*Resolved*, That when any Presbytery has no beneficiary on their funds, they be, and they hereby are required to remit their funds to the

Treasurer of said Board of Education, that the same may be appropriated according to the constitution of the Board.

ART. XVI. "*Resolved*, That the Board of Education be, and they hereby are required to report annually a summary of what has been done in the business of education by the Presbyteries, as well as the Auxiliary Societies; and that hereafter, the Assembly will act on the Report of the Board of Education, and not require the Presbyteries to report immediately to the Assembly. Resolved that the Assembly will every year inquire whether the Presbyteries have reported on this subject to the Board of Education."

ART. XVII. By the General Assembly for 1824.—

"*Resolved*, That the Board of Education be, and hereby are, authorized to select and educate such young men as are contemplated by the Constitution of that Board."

ART. XVIII. By the General Assembly of 1825.—

"*Resolved*, That the Board of Education may appoint any person whom they deem suitable, to be their Treasurer, to continue in office during their pleasure; and that he shall be *ex officio*, a member of said Board."

In March 1829, the Board appointed an Executive Committee, who with the approbation of the Board, have adopted the following principles:

1. That this committee recognize, as a rule of their proceedings, the decision of the Board, that no beneficiary shall hereafter be allowed, by this Board, more than one hundred dollars annually from our funds, except in extraordinary cases.

2. That any beneficiary who may receive other aid, shall annually report the nature and amount of the same, to this Committee.

3. That in aiding young men, who are seeking the office of the Christian ministry, this Committee will, as a general rule, give the preference to those candidates for our patronage, who have made the greatest advancement in their studies.

4. That the Treasurer of the Board pay moneys on the order of this committee signed by the chairman; and that it be the duty of the corresponding secretary to remit all moneys to beneficiaries at a distance from this city; for which purpose he shall receive the sums appropriated from the Treasurer.

5. That each beneficiary of this Board shall be considered as always on probation; and if the Executive Committee shall at any time discover such defects in capacity, temper, general manners or piety, as would render his introduction into the ministry of doubtful utility, they shall consider themselves religiously bound to make no further appropriations in his case; and to become qualified for the discharge of this duty, they will make frequent and minute inquiries into the character of persons assisted by the funds of the Board.

6. That no written obligation shall be required of any beneficiary, to refund the moneys which may be granted him by this Board; because we act upon the principle, that the church, as a moral parent, ought to provide for the education of such of her sons as may be indigent, and at the same time may probably become her faithful servants in the ministry of reconciliation: but we nevertheless desire every beneficiary to remember, that his duty to the church, to his younger brethren who seek the same holy office, and to his Saviour, requires, that so soon as he is able he should refund the benefaction conferred on him with interest. Every beneficiary shall be furnished with an attested copy of this resolution.

7. That the Corresponding Secretary and General Agent, and the Assistant General Agent, with such other agents as may from time to time be appointed, shall endeavour to promote the interests of the Board, by obtaining from individuals subscriptions and donations, and by inducing Congregations to make annual subscriptions and payments to the Education fund of the Board, or of the Presbyteries to which they may belong.

8. That any person or Congregation which will pay annually any sum not less than one hundred dollars, shall have the right of selecting the beneficiary who shall enjoy the benefaction; provided the character and location of said beneficiary meet the approbation of this Committee, and that any sum given to this Board, shall be appropriated to such beneficiaries as the donors may designate.

9. That the General Agent, or Assistant Agents, shall as soon as practicable, visit every Presbytery within the bounds of the General Assembly, endeavour to stir up the minds of our brethren on this subject, seek out suitable young men to be devoted to the work of the Gospel ministry, and place the same, with the approbation of the Presbytery to which the selected beneficiary naturally belongs, in some school, col-

lege, or seminary, in which he may prosecute his studies, and, as far as possible, provide means within the bounds of each Presbytery, for the support of its own beneficiaries;—thus becoming, in fact, the Agent of each Presbytery visited, no less than of the Board of Education.

10. That the General and Subordinate Agents shall monthly report all their proceedings to this Executive Committee, and shall be subject to such particular instructions as they may from time to time receive.

11. That candidates be urged, on completing their course, to remember the important objects of the Board, and to promote them wherever Providence may direct their location.

12.—1. It shall be the duty of the Corresponding Secretary and General Agent, to take the special charge of the office.

2. To keep the books of minutes, and all the necessary registers of beneficiaries—their names, recommendations, place of education, stage of education, date of reception, and amount of aid rendered.

3. To prepare all the regular business for the meetings of the Board, and of the Executive Committee—and so to arrange it as to facilitate the dispatch of business.

4. To conduct the general correspondence of the Board and of the Committee, and prepare the matter for the Education Register, monthly, endeavouring to make it both profitable and popular.

5. To exercise a pastoral care over all the beneficiaries of the Board, to visit them as often as practicable, at least once in every year, and to hold correspondence with them as frequently as circumstances may require, so that the Committee may always be fully informed respecting them.

6. To take the direction and guidance of the various Agents which may be employed by the Executive Committee, maintain a constant correspondence with them, and keep the committee fully advised of their proceedings, and

7. To do whatever may be necessary, under the direction, and with advice and consent of the Executive Committee, to secure and advance the prosperity of the education cause.

13. That no appropriation shall be made to any whose attachment to the standards of the Presbyterian Church is questionable, and who may be unwilling to receive their theological education in a Presbyterian Seminary.

RULES

To be observed by the Board of Education of the General Assembly, and by its Beneficiaries.

1. Young men applying for the aid of the Board, shall furnish satisfactory testimonials, from two or more ministers or elders of the presbyterian church, or from the Executive Committee of some Presbytery, of their piety, talents, good deportment, and real necessities.

2. Young men under the care of the Board, shall furnish good and sufficient testimonials, annually, or oftener if required, from their teachers, of their progress in their studies, moral deportment, economy and piety.

3. Young men after entering College, or a Theological Seminary, shall send to the Board, at the close of each term, a written declaration of their views and purposes, in relation to the Gospel ministry, as the labor of their life in future.

4. Young men who fail to enter upon and continue in the ministry, unless, through such loss of health, as may disqualify them for any other important employment, shall refund to the Board all the money which may have been expended on their education with interest, and to the performance of this act of justice, every Beneficiary shall give his written pledge to the Board, at the time when he is taken under its care.

5. Every examining committee, appointed by the Executive Committee, shall examine candidates faithfully, and report to the Board, very specially, their views of the piety, capacity, church standing, moral deportment, attainments in learning, and motives for seeking an Education for the Gospel ministry, and also, give the name, age, residence, and pecuniary circumstances of applicants; and also, whether they have been patronized by others, and if so, by whom, how long, and to what amount, and why has that patronage ceased; and whatever else the Examining Committee may think proper to communicate.

6. Examining Committees shall endeavour to make applicants fully understand the importance of the object in view, and the conditions under which the aid of the Board is extended to them, and their moral obligation to refund to the Board the money received from it, should God in his providence put it in their power.

7. No candidate shall hereafter be taken under the care of this Board, nor aided, until he shall have been examined by some Examining Committee, or by the Executive Committee of some Presbytery, and shall have forwarded the

certificate of said examination, by said committee to this Board, made out according to rule 5th. Nor shall any additional aid be given to any who shall neglect or refuse to comply with the regulations contained in Rule 2d or 3d, as the case may be.

8. No person shall receive aid from the Board, who does not manifest a willingness to pursue such a course of Education, as the Executive Committee may direct.

9. The following shall be the form of returns to be made quarterly, viz.

[*The form has been left out for want of room—but will be inserted in the next No.*]

10. When the foregoing form shall have been filled up by the Beneficiary, and signed with his name he shall obtain on the same paper a certificate from the principal Teacher of the Institution where he may be pursuing his studies, that he has examined it, and believes it to be correct, and that the person intended in it, sustains a fair character, is diligent and successful in his studies, continues to give evidence of consistant piety, and conducts himself in all things according to the Rules and Regulations of the Institution where he is.

11. Beneficiaries may not change their place of Education without the consent of the Executive Committee.

12. Beneficiaries shall cease to receive the patronage and aid of the Board for the following or similar reasons:

1. If their talents, health, or piety, be not such as to warrant and justify a continuance of it.

2. If the Beneficiary enters into the married state.

3. If the Beneficiary puts himself under the patronage of, or receives help from any other *Education Society*.

4. If the requisite returns are not regularly made.

13. Every Beneficiary who shall have received aid from the Board in the course of his Education, equal to the expense of two or more years, shall feel himself bound to devote the first year at least, of his ministry, to Missionary Labors, under the direction of the Board of Missions, unless released from this obligation by the consent of the Education Board.

14. Every Beneficiary shall submit himself to the paternal and pastoral counsel and care of the Corresponding Secretary and General Agent of the Board.

15. These Rules shall be printed, and placed in the hands of every Beneficiary, and his approval of them expressed in writing, at the time of his being received under the care of the Board shall be taken and recorded or put on file in the office.

Received for the Education Board since the 20th of May, 1830.

May 21. From collection after Dr. Philips' sermon,			$89 50
Cooperstown church, N.York,			50 00
Donation from T. Marquess, Martinsburg			26 00
Louis Cook, Sylvanus co. Va.			20 00
William Maxwell, Norfolk,			10 00
22. Churchville, Pa. by Rev. Mr. Finney,			13 50
25. Ladies at Lawrenceville	26 50		
Mr. Stewart, 1st church Baltimore,	5 00	31 50	
		JOHN STILLE, Treasurer.	240 50

June 24, 1830.

The Tresurer reports the following receipts of the Education Board, since 31st May,

1830. June 1. From New York Presbytery by Isaac Snowden,	126 19		
Rev. Dr. Neill's collections,	185 50	311 69	
11. Rev. C. Webster, Long Island,			2 50
July 3. Daniel Montgomery's 2d annual subscription	100 00		
Mrs. Christiana Montgomery's donation	50 00	150 00	
7 Collections of annual subscriptions,			20 00
8 do. at Monthly Concert in 6th Church, Phil'a.			10 72
29. James Linn's donation,			5 00
Concert of prayer in 3d Church, Philadelphia,			12 37
Stephen Cook, Martinsburg Ohio,			2 00
30. Collections by Dr. Neill, Church Snowhill, Md.,	3 33		
Robert McChesney, church of Cranberry, N. J.,	5 00		
A few members, do.	7 50		
Rev. R. M. Laird, (Md.) several individuals, including his sub.	10 00		
A lady, by Rev. Dr. Green,		1.00—26 83	
		JOHN STILLE, Treasurer.	541 11

July 31, 1830.

THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE I.

The subject of the ensuing lecture is the sixth commandment, which is—"Thou shalt not kill." According to our Catechism, "The sixth commandment requireth, all lawful endeavours to preserve our own life and the life of others:" And it "forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto."

The love of life is the strongest of all our natural instincts; and the wisdom and benevolence of our Creator in making it so, is obvious; since on the preservation of our life all the purposes of our existence in this world depend. Dear, however, as life is to every human being, we are not to use for its preservation any other than "lawful endeavours;" and must be ready to resign it rather than violate our duty to him who gave it. The cases are not a few, in which duty must be preferred to life. Of such a preference, the whole host of Christian martyrs have exhibited noble examples. Our Saviour has told us in the most emphatick language, that if we do not love him more than "our own life," we cannot be his disciples.

In our larger Catechism we have a most excellent and accurate specification of the lawful means, or endeavours, to be employed—and remember, my dear youth, that we are not merely *permitted*, but *bound in duty*, to employ them—for the preservation and prolongation of our lives. "The duties required in the sixth commandment, says the Catechism, are, all careful studies, and lawful endeavours, to preserve the life of ourselves and others, by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defence thereof against violence: patient bearing of the hand of God; quietness of mind, cheerfulness of spirit, and sober use of meat, drink, physick, sleep, labour, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness, peaceable, mild, and courteous speeches and behaviour; forbearing, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succouring the distressed, and protecting and defending the innocent." I recommend to you, my young friends, to meditate attentively on every particular—I had almost said on every word—that is contained in this quotation. The duties specified are

plain, as well as important—It is *consideration*, and not *explanation*, that they require. I add a few remarks on that article which teaches as a duty, "a just defence of our lives against violence." "If there be only a design, or conspiracy against our lives, but no immediate attempt made to take them away, we are to defend ourselves by endeavouring to put him that designed the execrable fact, out of a capacity of hurting us, by having recourse to the protection of the law; whereby he may be restrained from doing it, or we secured; this was the method that Paul took when the Jews had bound themselves with an oath to slay him; he informed the chief captain of this conspiracy, and had recourse to the law for his safety. If there be a present attempt made against our lives, we should rather choose to disarm, or fly from the enemy, than take away his life; but if this cannot be done, so that we must either lose our own lives, or take away his, we do not incur the least guilt, or break this commandment, if we take away his life to preserve our own; especially if we were not first in the quarrel, nor gave occasion to it by any injurious or unlawful practices."* Defensive war is justifiable, on the very same ground as personal defence—It is, so to speak, nothing more than the *personal defence* of a community, instead of an individual. All proper and practicable means to avoid it, are first to be carefully and conscientiously used; but if these prove utterly ineffectual, there is no dictate of moral sentiment, nor precept of inspiration, that forbids a nation or community to defend itself by arms, against the lawless violence of an invader. It is not credible, it seems to me, if, as some maintain, the spirit of the gospel absolutely prohibits war in all cases, that there should not only be no explicit prohibition of it in the New Testament, but that the forerunner of Christ should have actually prescribed rules for a military life (Luke iii. 14); and that a military officer should have been commended by the Saviour himself, as having greater faith than he had found in any other individual in Israel (Matt. viii. 10); should have received a special favour in the miraculous healing of his dying daughter, and not a single intimation have been given him that his professional pursuits were unlawful or censurable. Similar remarks are applicable to the pious centurion Cornelius. We certainly ought to look forward with joy to the time, and pray for its speedy arrival, "*when nation shall not lift up sword against nation, neither shall they learn war any more.*" But this is no way inconsistent with maintaining the lawfulness of defensive war. *Offensive* war is certainly inconsistent with the sixth commandment. Let this entirely cease, and the other will cease of course—Where there is no attack, there can be no defence.

We are to use the same care, and the same means, to preserve the lives of others as our own. And I see not how they who insist on the unlawfulness of taking away life in any case whatever, could free themselves from the charge of blood-guiltiness, if they would suffer a blood-thirsty wretch to murder, not only themselves, but a whole family, rather than prevent it, when it was practicable, by taking the life of the assassin; and when it could not be prevented in any other way. Can he be free from the guilt of blood, who *permits* a murderer to destroy the innocent?

When *lawful means* for the preservation of life are mentioned, it is implied that there are means which are *unlawful*. In no possible circumstances, as already intimated, are we permitted to yield our consent to violate any

* Ridgley.

of the known commands of God, in order to preserve our lives. We are to obey him, and leave it with him to dispose of us. Some have maintained and taught, that it is lawful to tell a deliberate falsehood, in order to save life, and even to preserve property; as in the case of a robber, who threatens death if his demands are refused. But this is contrary to Scripture, which makes no provision, either by doctrine or commendable example, for such a case. It is by no means certain, either that the deadly threat will be fulfilled, if compliance is refused, or that compliance itself will prevent the fulfilment. It is best to adhere to truth, so far as we speak at all—for we are not obliged to tell the whole truth—and to leave the event with God. To die with a lie upon his tongue, must be an awful termination of life, to any one who believes in a future state of retribution.

The life of the soul is still more important than the life of the body; and this commandment doubtless implies, that both in regard to ourselves and others, all lawful means are to be used to preserve from final destruction, this better part of our nature. It is to this that the latter part of the quotation which I have recommended to your serious meditation, particularly refers.

In considering what the precept before us *forbids*, the "taking away of our own life," first demands attention. This, in all imaginable cases, is an awful violation of the commandment. "It is directly opposed to the natural principle of self-preservation implanted in us; it argues the highest impatience, and rooted discontent, with our lot in the present world: it is an impious invasion of the prerogative of God, as the sole author and disposer of life; and a most daring and presumptuous rushing upon death, and an awful eternity."*

All the examples of self-murder given in Scripture, are of men notoriously impious and abandoned; such as Saul, Ahitophel, and Judas. We have not a single example of a good man, who was permitted to lay violent hands on himself. The case of Samson is not a real exception. He did not seek his own death, but as it was connected with the destruction of a multitude of the bitter enemies of his country and his God—an act of heroic self-devotedness, which has always commanded the admiration of men, and for which Samson had the approbation, and even the miraculous assistance of Jehovah. You should carefully remember, my dear youth, what is intimated in the quotation from the larger Catechism—that the spirit of this command extends to all those passions and practices which *tend* to the destruction or the shortening of human life. All these are a species of suicide; and indeed they often lead to the overt act; such as the immoderate indulgence of any passion, as love, hatred, fear, anxiety, yielding to discontent, dejection, and impatience; prodigality in expense; excess in meat, or drink, or their opposites of extreme abstinence and fasting; refusing to take the nourishment necessary to preserve the health of the body, or the medicines necessary to restore health, in cases of sickness or disease. Intemperance and gambling lead almost directly to self destruction.

As we are in no case to take away our own lives, so we are never to take away the life of our neighbour *unlawfully*. If we occasion the death of our neighbour without design or malice, we contract no guilt. Cases of this kind not unfrequently occur, by what are called *unavoidable accidents;* and sometimes a man's dearest friend becomes the destroyer of his life. If, however, there has been carelessness, or inattention, in the act which occasions the death of a

* Fisher.

fellow creature, the author of that act, though certainly not a murderer, is not wholly free from guilt: and indeed where no guilt is incurred, a good man will always regard it as a deeply afflictive occurrence in Providence, when he is permitted to be the cause of his neighbour's death. The various kinds of homicide are, by the laws of all well regulated societies, accurately defined, and the degree of criminality attached to such as involve guilt, is carefully discriminated.

The taking away the life of a human being, with deliberation and design, or with what is usually called "malice aforethought," constitutes what in our language is called *murder*, and involves guilt of the most aggravated kind. When the punishment of murder was prescribed to Noah and his sons, the reason assigned for it was, that "in the image of God made he man;" on which Scott very justly remarks in his commentary, that "though the moral image of God in which man was at first created be defaced, yet the natural image remains: and it is the most daring act of rebellion against God, to assault his visible image on earth, and destroy the life which he communicated: and it is observable that the reason given for the punishment of the murderer with death, is taken from the affront which he offers to God, not from the injury which he does to man." We live at a period, my young friends, in which much is said and done to correct the sanguinary character of our penal code of laws. In this I do most sincerely rejoice; being of the mind that but few, if any crimes, beside murder and that which plainly involves its guilt, ought to be punished with death. But to exempt deliberate murder from this penalty, would unquestionably be an awful extreme on the other hand. It is idle and palpably false, to represent, as some do, that the declaration "whoso sheddeth man's blood by man shall his blood be shed," is nothing more than a part of the ceremonial law of the Jews. This was the law given to Noah immediately after the deluge, more than eight hundred years before the institutions of Moses existed. Those institutions did no more than recognise the validity of this law, which was manifestly intended to be binding on the whole human race, to the end of time. Hence I agree entirely with the excellent commentator already quoted, in his remarks on the divine declaration which has just been repeated. He says—"From this energetick declaration it certainly follows, that wilful murder ought invariably, in all communities, to be punished with death; whatever form it assumes, or however it may, by specious but delusive pretences, be extenuated; and that God will himself require it of those who suffer the murderer to escape; so that the punishment of murder will, in some way, be inflicted on them as accessaries to the crime." We may, therefore, well tremble for our country, if wilful murder is by law exempted from the punishment of death—Our land will be defiled by blood. Indeed such defilement it has, in some measure, already contracted, by not punishing with death the fashionable murders which are committed in duels. These are often murders of the most deliberate and aggravated kind; and I am not aware that in a single instance they have, in our country, been visited with the penalty which the laws both of God and man denounce upon the perpetrators. We see then, that there are cases in which it is *lawful* to take away the life of a fellow creature—nay, in which it is contrary to the law of God to forbear to do so. Magistrates are appointed for this purpose, in all well ordered communities; and they have a high responsibility for the faithful execution of the sacred trust confided to them.

And in cases where murderers of every description escape punishment from the hands of men, they are often given up of God to the horrors of a guilty conscience—sometimes to such a degree as to confess their crime, and even to seek the punishment which for a time they had avoided. In other instances, the most marked interpositions of Providence have been witnessed, to detect murderers and bring them to justice. It has even passed into a vulgar proverb, that "murder will out."

But as in regard to ourselves, so also in regard to our neighbour, this command may be violated in the sight of God, where there is no overt act. He who *desires* to take away the life of his neighbour, and is prevented only by fear, or the want of a favourable opportunity, is as really a murderer in the sight of God, as if he had perpetrated the guilty deed. Nor is any one free from the charge of violating this command, who indulges in any of the malignant passions; such as implacable hatred, desire of revenge, corroding envy, and causeless or excessive anger. When anger is justifiable—as we must admit that it sometimes is, since on one occasion we read that our Saviour was angry, and the apostle Paul says, "be angry and sin not"—it will not transport a man beyond himself, but be tempered by reason and self-command, be of short duration, and never be followed by a hatred of the offender, but by compassion, and a desire to reclaim him by acts of kindness—"to heap coals of fire upon his head."

Not only in our tempers and our passions, but in our speech and actions, we may indulge in that which often *tends* to actual murder, and sometimes produces it; although such a consequence may not even be thought of at the time. Bitter and provoking words, threatening, reviling, deriding and sarcastick speeches, or writing; striking, wounding, quarrelling, cheating, imposition, cruelty and every kind of oppression—all these, and many things of a similar character, not easily specified, have been seen in fact to issue in the shedding of blood; and are therefore to be avoided, by those who would keep free from the guilt of transgressing this command.

But I cannot close the present lecture, without distinctly and solemnly reminding you, that all who either by their example or their words, seduce others into sin, are chargeable with endeavouring to murder their souls; to subject them to all the horrors of the second death—a thousand fold more dreadful than the death of the body; and of course that they break the sixth commandment in the most fearful manner. Dread, therefore, my young friends, dread exceedingly, the guilt of leading others into sin; and for yourselves, avoid every seducer, as you would avoid the pestilence. Fortify your minds against all corrupt principles, and all evil examples. Look to God to guide and protect you. Flee to the Saviour, and endeavour to lead others to him; for till your "life is hid with Christ in God," you can never be secure against the danger of final perdition.

WITHERSPOON ON REGENERATION.

(*Continued from p.* 401.)

The life of a Christian is constantly represented in scripture as a life of vigilance and caution, of activity and diligence. "Be sober and vigilant, for your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."* The same apostle says, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge, and to know-

* 1 Pet. v. 8.

ledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure."* I beg it may be observed, that this is no way contrary to that confidence in the divine mercy and good hope through grace, which the gospel imparts to the believer.

These are intended to animate him to diligence in duty, in dependance on divine strength, and are themselves gradually confirmed and improved, by producing their proper effects. Few seem to have enjoyed more of the consolations of the gospel than the apostle Paul; and yet he represents even the fear of final disappointment, as what daily influenced his own conduct. "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."†

I cannot help taking notice here, that there is often just cause to find fault even with persons who, to all appearance, are sincerely pious upon this subject. For all such I desire to have the highest esteem, and to treat them with the greatest tenderness and affection. In the mean time, they ought to be willing, and even desirous, to have their mistakes pointed out to them. Now I am persuaded, there are many who seek after assurance of their own interest in God's favour in a wrong way, and that they often expect it in a degree that is not suited to the present state.

I. They often seek it in a wrong way; they are ready to lay hold of impressions upon their minds; and, in a variety of particulars, are in danger of repeating the sin of the Pharisees, who asked a sign from heaven. When a minister is speaking or writing on this subject, they expect something particular and personal; and, if I may speak so, that he should be in God's stead, and give them assurance, in place of telling them how they ought to seek it. But this eagerness, from however good a disposition it may spring, is unwarranted and preposterous. We must be satisfied to walk in the way that God hath pointed out to us; to give thanks to him for the sure foundation of a sinner's hope which is laid in Zion, and to conclude the safety of our own state from a serious and deliberate examination of ourselves, by the rules laid down in the holy scriptures. In this way only, is the most solid, settled, and lasting peace to be obtained.

Perhaps some will be ready to say, Do you then condemn in general all regard to impressions that may be sensibly felt upon the mind, or all secret and powerful suggestions of passages of scripture? Does the Holy Ghost, the Comforter, never in this manner enlighten or refresh those souls in whom he dwells, according to his promise, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people?"* No, far from it; I have no design of denying the real operation or gracious presence of the Spirit of God, which is certainly one of the most essential and one of the most comfortable doctrines of the "glorious gospel;" but at the same time, from the love I bear to it, I would guard it against mistakes and abuse. When any truth, or any passage of scripture is suggested to the mind, which particularly and strongly points out the duty proper to our present state and circumstances; when this is backed with a powerful sense of its obligation, and by

* 2 Pet. i. 5—10. † 1 Cor. ix. 27. * 2 Cor. vi. 16.

that means a deceitful or slothful heart is revived and quickened; this is thankfully to be acknowledged, and readily complied with. When a doubtful, dejected, or desponding mind is relieved, by a strong and affecting view of some encouraging promise, or gracious invitation to the weary sinner, or the contrite spirit; when, in such a case, the mind is led to a discovery of the rich mercy and free grace of God to the guilty and miserable, it ought to be embraced and improved: and in many such instances, serious persons harassed by temptation, have had cause to say with David, "I will bless the Lord, who hath given me counsel; my reins also instruct me in the night season."*

This is no more than the necessary consequence of the constant overruling providence of God, which, as it extends to the disposal and direction of the most minute circumstances in the course of nature, cannot fail to be particularly exercised about the holiness and peace of his own children. They obey what appears to be their duty, or an argument against sin; they trust the divine faithfulness in what concerns their comfort; and adore the divine wisdom and goodness in the propriety and seasonableness of either or both. But for any person, from the sudden suggestion of a passage of scripture, ("I am thy God" for example; or, "I have called thee by thy name, thou art mine") without any examination of his temper and disposition, to conclude the safety of his state, is surely a piece of presumption without ground.

Neither is it less foolish than presumptuous; for all such must be liable to be cast down, by other and contrary suggestions. We know very well, and have an instance of it in our Saviour's temptation, that satan can suggest passages of scripture; nay, and speak piously and plausibly upon them: but their conclusions must be tried by other scriptures. To all who are inclined to the above deluding practice, I would say with the apostle John, "Beloved, believe not every spirit, but try the spirits, whether they are of God."* Or with the prophet Isaiah, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."† There is also a very proper advice, mixed with caution, given by the same prophet, in the following words; "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light; let him trust in the name of the Lord, and stay upon his God. Behold all ye that kindle a fire, all that compass yourselves about with sparks, walk in the light of your fires, and in the sparks that ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow."‡

2. I must also observe, that many serious persons seem to desire, and even to expect assurance, in such a measure and degree as is not suited to our present state. They would have faith and hope to be the same with sense. They would have heaven and earth to be the same, and would put on their crown before they have finished their course. I am persuaded, many deprive themselves of that comfort to which they have an undoubted title, and which they might easily possess, by aiming at that which is beyond their reach. They do not remember, that it is true in this respect as well as in many others, what the apostle says, "Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known."§ Would you but reflect upon yourselves, Christians, you

* Psal. xvi. 7.

* 1 John iv. 1. † Is. viii. 20.
‡ Is. l. 10, 11. § 1 Cor. xiii. 12.

would be ashamed of your complaints. You would be ashamed that you should so much as lay claim to so high a degree of comfort, when you are so careless in your duty. Your improvement in the spiritual life is but very gradual, and therefore it is no wonder your hope should be but in proportion to it.

It is of the greatest consequence in religion, to distinguish carefully between that hope and comfort which arises directly from the promises of God in scripture, and that which arises from a reflex observation of the change that has taken place in our own temper and practice. To entertain and encourage doubts in the former case, is directly contrary both to our duty and interest; but in the other, perhaps suspicion and diffidence is most becoming the Christian temper, and most conducive to the advancement of the Christian life. Is there any person perusing this treatise, who is incommoded and distressed with anxiety and fear? Take heed that you be not doubting as much of the certainty of God's word, as you are jealous of your own state. Is it not more than sufficient that you have so many gracious invitations, so many full, free and unlimited offers of mercy, through a Redeemer, to the chief of sinners? Does it not give repose to the mind, and rest to the conscience, when, by direct acts of faith, you receive and rely on Christ alone for salvation; seeing him to be single in this undertaking, and all-sufficient for its accomplishment, and therefore cleaving to him as your Lord and your God, and your all. I would not choose to affirm, that assurance, in the ordinary sense of that word, is essential to faith, or that its proper description is, to believe that my sins are forgiven me; yet surely, some measure of hope is inseparable from it. Faith and despair are opposite and inconsistent. If you do really believe the sincerity of the offer; if you do really believe the fulness and ability of the Saviour, "the God of hope will fill you with all joy and peace in believing, through the power of the Holy Ghost."

To this let me add, that considering the matter, even with regard to a renewing and sanctifying work of the Spirit upon your hearts, your complaints are often excessive and unreasonable. You would have evidence, not that the work is begun, but that it is finished. You desire comfort, not such as is sufficient to strengthen you against temptation, and bear you up under suffering; but such as would make temptation to be no temptation, and suffering to be no suffering. But if you are sensible that you still adhere to God as your portion, that you cannot find peace or rest in any thing else; and that a whole world would not induce you to give up even your doubtful title to his favour and love, surely you ought to endeavour after composure of mind: you may be frequently in the state of the apostle Paul, who says of himself, "Our flesh had no rest, but we were troubled on every side, without were fightings, within were fears."* And yet say with the same apostle, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."† It is not meant by this to condemn an earnest desire to abound in hope, or a frequent and strict examination of our state and temper; but to warn Christians against impatience, and against an unthankful, fretful disposition, which indeed disappoints itself, and prevents the attainment of that peace, for the want of which it complains.

(*To be continued.*)

* 2 Cor. vii. 5. † 2 Cor. iv. 8, 9.

THE FLOATING CHAPEL.

'Twas Sabbath morn. The summer sun
In cloudless splendour shone,
And tinged with gold each curling wave,
As soft it rippled on:
I walked along the winding shore,
Bespread with pebbles rare;
For thus I hoped ere noon to reach
The distant house of prayer.

I came where by the river's bank,
Some stately vessels lay;
And many seamen sought the beach,
In Sabbath raiment gay;
I marked not, as they paced along,
Their staid and thoughtful air;
But sighed, and wished they'd turn with me
And seek the house of prayer.

At length a streamer fair and broad,
My fixed attention drew;
For in its folds it gave the dove
And olive branch to view:
The seamen climbed the vessel's side,
Which did this banner bear;
I followed, and with joy beheld
A floating house of prayer.

Above, beneath, each stedfast eye
Upon the preacher hung;
And sweet and holy was the strain
The sons of ocean sung;
No vacant look, no wand'ring glance,
No restless form was there;
Nor did one wanton leer defile
The seaman's house of prayer.

I listened to the gospel's sound,
Amidst a scene so new;
And saw at times the stranger tear
A manly cheek bedew;
I prayed that He, who loves his own,
Might make that ark his care;
And many souls be born within,
The seaman's house of prayer.

The rippling wave, the winding shore,
No longer meet my gaze;
No more the snow-white Bethel flag
My wandering footsteps stays;
But oft amidst the holy calm
Of Sabbath morning fair,
My thoughts with new delight recal
The seaman's house of prayer.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 409.)

Paris, July 28, 1828.

Monday.—The French, it is said, have no idea which corresponds with the English word *nasty*. I have been completely routed from one café, by the nasty *nose* of a person I always found there: the effect of large quantities of snuff on this organ of sense is truly disgusting. In other cafés I have been indescribably annoyed by the profound coughing, and hemming, and clearing, and pumping, and blowing of the various passages to the mouth. The people here seem to reserve all these morning operations for the breakfast hour.

The French have the reputation of being the most refined and polished nation in Europe; but for myself, I have met with more incivility and rudeness from them, than from any of our own backwoodsmen. As an example of incivility, I will mention the following incident: At the evening party at Cuvier's on Saturday, I again, to my great surprise, fell in company with the man I first saw in the *wilds* of the state of New York, and afterwards met at a dinner party in England. We saluted each other with great rapture; and as I learned that he was domesticated in the Garden of Plants, I was rejoiced to think that I had found a person whose taste in natural science was congenial with my own, and who now had an opportunity of returning the little kindnesses I had bestowed upon him when a stranger in America, and when we were in London together: but alas! our rapturous salute was all the indication he ever gave, that we had seen each other before. This example is by no means a solitary case of incivility which has occurred to myself: and I could mention others quite as gross, which have been suffered by my friends. But their want of

kindness is exceeded by their rudeness and ill manners. The other day, I inquired of a well dressed person standing at a shop door, the way to a certain street; not hearing distinctly his reply, I requested him to repeat it: upon this he flew into a terrible rage: he clenched his fist, gnashed his teeth, stamped his foot, swore furiously, and called me, in all the bitterness of his heart, *an Englishman.* Although the traits I have mentioned appear to be generally true of this selfish nation, yet I rejoice to know that there are some honourable exceptions. I will reserve farther anecdotes on this subject till we meet; and will now mention two or three of the many sights which I have witnessed to-day.

By appointment, I engaged to visit our late consul, the amiable Mr. Warden, at one o'clock, to accompany him to the French Institute. On my way to his residence, which is on the other side of the river, I examined the Bourse or Exchange. This is perhaps one of the most magnificent and chaste pieces of architecture in Europe. One of my friends, who has been in Italy, says there is nothing there which surpasses it. The building is oblong; sixty-four Corinthian columns, of white stone, surround it, and form a vast quadrangular portico or colonnade: the principal front is adorned with fourteen additional pillars. The interior is as striking and beautiful as the exterior: the ceiling of the grand hall, which will contain about two thousand persons, is ornamented with a number of emblematical figures, so admirably *painted* that I could hardly persuade myself they were not *bas reliefs*. This edifice was designed and commenced by Napoleon.

I passed over the Seine by the bridge called Pont des Arts, which extends from the Louvre to the National Institute. This bridge is intended for foot passengers only, who pay one sou each for crossing: it has nine cast iron arches. A fine view of the busy scene around, from the Pont Neuf to the Pont Royal, is here rendered highly interesting by a fine camera obscura, which is placed in the centre of the bridge.

Passing the Institute, I strolled through a number of dirty, thronged and narrow streets, and then stopped for some minutes at the church of St. Sulpice, which is one of the finest religious edifices in Paris. On each side of a majestic portico, there is a tower, 210 feet high, on the top of which I noticed the signals of a telegraph. The interior is filled with little chapels dedicated to various saints, most of which are ornamented with fine paintings. Behind the altar there is a magnificent chapel, dedicated to the Virgin. She is represented descending with the infant Saviour to the earth, supported by clouds. The peculiar manner in which the light falls from an opening in the top of the dome in which this beautiful painting is placed, produces a magical effect, and it is said first suggested the idea of those wonderful pictures called dioramas, two of which I described to you when in London. Two large shells, called by Linné the *chama gigas*, contain the holy water used in this church; and on the pavement is traced the meridian line of Paris.

The residence of Mr. Warden is near St. Sulpice. After conversing with him for about an hour, we went together, at two o'clock, to the Institute. Every one familiar with the progress of physical and mathematical science, must acknowledge the pre-eminence of the French in these respects; and I visited this grand focus of national genius, full of enthusiasm and high expectations. Before entering the hall where the business is transacted, I was introduced to several distinguished men, who were stand-

ing about in little groups, in a large contiguous saloon, lined with an immense and valuable library, and ornamented with a profusion of busts and portraits; among the rest, I was pleased to see a good likeness of Dr. Franklin. We were seated in the hall before many of the members had assembled, and those who were the most distinguished were pointed out to me by Mr. Warden, as they entered. The Count Chaptal took his seat close to mine. I was astonished to see him look not more than fifty years old: his complexion, like that of most elderly French gentlemen, is very sallow, and the expression of his features was rather mild and pleasant than powerful. Not far from him sat the famous Gay Lussac, busily occupied in reading some papers: Robiquet, the chemical annalist, leaned over his shoulder. Directly opposite to me was the aged and sightless Lamarck: he was conducted to his seat with great care and peculiar kindness, by Biot and Arago, the first mathematicians perhaps now living. The infirmities of age have almost completely disabled Lamarck. I was exceedingly fortunate in seeing this great naturalist, as he will perhaps never be found in publick again. The barons Fourrier and Cuvier, two of the perpetual secretaries of the Institute, were close by me on my right, with many other venerable and distinguished men. As each member receives an annuity from government, of which he forfeits ten francs (two dollars) for non-attendance, the meetings of the Institute are always well attended.

After the members were called to order with a mace, the Baron Cuvier read the title-pages of thirty or forty books and pamphlets, presented by the authors to the Institute, during the week which intervenes between their sittings. Some of the works were from my friends in America; and had they seen the *sang froid* with which their labours were noticed, their pride of authorship would have been highly piqued. After this, there was a short and animated extemporary debate, between the Baron Thenard, Arago, and some others, which was not only instructive but highly amusing. Thenard is something of the *beau* in his dress: he looks a good deal younger than his long reputation as a chemist would seem to indicate, and is quite fluent and animated in his style of speaking. A long and dull, though valuable essay, on a scientifick subject, was now read, in the midst of which I followed the example of many others, and left the hall.

You may expect me to draw a parallel between the Royal Society of London and the National Institute of Paris, but the two associations are so differently organized, that this cannot fairly be done. There are, undoubtedly, more profound and eminent men in the Institute than in the Royal Society; but the latter possesses some men, whose researches and discoveries raise them perhaps above the level of the most celebrated in the same departments of science, who belong to the Institute.*

Tuesday, July 29th.—I passed a considerable part of this day at the Sorbonne, an establishment peculiarly interesting to me, on account of the lectures on physical science which are now delivering here, by professors of the highest reputation. The Sorbonne comprises a number of edifices, afranged in the form of a hollow square. It was rebuilt from its ruins by Cardinal Richelieu, and in the church there is a fine monument to his memory. The great Gay Lussac lectured for us to-day, in a large and convenient amphitheatre, well filled with an

* It will be recollected that Davy and Wollaston were alive when these Notes were written.

exceedingly attentive audience: his subject was the nature and properties of cyanogen, or the base of Prussic acid, a substance which he had himself discovered; but throughout his whole lecture, which continued more than an hour and a half, he never once hinted that most of the facts which he noticed were derived from his own ingenious researches. This eminent philosopher does not appear more than forty-five years of age: his countenance is by no means impressive or prepossessing; his manner is however pleasing, and his discourse was delivered with great fluency and ease, without the aid of any notes. This I thought remarkable, as he frequently rattled off the atomic weights of a number of substances, to the sixth or seventh decimal figure. I thought him rather repetitious; yet perhaps this is a good fault in a scientifick lecturer. The principles and the facts, he turned over and over, in a very elaborate manner, presenting them to the class in almost every possible manner. He unfortunately failed, like all other demonstrative teachers, in some of his experiments; and I was greatly gratified to notice the silence and sympathy of the whole audience, on such occasions. The apparatus he used was neither showy nor extensive, and in point of manipulation he was not as neat and expert as many of our professors at home. After the lecture was over, I was pleased to see the great philosopher lay aside all formality, and amuse the students who crowded around the lecture table, with some unexpected and startling chemical experiments. From the dress and general appearance of the students who filled the lecture room, they for the most part seemed indigent persons, who were acquiring knowledge, not so much from the impulse of curiosity, or a love of science, as with a view of obtaining a future subsistence. The facilities enjoyed in Paris for the prosecution of scientifick researches, for the acquisition of classical learning, and for the study of the fine arts, are unrivalled. The numerous and vast publick libraries which enrich this metropolis, and the gratuitous lectures on all the branches of physical science and general literature, accessible to the studious or inquisitive of every description, are deserving of all praise. "There is something," says an American essayist, "in this species of munificence, in this bounteous and charitable effusion of intellectual sustenance, that captivates the heart and delights the fancy."

Wednesday, July 30th.—To-day I went in search of philosophical instruments; and truly it required some skill, courage, and labour, to discover and penetrate the various and widely separated nooks and obscure holes, where they are manufactured. The most accurate thermometer maker I found in a little dirty upper chamber, at one extremity of the city; and at the other extremity I found some other instrument maker—*here* I had to go for one thing, and *there* for another, so that I became tired and discouraged before all the objects of my search were procured.

The most extensive establishment for chemical and philosophical apparatus, is that of Pixii, who is a very obliging and intelligent artist. He has, however, but a few ready made instruments. He will supply almost any thing to order, if you give him time; but this plan is inconvenient for me, as I am desirous of taking them with me on my return home. Such articles as Pixii could immediately furnish, I have requested him carefully to box up. I would advise my scientifick friends, travelling in Europe, to get their apparatus in London, where most of it can be obtained at quite as cheap a rate,

and where it may generally be seen in the shops, before the purchase is made.

Thursday, July 31st.—Among the many objects which I examined to-day, was the Corn Market. This vast and curious edifice is constructed for the most part of cast iron, and is in the form of a rotunda. Through the upper part of the dome, which is 131 feet diameter, the light is admitted by a lantern 37 feet across. When directly under its centre, I produced a loud and remarkable echo, by stamping on the floor. The interior of the building is crowded, with an immense number of barrels, and bags of grain and flour—close to the wall on the outside, there is a column 95 feet high, on the top of which there is an enormous sun-dial; and from its base there issues a copious stream of water. Large markets for the sale of different articles are thickly scattered over the metropolis—thus they have the wine market, the poultry market, the leather market, the butter, eggs, and cheese market, &c. &c. The market of the Innocents, for vegetables, occupies a vast open space, in the centre of which there is a fountain of water, which, to my fancy, is the most interesting fountain in the city. If rendered more simple by divesting it of the tritons, naiads, and other water animals, it would make a beautiful and appropriate ornament to our Washington Square. The house in which Moliere was born is close by—a bust of the author in front indicates the spot.

The evening I passed with a party of ladies and gentlemen, and had some opportunity of witnessing the style and manner of a Parisian social circle. The ladies wore their hats all the time. They had but little chat among themselves, but were wonderfully voluble when addressing the other sex. To play at cards, seemed to be the object of our coming together. Refreshments are rarely sent round during the evening—after tea and coffee, we were regaled with nothing but some scented sugar and water.

Friday, August 1st.—For some days past I have been a good deal anxious for my friend Dr. Gardner. I have inquired for him, time after time, at many of the hotels; have visited all the publick gardens; have loitered along the Boulevards, and lingered in the Palais Royal, looking for him—but all in vain. To-day, it struck me for the first time, that I might discover if he were in Paris, by applying at the police office. I was familiar with the indefatigable vigilance of the French police, and recollected the story of the stranger who had lost his way in the streets, and had forgotten the number and name of his hotel. In this dilemma, it is said, he directed a cabriolet to drive him to the police, where an officer told him who he was, where he lived, and the shortest way home. I forthwith gave my servant the proper directions, and he soon returned from the office, with the desired information. I found that the Dr. had arrived a day after me in Paris—that he stayed some time at Meurice's hotel, and was now living near the Tuileries—the number of the house being given. I set off immediately for his lodgings, but not finding him at home, I left a note, stating when and where he might see me. Learning that the Dr. did not commonly return to his rooms before night, I spent the day in my customary wanderings.

One of the most imposing views in Paris is had from an open area on the right bank of the Seine, called the Place of Louis XV. At a short distance in front stands the Palace of the Tuileries; behind is the grand avenue of the Elysian fields, terminated by a magnificent triumphal arch; on the north there

are two magnificent palaces, separated from each other by the *rue Royale*, which street is terminated by the bold front of the church of the Madelaine; and on the south the eye, glancing over the fine bridge of Louis XVI., rests on the lofty and noble front of the Chamber of Deputies. I first entered the Place of Louis XV. on a bright moonlight evening. The magnificence of the scene around me, and the stillness which prevailed, were strongly contrasted with the horrible recollections connected with this memorable place. Here the nuptials of Louis XVI. were publickly celebrated, when hundreds were crushed to death by the mob. Here the first spark of the Revolution was kindled. Here the statue of liberty was placed on the pedestal, from which that of Louis XV. had been overthrown and demolished; and here, at the foot of this sanguinary altar, the blood of Louis XVI. was shed, together with that of many thousands.

The church of the Madelaine, seen in the distance, will be, when finished, the most magnificent religious edifice in the metropolis. Its colonnades of massive pillars, give it some resemblance to the Exchange, in its exterior. It was dedicated by Napoleon to those who died in the wars of France, and was called by him the Temple of Glory.

I visited to-day a number of bazaars, called here passages. These are streets covered over with a glass roof—something like our Arcades. The shops, in some of these passages, are fitted up in the most superb style; and owing to the dirty, disgusting, and dangerous state of the streets, they are places of great resort. The passage of Panoramas is close to my lodgings—the articles for sale here are almost as various as those in the galleries of the Palais Royal; but the most airy and splendid passage is that from the Rue Vivienne, which is ornamented with statues.

Saturday, August 2d.—Just after breakfast this morning, my door was opened by my friend Dr. Gardner. We greeted each other with mutual joy; and it was some time before our first emotions of pleasure subsided, so far as to enable us to talk over the events which had occurred during our separation. He had taken every means to discover my residence—even his application to the police, by some oversight or carelessness of the officer, proved ineffectual. When Dr. Gardner left America, it was his intention to spend a year or two in Paris, pursuing his professional studies; but he now told me he was heartily tired of being *alone*—that he would accompany me in the rest of my rambles, and then return home with me in the same ship. After much conversation, we set off together to view the coronation robes of Napoleon, and the other regalia deposited in the cathedral of Notre Dame. We found them in a large dirty upper room in the church. The robes are spread out in large drawers, which are opened by moving round on a pivot—they are rich and dazzling, being covered with a profusion of solid gold cut into various devices; some are of blue, and some of purple velvet. I should think a plain coat and jacket vastly more agreeable to the wearer, than these heavy unwieldy vestments. These robes are still worn by the priests on great occasions, to astonish the vulgar. In some rough closets in the same room, are arranged the regalia of Charlemagne, and many gold and silver vases, chalices, and other articles, some of which are studded with sparkling gems. Among other curiosities, there is a supposed fragment of the true cross, and a portion of our Saviour's crown of thorns. That which seemed to interest our guide more than any

thing else, was a large figure of the sun, in gold and jewels, presented to the church by Louis XVIII. In one of the apartments, we saw a quantity of old tapestry. Much of the magnificence of Notre Dame was destroyed during the revolution, but great exertions are making to renew its former grandeur. After examining the regal baubles and gew-gaws of England, which are in the Tower, those of France can excite but little admiration. I was exceedingly desirous of seeing the large blue diamond, said in our mineralogical works to be among the crown jewels; but our guide, who was one of the priests of the cathedral, could give us no information about it. After paying our fee, which is quite as usual in France as in England, on such occasions, we went to the court house, called here the Palace of Justice.

I should not succeed in giving you, even if I should attempt it, any just idea of the immense and irregular pile of buildings, which form the Palace of Justice. Some of the halls are imposing, and some very mean. The image of the Saviour on the cross, we noticed in some of the rooms, over the bench on which the judges sit. Some of the galleries are filled with shops, in which books, and shoes, and confectionary are sold. The building in front has a tolerable appearance, when seen from its immense court yard—the centre gate of which is so covered with gilded ornaments, as to destroy the beauty and effect which might have been produced by half the labour and expense. Neither our inclination nor the nature of our pursuits, induced us to remain long in the halls of justice; but from the short specimens of the eloquence of the French bar, which we witnessed, we found it characterized by excessive vehemence of declamation, even on subjects of the most trifling nature.

At a late hour, we dined together at an excellent eating house near the Palais Royal. You may be surprised that I have said so little respecting the pleasures of the table, which are here more redundant and delicious than in any other part of the world. As a chemist, if not as an epicure, I analyzed the bills of fare, or *cartes*, of some of the most distinguished restaurateurs. The fish, and fowl, and meats, in all their forms and varieties—the desserts, and wines and liqueurs—I examined with great nicety; and I must say, that for myself, I prefer the daily fare of an English or an American table, to all the savoury and unintelligible small dishes, which characterize French cookery. I have no hesitation, however, in recommending to the mere gourmand, who is disposed to value the gratification of his palate above all other enjoyments, to select Paris as the most luxurious place of abode.

Sunday, August 3d.—To avoid circumlocution, when I write *we*, I wish to be understood as meaning Dr. G. and myself. Both in the morning and afternoon, we attended publick worship in the Oratory. The French sermon was by one of the *pastors*, and the English one by a stranger; neither of them were at all remarkable.

Monday, August 4th.—There is a very convenient kind of hackney coach here, called the Omnibus: it drives perpetually round the Boulevards, from sunrise till after sunset, and for a few sous you may be conveyed in it through its whole tour. To-day we intended visiting the cabinets attached to the Garden of Plants, and stepping into an Omnibus, which passed on the Boulevard close to my lodging, we were set down in a few minutes, near the site of the old Bastille, not far from the garden. The dismal dungeons of the Bastille, so notorious in history, are now in ruins; and as I stood upon the spot, my fancy became alarmed by the frightful re-

collection of the scenes of human misery, endured in this place. Napoleon proposed erecting a grand fountain here, to be supplied with water from the canal called the Ourcq, a portion of which now flows through what was once a subterranean passage to the gloomy cells of this horrid prison house. In a large frame building close by, there is a model of the contemplated fountain: it is a huge elephant, out of whose trunk the water was to flow. Some idea of this monster may be formed, when it is stated, that there is a stair-case in one of his legs, leading to the tower on his back.

Leaving the Bastille, we crossed the Seine by the bridge of Austerlitz, and soon entered the Garden of Plants. As I have already detained you some time in the garden, we will proceed immediately to the cabinets. The Cabinet, or Museum of Natural History, is at one end, and occupies two floors more than 600 feet in length. The lower rooms are principally occupied by a vast collection of minerals and fossils, some of which were far more splendid than any thing of the kind I had ever before seen. I could go into many details, but I should only fatigue myself, without giving you any adequate idea of these treasures; for in this establishment is collected the results of the labours of the most distinguished naturalists, during their whole lives. The metallick ores make a most superb display. I was peculiarly gratified with some beautiful specimens of amber, quartz, carbonate of lime, and the precious stones. Among the animal remains, the hair of the mammoth, found in a block of Siberian ice, was interesting from the story of its discovery by dogs, which I read during my early years. On this floor the fish and reptiles are also arranged; and I was a little startled to find some of the labels attached to these last animals, written by my own hand—they were, no doubt, sent to the Museum from America, by my friend, C. A. Leseuer, who was employed as a naturalist by the government.

The long gallery on the second floor, is literally crammed with quadrupeds, birds, and other animals. It is said that but few specimens of birds and beasts are wanting, to complete the whole series of known species. The manner in which the animals are preserved and arranged, is unnatural, and inconvenient for examination. I have no hesitation in saying, that neither the French nor the English, practice taxidermy as well as the Messrs. Peales in Philadelphia; and that for graceful and natural attitudes, the recent animals in their Museum, far surpass any in London or Paris. The insects, shells, and marine productions, are by no means what I expected to find. Near some of the butterflies, there are the caterpillars, formed beautifully of wax, illustrating the transformation and history of the insect.

We now examined the immense cabinet of Comparative Anatomy. Here the indefatigable industry and profound skill of the Baron Cuvier, is every where displayed. The skeletons are so arranged that you can readily discover the analogies which subsist between them. Here may be seen the peculiar structure which unites strength and activity, in the tiger, the lion, and the elephant, and that also which is adapted to swiftness, in the antelope and horse. The anatomy of the egg pleased us very much—there are twenty-four fine preparations of it, showing the appearance of the first development of life and organization, to the little chick bursting from the shell. There is here also a vast number of fine wax models, of a great variety of animals. Snails in wax are attached to their shells, coloured with all the richness and variety of their

natural hues. The anatomy of the singular shell called the chiton, was highly interesting—but I must not particularize on this subject any farther.

In one of the rooms we saw a number of mummies from different countries—those from Teneriffe were white. On looking at the body of an ancient Egyptian, disengaged from its splendid coffin and wrappers, the following lines of Campbell express some of the thoughts which glanced over my mind.

And thou hast walked about, (how strange a story!)
In Thebes' streets three thousand years ago,
When the Memnonium was in all its glory,
And time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Tell us—for doubtless thou canst recollect,
To whom we should assign the Sphinx's fame;
Was Cheops, or Cephrenes architect
Of either Pyramid that bears his name?
Is Pompey's pillar really a misnomer?
Had Thebes a hundred gates, as sung by Homer?

If the tomb's secrets may not be confess'd,
The nature of thy private life unfold;
A heart has throbb'd beneath that leathern breast,
And tears adown that dusky cheek have roll'd;
Have children climb'd those knees, and kiss'd that face,
What was thy name, and station, age and race?

Statue of flesh—immortal of the dead!
Imperishable type of evanescence!
Posthumous man, who quitt'st thy narrow bed,
And standest undecay'd within our presence,
Thou wilt hear nothing till the judgment morning,
When the great trump shall thrill thee with its warning.

Why should this worthless tegument endure,
If its undying guest be lost for ever?
O let us keep the soul embalm'd and pure,
In living virtue, that when both must sever,
Although corruption may our frame consume,
Th' immortal spirit in the skies may bloom.

Near the cabinets there is a convenient amphitheatre, in which publick lectures are regularly and gratuitously given, on all the subjects connected with this noble and unrivalled institution. The Baron Cuvier kindly and without solicitation sent to me a number of tickets for myself and friends, which gave us access, at any time, to all the various departments of the Garden of Plants.

(*To be continued.*)

HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

In our third volume, pages 9—14, we introduced the subject of the history of the Presbyterian church in the United States, and inserted the first chapter of this history. The second chapter is now to be given to the publick. The first, it will be recollected, explained the cause of the comparatively late establishment of the Presbyterian church in the Anglo-American colonies, and the considerations by which the most of its members were induced to choose their locations in Pennsylvania, Delaware, Maryland, and the western part of New Jersey.

CHAP. II.

THE HISTORY OF THE PRESBYTERIAN CHURCH, FROM ITS ORIGIN TO A. D. 1716.

Congregations organized; a Presbytery formed; a Synod appointed.

In the establishment of the Presbyterian church in the British colonies of North America, it was to be expected that separate congregations would be organized, for some time before their pastors would find it practicable to associate and form a presbytery. Such accordingly appears to have been the fact; but no means remain for ascertaining the exact number of these congregations, nor which of them may with certainty claim a priority of origin. Two or three of them were

probably cotemporaneous, or very nearly so, in taking a regular form. The First Church of Philadelphia, it is believed, is as ancient as any other.*

There is unquestionable evidence that the Presbytery of Philadelphia was, by a number of years, the first that was formed, in what are now the United States of America. That Judicature which, under the denomination of a General Assembly, now superintends the concerns of nineteen Synods and ninety-eight Presbyteries, and of fifteen hundred ordained ministers, and more than two thousand churches, scattered over a region stretching from Montreal on the north to New Orleans at the south, and from the Atlantick on the east to the Mississippi on the west, may be distinctly retraced to an association of not more than five or six ministers of the gospel, in the city of Philadelphia, within the first five years of the eighteenth century.

It is much to be regretted that the record of the origin of this ecclesiastical association is irrecoverably lost. It was doubtless entered at the beginning of a manuscript volume, now in the hands of the writer, which contains the minutes of the original Presbytery of Philadelphia. The first leaf of this book has unfortunately been torn off; while the rest of the volume remains entire, and in good preservation. Making, however, an estimate of the contents of the lost leaf, by the space that is filled by the proceedings of presbytery which immediately follow, it could not have contained the minutes of more than two years. And as the minutes of part of a session which was held A.D. 1706, appear at the top of what is distinctly marked as the third page, it can scarcely be doubted that the presbytery was formed in the latter part of the year 1704, or the beginning of 1705. The names of the original members cannot, of course, be given with perfect certainty; yet there is the highest degree of probability that they were nearly, if not altogether the same, which appear in the records of a session which commenced on the 22d of March, A.D. 1707. Veneration for men who were honoured, in the providence of God, to be the founders of a prosperous church in a new region of the globe, dictates that their names should appear in this history. They were the Rev. Francis M'Kemie, John Wilson, Jedediah Andrews, Nathaniel Taylor, George M'Nish, John Hampton, and Samuel Davis. Of these men, it is known that Mr. Andrews was from New England; the rest were unquestionably foreigners by birth, chiefly emigrants from Scotland and Ireland. Andrews, it appears, was ordained in Philadelphia, either before the Presbytery was regularly constituted, or immediately afterwards; and the others, no doubt, had received ordination previously to their coming to America. No authentick accounts, however, have been obtained of the precise time at which they arrived in this country, nor of the special motives which caused their emigration. Andrews was settled in Philadelphia, was the first minister of the Presbyterian denomination in the city, and for a length of time was assiduous in rendering occasional services to neighbouring vacant congregations, on both sides of the river Delaware. He died in 1746.

M'Kemie was a man of distinguished talents, zeal and fortitude. Passing through the city of New York on a journey to Boston, he, with his fellow traveller Mr. John Hampton, was apprehended and imprisoned by an order from Lord Cornbury, then governor of the province, for presuming to preach a single sermon and to baptize a child, without a special license for the purpose. He resisted this persecution with

* See note at the end of this chapter.

great dignity and firmness; and after suffering many hardships, was at length acquitted by a jury of the vicinage; and yet, by the unjust exactions of those in power, was compelled to pay a large sum as the cost of prosecution. His place of stated residence was in the county of Accomack, in the state of Virginia, very near to the Maryland line. The Protestant Episcopal Church had been established in Virginia from its first settlement; and in the year 1792, it was also established in Maryland, to the subversion of the perfectly tolerant system which had been adopted by Lord Baltimore, and sanctioned by the legislature of the province. Mr. M'Kemie obtained a license, under the toleration act of 1st William and Mary, for preaching statedly at two places, one in the town of Accomack, the other at Pocomoke, in Maryland. His ministerial labours however were not confined to these places, but extended in all directions, wherever he found people willing to hear him. He was a man of eminent piety, as well as of powerful intellect, and considerable literary attainments. But the presbytery and churches did not long enjoy his counsels and care, for he appears to have died in 1708. Wilson was settled at New Castle, in Delaware, and preached occasionally at White Clay Creek and Apoquimany. He died in 1711. M'Nish performed his stated ministrations at Monoka and Wicomico; and died in 1722. Davis must have been stationed somewhere in the southern part of Delaware, or in the contiguous part of Maryland; as he and M'Nish, from local circumstances, appear to have been ordered by the presbytery in 1708, to "attend the inauguration of Mr. Hampton at Snow Hill," on the eastern shore of the latter state. Hampton, who had been released from his imprisonment at New York on easier terms than M'Kemie, died in 1721, and Davis in 1724. The place where Taylor exercised his ministry, the writer has not been able satisfactorily to ascertain, nor the time of his decease.

The original members of the presbytery, of whom the foregoing notice has been taken, gradually increased their number, by associating others with themselves. A certain Mr. Boyd was under trial for ordination as early as 1706, and was actually ordained (as it would seem sine titulo) toward the close of that year. He was the first pastor of the church in Freehold, New Jersey. He died however, in 1708. In this year Mr. Joseph Smith was ordained and settled as the pastor of Cohanzy in the last mentioned state; and after a few years, the accessions to the presbytery had become considerable. Of these, the greater part were emigrants from Scotland and Ireland. Some of them had received ordination before they left Europe; and on producing their credentials were immediately received as members of the presbytery: Others were licentiates, or probationers for the gospel ministry, who were examined and ordained at their call to a settlement. A few additional members of the presbytery, also, came from the New England states; and one was a Welshman, whose studies the presbytery superintended, and whom they afterwards licensed and ordained.

In 1716, the last year of the period now under consideration, the presbytery, besides those whose names have already been mentioned, had numbered among its members Messrs. John Henry, James Anderson, Nathaniel Wade, Joseph Morgan, Paul Van Vleck, Thomas Bratton, George Gillespie, Robert Lawson, Daniel Magill, Howell Powell, Robert Wotherspoon, David Evans, John Brädner, Samuel Pumry, and Robert Orr. A few of these had deceased, but the greater part still survived, and were actively employed in their sacred vocation.

The congregations of which at this time (1716) the presbytery appears to have had the superintendance, were Philadelphia, New Castle, White Clay Creek, Apoquimany, Monoka or Monokin, Wicomico, Cedar Creek, Kent, Cape May, Lewistown, Snow-Hill, Rehoboth, Patuxent, Neshaminy, Welsh-Tract, Cohanzy, Freehold, Hopewell and Maidenhead, Woodbridge, Elizabethtown, New York, Jamaica, Newton, South-Hampton, and two others on Long Island, whose names are not specified in the records.

No system of church government and discipline had hitherto been formally and explicitly adopted. Most of the ministers, and many of the elders, of whom the presbytery was originally composed, having come from Scotland and Ireland, were Presbyterians by education. They regarded the principles and practice of the Presbyterian church in those countries as scriptural and authoritative; and according to these, by consent and agreement, without formal stipulations, they conducted the ecclesiastical concerns which they were called to manage, in the infant churches of which they had the charge. They appear, however, to have had no connexion, as a judicature, with any foreign church whatever; but to have considered themselves as entirely independent; and as such to have managed all their business without any idea of appeal, or reference to any other body.

Some of the Presbyterial usages of these fathers of our church, were such as their descendants have not chosen to continue; but it may deserve consideration, whether the changes that have taken place have, in every instance, been for the better. They required more preparatory exercises of candidates for the ministry than are now demanded—To defend a thesis, appears to have been with them a regular part of trial. They were also rigorously strict in their attendance on presbytery. If any member were absent, they expected a letter, in which the causes of absence should be fully and clearly stated; and if they failed to receive such a communication, the delinquent was written to in a style of rebuke or censure. Several instances occur, in which they determined that excuses for absence were not sufficient, and that the party offending should be rebuked or admonished. It was likewise their custom to appoint the members of the presbytery, taken in regular order, subjects on which discourses should be prepared and delivered, at every meeting, and which were denominated presbyterial sermons. Two members at a time, were usually ordered to perform this duty; and their sermons, after being delivered in publick, were made the subjects of examination and remark in the presbytery.

Agreeably to a standing order, an inquiry was made of every pastor, at each meeting of the presbytery, how the people of his charge had fulfilled their contracts for salary, as well as what had been the general treatment which he had received from them: And then in turn, they inquired of the lay members, how their ministers severally had performed their clerical duties, and supported the ministerial character among them. In this business, also, great strictness appears to have been used; and yet there were but few instances of complaint. The books of church sessions were required to be regularly produced and examined, at every stated presbytery. In one instance, the ruling elders of a congregation are denominated *assistants;* but they appear to have been invested with the same powers which are now possessed by elders in the Presbyterian church; and are always styled *elders* in the entry of their names, at the first meetings of Presbytery.

A very friendly intercourse was

maintained by the presbytery with the Congregational and Independent ministers of New England; notwithstanding the difference which existed in regard to church government and discipline. A letter appears, under date of May 24th, 1708, directed "to Mr. Davenport, Mr. Webb, Mr. Shove, and Mr. Buckingham," who probably were clergymen of the Congregational order in the state of Connecticut; in which their aid is requested, in composing some differences among the people of Woodbridge, where these ministers had been instrumental in settling a pastor. Another letter on the same subject, of the date of September, 1712, is directed to Dr. Cotton Mather, of Boston, in which they speak of him in terms of high respect and great affection. They also made application to the ministers of Boston, to join with them in soliciting pecuniary assistance from the dissenting churches in Britain, for the extension of the gospel in the unsettled country where they were beginning to form congregations.

Poverty was manifestly the common lot of both ministers and people, during this whole period. The clergy who were settled in congregations were, in many instances, not above the want of some of the necessaries of life; and yet they appear to have cheerfully contributed something to the assistance of others, more necessitous than themselves. The church in Philadelphia, we should suppose, was as likely as any other to be able adequately to support the gospel ministry; and yet it appears that, on one occasion, a charity of ten pounds was bestowed out of a small fund, to aid in maintaining its pastor.

To establish a fund for the assistance of poor and destitute congregations, and for some other purposes of piety and charity, was an object of early attention. To promote this, they wrote letters in a very pathetick strain to the presbytery of Dublin in Ireland, to the presbytery of Glasgow in Scotland, and to the dissenting ministers in London. One was directed to Sir Edmund Harrison, in which, among other things, they say, "The death of that worthy and honourable person, the Lord Lovelace, we are afraid will prove detrimental to our interests." By these solicitations, however, it does not appear that they obtained any material assistance. Their hopes were sometimes a good deal raised, but almost always disappointed. The generosity of the Rev. Thomas Reynolds, a dissenting minister in London, who unexpectedly sent them thirty pounds sterling, with intimations of farther donations, was almost the whole amount of foreign beneficence which they experienced. They had to struggle on amidst all their difficulties, till they were able, after becoming a Synod, to form a small fund, from regular contributions among themselves. And after their exigencies were in a considerable degree diminished, they received some aid from other quarters, particularly from the presbytery of Glasgow.

The tender solicitude which these venerable founders of our church express in their records, for the progress of the gospel, and for the vacant congregations that were constantly looking to them for ministerial labour, advice and counsel, is truly exemplary, and scarcely less than apostolical. A number of their letters to congregations, as well as to judicatures and individuals, abroad and at home, are happily preserved, in a book which was expressly kept for this purpose.

The simplicity of style and manner which appear in the letters, as well as in the minutes of this primitive presbytery, are remarkable. In their records, however, there is one great defect. They are often made without recollecting that they were to be read, after the facts

and circumstances attending them would be forgotten and unknown. In many instances no statement is made of business introduced; and all the information respecting it, more than the decision of the presbytery, must be gleaned from circumstances that incidentally and unavoidably connected themselves with the judgment given, or from the letters which related to it.

It was believed that a more particular account ought to be given of this presbytery, during the time which elapsed from its formation till it was declared a Synod, than will be necessary or proper in regard to other presbyteries, in the sequel of this history. From the whole it appears, that the doctrines maintained by the first presbytery of Philadelphia were purely Calvinistick, the government strictly presbyterial, and the labours and exertions of the members great, persevering, and under the Divine blessing, happily successful.

In the sessions which were held on the 21st and 22d of September, 1716, the following entries appear: "It having pleased Divine Providence so to increase our numbers, as that after much deliberation, we judge it may be more serviceable to the interest of religion to divide ourselves into subordinate meetings or presbyteries, constituting one annually as a Synod, to meet at Philadelphia or elsewhere, to consist of all the members of each subordinate presbytery or meeting, for this year at least—Therefore it is agreed by the presbytery, after serious deliberation, that the first subordinate meeting or presbytery, to meet at Philadelphia or elsewhere, as they shall see fit, do consist of these following members, viz: Masters Andrews, Jones, Powell, Orr, Bradner and Morgan. And the second to meet at New Castle, or elsewhere, as they shall see fit, to consist of these, viz: Masters Anderson, M'Gill, Gillespie, Wotherspoon, Evans and Conn. The third to meet at Snow-Hill, or elsewhere, to consist of these, viz: Masters Davis, Hampton and Henry. And in consideration y^t^ only our brethren Mr. M'Nish and Mr. Pumry are of our number upon Long Island at present, we earnestly recommend it to them to use their best endeavours with the neighbouring brethren that are settled there, which as yet join not with us, to joyn with them in erecting a fourth presbytery. And as to the times of the meeting of the respective presbyteries, it is ordered that that be left to their own discretion.

Ordered, that a book be kept by each of the said presbyteries, containing a record of their proceedings; and that the said book be brought every year to our anniversary Synod to be revised.

Appointed, that the first meeting of our said Synod be at Philadelphia, on the third Tuesday of September, in the year 1717."

NOTE.—In answer to a note, addressed by the writer to the Rev. Dr. James P. Wilson, for many years the pastor of the First Presbyterian Congregation in Philadelphia, and who, on account of ill health, has recently resigned his charge, the following obliging communication was received.

29*th July*, 1830.

Rev. Sir,—To the first question you propose, "Is there any documentary evidence of the origin of the first Presbyterian church in Philadelphia? and whether there be or not, from what period, or in what year, do you date its origin?" I answer, I. There is a register of baptisms and marriages, which commenced on the 14th day of December, 1701, made by the Rev. Jedediah Andrews, as the minister of the First Presbyterian Congregation in Philadelphia. The same register contains the names of persons baptized by him occasionally, at different times and places, within about 50 or 60 miles of the city, on both sides of the river. II. In 1741, a pamphlet was published in Philadelphia, by the Rev. John Thompson, in answer to papers brought into the Synod of Philadelphia in 1739 and 1740, by the protesting brethren, in which he states, *arguendo*, "that more than thirty years ago, the Rev. Jedediah Andrews was ordained pastor to the Pres-

byterian congregation in Philadelphia," which he says was by a small company, who were not members of a higher judicatory, but who agreed to associate and join with one another, statedly for the exercise of church government among themselves, being first agreed as to principles of faith and government. Mr. Thompson was the pastor at Lewes prior to 1728, for his name and that date were wrought in the north-east end of that church. He was the successor of Mr. Black, who was there 1706, at the time of M'Kemie's and Hampton's imprisonment at New York.

To your second question: "Was Jedediah Andrews the gatherer of that congregation and its pastor, and was he a native of old England?"* That he was their first pastor appears from his register, and Mr. Thompson's book mentioned above. That he was the *gatherer* of that congregation I am unable to say. They worshipped in a warehouse at the corner of Chesnut and Second streets, prior to their erection in Market street, which was in 1704, but how many years they occupied the warehouse is not known. It is most probable that the society, which was composed chiefly of French refugees and English dissenters, had associated for worship, prior to the arrival of M'Kemie, Hampton, and others, who landed at Boston, from whence they came, some to Philadelphia, New Castle, and Cohanzy, and others to Lewes and Accomack. The certificate of the court of Accomack county, licensing M'Kemie, and his two houses in Accomack town and at Pocomock, is dated 10th October, 1699, which proves their arrival to have been prior to 1700; and shows also they were protestant dissenters from the church of England, preaching under licenses required by act of Parliament of May 24th, 1689.

With sentiments of regard and esteem, your fellow servant in the bonds of the gospel,

JAMES P. WILSON.

The Rev. Dr. Green.

PRACTICAL METHODISM.

To the Editor of the Christian Advocate.

Rev. and dear Sir,—Previous to entering on the subject of the following remarks, I would take the liberty to premise a few things. In what I shall say respecting *practical Methodism*, my object is not to hold it up either to contempt or ridicule. With many Methodists I have been long and intimately acquainted. Often have I held sweet counsel together with them; and, indeed, my first religious impressions were received among them. After I first hoped that I was renewed by the Holy Ghost, my prepossessions were altogether in their favour; and it was to me a painful hour, when, with the Bible in my hands, and on my knees before God, I came to the conscientious conclusion that I could not be of their fold. I considered them erroneous in doctrine, and also in practice. And my first unfavourable impressions respecting them were the effect of those very things to which my subsequent remarks shall be confined. Towards Methodists as a body I have no feeling but that of kindness and good will. I regard them as a respectable and pious branch of the church of Christ; as a body, which, under other circumstances might be much more efficient than they are, in establishing the kingdom of our Redeemer in the world. Let not, then, any follower of the truly great Wesley say, on reading these remarks, that I expect him "*Doceri ab hoste,*"—let what I say be considered as the suggestions of a friend; and, as far as my statements are founded in truth, let them be regarded with candour. Without farther preliminaries, I shall now enter on the subject before us, omitting the discussion of doctrinal points altogether.

I would first remark on *their manner of preaching.* I was going to say *method;* but as they disclaim it, and consider it a little too much inclined towards learning, I have chosen to use the word *manner.*

One of the first characteristicks of their preaching is, that it *communicates little or no instruction.* This is owing to two causes; the illiteracy of their preachers, and the little value they place upon evangeli-

* After this letter was written and sent, it was ascertained that Mr. Andrews was from New England.

cal truth, as a means of conversion and sanctification. However in theory some of this denomination may value learning and biblical truth, I am persuaded that practical methodism, speaking of it at large, disregards both. And the fact that a man has passed through a preparatory course of instruction for the ministry is, in many parts of the country, a strong argument against him. And that preacher who addresses himself to the understanding, and who, through the understanding only, attempts to call up the affections, is usually unpopular, and considered jejune. With the multitude of the denomination, the best possible recommendations for the gospel ministry are, strong lungs, excitable feelings, a ready flow of words, and a great show of zeal.

To be satisfied of the truth here stated, nothing more is necessary than to attend their places of worship a few times. It will immediately appear that there is an evident attempt to excite the feelings, and to arrest attention; but you will rarely hear the text explained, its connexion given, its difficulties removed, or the truth it inculcates clearly stated. And if ever these are attempted, so great a lack of ability will usually be discovered, as to induce you from the heart to wish that the preacher had tarried at Jericho a little longer. I recollect, not long since, hearing a "circuit rider" preach from the text, "Keep thy heart with all diligence, for out of it are the issues of life." The following was his exegesis of the passage. "Here," said he, "the heart is compared to a vessel, kept together with hoops. If the hoops become loose, or the staves shrink, the water in the vessel will *issue* out. So it is with the heart. Unless it is kept with diligence the life will issue out of it, and then you will be destitute of life." The few hearers present thought this explanation wondrous clear. And this want of instruction from the pulpit, is clearly discoverable among the people. They become attached to a few cant phrases, and to a few peculiar doctrines; but the accession which they make to their stock of Bible knowledge is exceedingly limited. Thus the truth of the adage is clearly exemplified—"*like priest like people.*" I venture to say that there is no class of protestant Christians so generally ignorant of the Bible, or of the connexion and bearing of its solemn and eternal truths, as those of this denomination.

Another characteristick of their preaching is, *a singular confidence and recklessness of assertion.* For this I have never been able satisfactorily to account. It may be owing to their want of education, as ignorance usually begets confidence; or perhaps to that knowledge of human nature which tells, that with the ignorant confidence is half the argument. We justly admire the confidence of a man who asserts with firmness conclusions clearly deducible from a previous chain of sound reasoning; but the confidence of a man who neither reasons, nor is capable of it, who knows but little about what he says or whereof he affirms, like flattery,

——"When offered to a well taught mind,
Is loathed as soon as tasted."

And never have I heard so much of this confident assertion, as from Methodist circuit riders. Every thing said by Adam Clarke they receive as gospel. And the little reading they have, being chiefly of his works, they deal out his conclusions on mooted subjects, as if they were never questioned; and appear complete adepts in the Syriack, Arabick, Hebrew, Greek, and Latin languages, when they know but very imperfectly the grammatical construction of their mother tongue. So far as I am acquainted—I say it with regret—

this same confidence pervades the whole Methodist church. They are right—all others are wrong;—they are the only depositories of the "real truth:" as held by others, it is mixed and adulterated. I heard a shoemaker assert in the pulpit, that Paul was a Methodist; and a hatter, who ever ought to have remained at the block, that Wesley was not second even to the Apostle Paul,—and a person, quoted as authority wherever known, that John Calvin was one of the greatest enemies of the human race.

Another characteristick of their preaching is, *abuse of other denominations of Christians.* The word abuse is, we know, sometimes applied to a candid examination of the opinions of those who differ from us in sentiment. But when the word is so used, it is itself *abused.* When I say that the Methodists in their preaching abuse other denominations, I employ the word in its legitimate sense. I mean to say that for sectarian purposes, they pervert and caricature the opinions and belief of their brethren. And this is a sin, as far as I know, coextensive with Methodism—If there are individual exceptions I have not met with them. Nor is it an occasional sin, nor a sin of infirmity; it is habitual, and a sin in whose commission they delight. And so uniform has been this abuse, whenever I have heard them preach, that I have frequently thought a sermon was not considered by them complete without it. And then such abuse! If it was wit, or argument—if it displayed genius, or erudition, it could better be borne. But such torturing of sentiment—such absurd conclusions as they press home upon their opponents—such ignorance as they exhibit respecting the opinions they combat—such violence done to all reason and logick as they manifest, have been to me truly astonishing. Above all things else, the doctrines of grace are their peculiar abhorrence. The Divine decrees they represent as excluding all agency on the part of man—perseverance, according to them, lulls into carnal security; and so with all the rest. And not only do they charge these false and denied conclusions upon Calvinistick preachers, but they put them into our very creed, and proclaim to the world that we receive them with a cordial credence. From doctrines they pass on to a *hireling ministry.* This is with them a very fruitful source of declamation. They distort it, magnify it, dwell upon it, until, in the minds of the ignorant, they give it some importance; and then call their brethren who have stated salaries in the ministry, by the charitable names of *wolves, hirelings, fleece-seekers.* Then they revert to themselves, and exhibit themselves as the only men who have freely received, and who freely give. Nor is all this without its effect. And this I have known them do, not unfrequently, when their own salaries for preaching were much greater than those of the parties against whom they were declaiming; and when, as respects the declaimers themselves, it might truly be said their preaching was not worth a farthing. Nor is this abusive warfare confined to one denomination—it is indiscriminate. It is waged with the Baptist, the Episcopalian, the Presbyterian;—none of any Shibboleth escape but those of Wesley.

And then the occasions on which this abuse is frequently commenced, greatly aggravates the evil. We should conclude that our Methodist brethren, who make a high claim to piety and a desire to promote the salvation of souls, never would introduce controverted subjects, so as to turn the attention of their hearers from the *one thing needful* to disputative doctrines. But it is far otherwise. Wherever, under the labours of other ministers, God is pouring out of his blessed Spirit,

they are sure to be there. If harmony prevails, the great object is to disturb it. If there are no Methodists there, the chief aim is to make some. They commence by preaching on doctrines, and reviling the prevailing denomination, whatever that may be. If a word is said in opposition to their measures, they cry out *persecution, persecution;* and on this terrifick word they ring the changes until, if they can effect it, a division takes place, a party is formed, and they gain a footing. And this course they pursue, until, too often, the candle of the Lord is extinguished, the windows of heaven are closed, and the Spirit of grace withdraws his saving and converting influences. We have known of more than one revival stayed in its progress, by just such a course of conduct as this. It would seem, in such instances, as if their great object in the ministry was, to make converts to Methodism; and that to make consistent and intelligent Christians, was an object of only secondary importance.

(*To be continued.*)

EDITORIAL REMARKS.

We have seen, for a considerable time past—and we have seen it with sincere and deep regret—that we could not redeem our pledge to defend, to the extent of our ability, the Presbyterian church against unjust attacks, nor sustain, as we understand it, the character of a Christian Advocate, without making some unpleasant strictures on our Methodist brethren. They have openly and frequently, from the press and the pulpit, indulged in bitter invectives, against the doctrines, the ministers, and the order of the Presbyterian church. We have hitherto borne this without any reply; and it is not our intention now, to do more than permit our correspondent to exhibit to the readers of our miscellany, some of the bad features of what he calls *practical Methodism.* We think that such things as he has hitherto noticed are, to say the least, not "lovely and of good report," and that as such they ought to be publickly exposed; and we believe that in doing this we render a service to genuine Christianity, and do all that is necessary at present, to the defence of the church to which we belong—

"Vice is a monster of such odious mien,
As to be hated needs but to be seen."

Our correspondent professes to speak of what he has personally known; and we know him too well to doubt the truth of his statements. We understand him to say, that although the practices which he condemns are *general* in the Methodist communion; yet that there are individuals (we would hope a goodly number) who neither approve of nor indulge in them.

We think it unfortunate for the Methodists, that they regard as all but oracular, the commentaries of Dr. Adam Clarke on the sacred Scriptures. We admit and highly respect, both the piety and the learning of Dr. Clarke; although we cannot but think that he makes a parade of his knowledge, as a linguist and a great reader, on many occasions which scarcely afford a pretence for doing it. But this foible notwithstanding, he is an interesting writer; and the lessons of practical piety—the Christian instruction, exhortations, admonitions and reproofs, with which his commentaries abound, are for the most part truly excellent. And most sincerely do we wish, that we could conscientiously bestow the like praise on his expositions of the sacred text. But we cannot—We really think that as an expositor of scripture, he fails to give the true sense of the sacred writers, more than any other protestant commentator—Unitarians excepted—that we have ever perused. His system

seems to have perverted his own mind so forcibly that, without intending it, he really perverts the meaning of the inspired text. He is so dreadfully afraid of Calvinism, that he often only beats the air, in trying to give it a deadly blow. We have sometimes been induced to smile, at his apparent self-satisfaction that he has effectually demolished some Calvinistick dogma, when in truth he has not touched a single point, which any well informed Calvinist regards with any more affection than himself. Believing him, as we do, to be thoroughly honest, we must also believe that he is profoundly ignorant of the Calvinistick system—of what Calvinism really is. No wonder then, that the host of Methodist circuit riders, who think that he knows every thing and never errs, and who read little beside his writings, should act in the manner of which our correspondent so justly complains. We are of the opinion that every commentator on the sacred volume ought, as far as possible, to divest himself of all *prepossessions*, whenever he opens the sacred pages, and resolve to let the inspired text guide him, and not endeavour to guide it. The inquiry of the biblical student should be—not what is Calvinism? or what is Arminianism? or what is Unitarianism? but what is the mind of the Spirit of God? in every text which he examines.

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D. Andover: Published by Mark Newman.*

We have not recently read another religious publication, which has given us as much pleasure as that which we here announce. The subjects discussed are of high importance; the discussion, although of a controversial kind, is conducted with exemplary Christian temper; topicks on which other writers too often seem to lose themselves, and certainly involve their readers, in deep mists of obscurity, are treated by this writer with lucid perspicuity; a spirit of practical piety, here breathes its sweet influence through the abstract reasonings of mental philosophy and metaphysical research; errors which tend to sap the very foundations of the orthodox faith are clearly exposed, and in our estimation, solidly and conclusively refuted; and all this is done, where it was most desirable that it should be done—in that section of our country where the evils opposed and corrected had their origin, and by a professor of the oldest theological seminary in the United States.

Those who take an interest in the religious disquisitions that are going on in our land, will not need to be informed, that for some time past, the professors of theology at New Haven, in Connecticut, have appeared as the open and avowed advocates of some novel doctrines, on the origin and nature of sin. Two discourses on "the Nature of Sin," by one of these professors, the Rev. Mr. Fitch, were reviewed in our fifth volume. The professor honoured our short review by replying to it in a voluminous pamphlet; which, to tell the honest truth, we have never read through to the present day. We tried to get along with the reading of it; but whether it was owing to the obtuseness of our intellect, or to his misty method of writing, so it was, we found we could not satisfy ourselves that we understood

him correctly; and for this reason, as well as because we had really said about as much as we wished to offer on the subject, we forgave him the severe things that he chose to say of us, gave up our attempts to understand him, and made him no answer. It certainly did afford us a little consolation, in reflecting on our inability to get at Mr. Fitch's meaning, when we found such a man as Dr. Woods addressing to Dr. Taylor, who writes with much greater perspicuity than his brother professor, such language as this—"But it may be after all, that your views are not what they are generally understood to be; and that I and others have been misled by what is peculiar in your manner of communicating your thoughts. There is unhappily a something, (I would not take upon me to say definitely what it is) which makes it quite necessary for your readers generally, to go over your pages again and again, and sometimes leaves them still in doubt, whether they have arrived at your meaning." We should suppose that if there be views and doctrines which are really *incommunicable*, they cannot be of much importance, nor of any practical utility.

The letters now under review, have been drawn from their author, by Dr. Taylor's "Concio ad Clerum," delivered Sept. 10th, 1828. It appears that although Professor Woods was persuaded that Dr. Taylor had, in his clerical sermon, advanced erroneous principles, having "an unfavourable and dangerous tendency as to those doctrines of revelation to which they relate," yet the Professor was extremely reluctant to enter into an examination of the errors, which had been promulged and advocated. "As for myself," he says, "I have been induced to take a part in this examination, because I have confidence in those distinguished servants of Christ, far and near, who have expressed their opinion that it is a duty which I owe to the cause of truth." If in the opinion here referred to, our *concurrence* be of any value, we wish to announce it cordially and explicitly. So far are we from judging it to be improper for Dr. Woods to reply to Dr. Taylor, because they are both professors in different theological seminaries, that we think the reply could not have come with equal propriety from any other individual. Our theological seminaries are supposed to be the fountains of theological truth, and their professors to be among the ablest defenders of that truth; and to be appointed, in part at least, for this very purpose. If one of these seminaries, therefore, becomes the propagator of dangerous error, we ought to expect that another will promptly withstand, and endeavour to correct it. Beside, in the present instance, it was peculiarly proper that New England should correct errors which originated within itself. It was proper to show that the corruption there was not general; and the corrective moreover, would be more likely to be kindly received, and thus to prove effectual, when it was made where local partialities could not reasonably be thought to have as much influence, as they might have been suspected to have, if admonition had come from another quarter. The style and manner of these letters, indeed, is so conciliatory, that they could not reasonably have given offence, had they come from any place or person whatsoever. But Dr. Woods has shown, so much better than we can do it, the propriety and duty of a vigilant attention in churches and ministers generally, to our theological seminaries, and of one seminary watching over another, and the matter is so important in itself, that we shall not withhold his remarks from our readers.

"It will undoubtedly be a question with some good men, whether it can, in any circumstances, conduce to the wel-

fare of the church, for Christian ministers, and especially for professors in our theological seminaries, to enlist in a publick discussion of the topicks on which they differ. And I readily acknowledge that controversy, or even the appearance of controversy among theological professors, is likely to be attended with peculiar danger, as the feelings of their pupils, and the vital interests of their respective institutions, must be so much involved. On this account, I have felt a strong reluctance to take any part in the examination of those peculiar opinions which you have exhibited before the publick. But after all, is there any sufficient reason why we should be deprived of the right, or rather, exempt from the duty, of bearing testimony against the errors of the day, and especially against whatever we may consider erroneous in one another? Is it not a matter of special propriety that we should hold ourselves responsible, in a sense, to each other, and to all devout Christians in the community? Is there any thing in our situation or employment, which can free us from this responsibility? Nay, is it not true that we are peculiarly responsible? And is it not true also that we are, in some respects, peculiarly liable to error? Now if at any time we are betrayed into wrong opinions; especially if we make those opinions publick; can we expect to escape animadversion? Can we justly desire to escape? I well know what noble sentiments you have expressed in relation to this subject, and how often you have invited your brethren to a thorough and unsparing examination of your opinions. And I trust you will now join with me in saying; *Let the Christian community watch over our theological seminaries with an ever wakeful eye. Let these seminaries extend a kind but faithful inspection over one another. Let no deviation from sound doctrine pass unnoticed. If any of those who are appointed to give instruction to the rising ministry, show the least signs of error;—if they only begin to indulge in modes of interpreting the word of God, or in modes of reasoning on moral or metaphysical subjects, which have an unfavourable, or even doubtful tendency in regard to the fundamental doctrines of Christianity; let all the teachers of religion in our churches, colleges and seminaries be awake to the danger. It is far better for the cause of Divine truth that this general wakefulness to danger should rise to an extreme,—better that solicitude, and fear, and even jealousy should be excited, than that those who are appointed to stand as Zion's watchmen, should slumber on their posts.*

"I cannot but feel that every publick teacher of religion needs the vigilant inspection of his brethren. Indeed, where is the pious minister of Christ who has not this feeling in regard to himself, and who does not find reason for it in his own experience? And where is the intelligent Christian, who has not at times detected in himself the commencement of such habits of thinking, as might lead on to wide departures from the truth as it is in Jesus? The darkness of the human mind, and the strength of unholy passion is such, even in real Christians, and the causes of error are so various and powerful, and some of them so latent, that it can never be deemed safe to trust the interests of religion implicitly in the hands of any man. No fertility of genius; no extent of learning; no metaphysical acumen; and no degree of piety, as it exists in the present world, can be relied upon as affording full security. Formerly, when I turned my thoughts towards particular ministers of the gospel, and particular Christians, I was ready to think it impossible, that they should ever abandon any of the truths of revelation, or embrace any hurtful error. But what I have seen of the human mind during more than thirty years in the ministry, and more than twenty in my present office, has led me to entertain other views on this subject, and has impressed my mind with a serious conviction, that there is no teacher of religion in our churches, or in our seminaries, no, not one, who can think himself free from the danger of error, or who has not reason to apprehend that a deceived heart may turn him aside. And if, in these days of adventurous speculation, any of those, who are called by Divine Providence to instruct in our theological schools, should wholly, or in part renounce the doctrines of revelation, and become advocates of error; it would only be a repetition of what has often occurred in past ages."—pp. 7, 8.

The copy-right of these letters is legally secured; but we hope a supply of them will be furnished to booksellers in various parts of our country; for we think it would be well if they were read by every minister in the Presbyterian church; and we think they will be read by a considerable number, if they can be easily obtained. That their nature and importance may in some measure be seen and estimated, we shall now give the whole table of contents; intending hereafter to make a number of additional extracts and remarks.

Contents.—*Letter I.* Proper manner of conducting theological discussion.—

Duty and danger of theological professors.—Philosophy of religion made too prominent. Its hurtful effects appear from the history of the church. Importance of conforming exactly to the word of God.—Apology for taking a part in this controversy. How the views here controverted may have been occasioned.—Plan of remarking. *Letter II.* Passages in the Concio ad Clerum to be considered.—The two common positions. Reasons for supposing that Dr. Taylor holds the opposite. Interrogative form no objection.—Second position considered.—Meaning of the phrase, *God could not prevent sin.*—Three senses. Circumstances which indicate the literal sense.—Second sense adopted by the orthodox generally. Third sense inadmissible. *Letter III.* Does *the nature of things* make it impossible for God to prevent sin? Meaning of the phrase. Nature of created beings. The case of the father and his sons. Analogy supposed does not exist. Does the nature of moral agency limit the power of God? Representation of the Reviewers. Opinions of the orthodox as to the existence of moral evil compared with Dr. Taylor's. His theory implies the independence of moral agents. Reasoning as to the nature of moral agency. Moral agency the same in all. Want of motives. *Letter IV.* Dr. Taylor's reasoning on the supposed impossibility arising from moral agency.—Nature of the subject. Can it be proved that a being who *can* sin, will *not* sin? The actual occurrence of any thing depends on appropriate causes. God has a perfect control over human beings. Argument from *facts* as to God's being able to prevent sin. Influence arising from the existence and punishment of sin not absolutely necessary. God's not preventing sin resolved into his unsearchable wisdom. Common theory does not limit the goodness of God. Whether God's creatures have a power which he has not. *Letter V.* The reasoning from moral agency farther examined. The supposition, that God could not wholly prevent its perversion without destroying it. Dr. Dwight's views. The more specifick position, that God could not do better for any individual sinner. It has no proof either from facts, or from the nature of the subject. Groundless apprehension of what would result from the interposition requisite for the conversion of more sinners.—Direct proof that God is able to convert more sinners. 1. From his omnipotence. 2. From what he has done. 3. From the requisition of prayer. 4. From the representation of Scripture, that God converts men according to his *will* or *pleasure*. *Letter VI.* Farther notice of the question, whether God *could* have secured the holiness of any moral being without the influence of moral evil. The doctrine of moral necessity applied to the subject.—The position, *that sin is the necessary means of the greatest good*, particularly considered.—A contradiction. Proper inference from the fact, that God makes use of sin as a means of preserving moral beings in holiness. Same reasoning in regard to the other phrase, i. e. *sin so far as it exists preferable to holiness in its stead.* Meaning of the expression, sin is, in respect to divine prevention, incidental to the best moral system. *Letter VII.* Whether the common position is consistent with the fact that sin is forbidden and punished; and with the sincerity of God. Can a person sin with a benevolent intention? Case of the Canaanites. Objection of the caviller, Rom. iii. Dr. Taylor's scheme does not remove difficulties. Virtue founded in utility. Intimation that the orthodox consider sin to be excellent in its nature. Whether the common scheme admits of sorrow for sin. We must regard sin as it is in itself. Distinction between God's agency and man's. Benevolent intention of the sinner. Intention of the sinner and of God distinguished. Conduct of Joseph's brethren, and death of Christ. Results of the theory in relation to Christ's death. *Letter VIII.* Practical influence of Dr. Taylor's theory compared with the common, in relation to the power of God, his blessedness, the system of his works, his dominion, the happiness of the good, submission, prayer, humility and dependence. Grounds of disquietude. Coincidence with Pelagians, Arminians, etc. What ought to be done. Suggestions. Particular things to be explained. *Appendix.*

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Ancient Greece.—A letter from Dr. Howe to Professor Silliman describes the isthmus of Corinth. The ancient Greeks attempted to cut a canal through this neck of land; Dr. Howe walked a mile in its bed, between the ridges of earth and stone thrown up, and then through a channel cut in the rocks, after which it disappeared. The marks of the chisel on the rocks are still visible. Remnants of the work of the ancients appear in every part of the isthmus; the immense

wall built across it still remains, but is in ruins. The castle or fortress of Corinth rises to a great height, and is crowned with extensive walls and battlements; from the house in which Dr. H. resides near the castle, can be seen the sea on both sides of the isthmus, Egina, Salamina, Attica, the lofty peaks of Parnassus, the high hills of the Morea, &c. It is curious that the castle on the summit of a rocky mountain, is well supplied with water; about 300 ancient wells remain, most of them filled with the purest water. The once proud and powerful Corinth is in ruins, but traces of a mighty and enterprising people are seen every where; the broken columns of the ancient temples now form a part of the modern huts, and some of the latter stand upon the foundations of walls of ancient buildings, which seem everlasting; hundreds of modern houses have crumbled away in succession, and left the foundations as immovable as ever. Dr. Howe says the old Greek historians gave a true geographical description of the country; a man can now find his way from place to place, with Strabo and Pausanias alone for guides.

Original Uniformity of Climate.—It appears from the observations of geologists, that during the earlier periods of the earth's formation, there did not exist, among the then created animals and vegetables, that kind of geographical distribution which characterizes the organized beings of our time. It is certainly no slight proof of the former distribution of one and the same climate over the whole earth, when, in coeval formations, we find the same fossil remains in widely different degrees of latitude. This, it is alleged, has been verified by observation. The same (or very nearly allied) organick remains, as those of the tertiary and diluvial strata of the basins of Paris and London, of the sub-Apennine hills, and of the shores of the Baltick, have been, we are told, recently observed in the same kind of strata on the banks of the Irawadda in the Birman empire, in the neighbourhood of the Brahmaputra in Bengal, and in Jamaica.

In conclusion, we need only cast a glance at the acknowledged locality of some of the extinct gigantick pachydermata, as the elephant, rhinoceros, &c. to be convinced, that, in the period of creation immediately preceding our own, there may have existed, on both shores of the Atlantick Ocean, to a distance extending from the mouth of the Lena, in 70 degrees north latitude, to the tropick, a climate at least very analogous to that in the present tropical regions. From the preceding and other well known facts, we may venture to infer, that it was after the *Deluge*, that there first appeared those differences of climate which we were unable to show had existed at any prior period.—*Edinburgh Philosophical Journal.**

Excavations at Pompeii.—It may not be quite uninteresting to notice the progress of the excavations, which, notwithstanding all that has been said on the subject to the contrary, seem to have been as well conducted, and as steadily pursued, as times and circumstances have permitted. Since the return of the legitimate sovereign, more than half of the forum has been cleared; the Senaculam, or Temple of Jupiter, the Chalcidicum, the Temple of Mercury, the Pantheon, the Temple of Venus, that of Fortune, the Thermæ, and innumerable private houses have been disinterred; and though it be true that more labourers might have been employed, it is not less so that the work ought not to proceed till the objects already explored, are roofed and fortified against the weather. At present considerable expense attends the excavation, on account of the greater depth of soil which occurs towards the centre of the city. The preservation of the vaults of the Thermæ has been a work of no trifling importance; and both time and skill are necessary, in the application of the means best calculated to hand down to posterity whatever can be saved of these crumbling relicks of antiquity.—*Gell's Pompeiana.*

Durability of Stones.—When the felspar of the Granite rock contains little alkali, or calcareous earth, says the Edinburgh Philosophical Journal, it is a very permanent stone; but when in granite, porphyry, or sienite, either the felspar contains much alkaline matter, or the mica, schorl or hornblend, much protoxide of iron, the action of water (containing oxygen and carbonick acid) on the ferruginous elements, tends to produce the disintegration of the stone.

Sandwich Islands.—At the port of Honoruru, island of Oahu, from the 1st of January, to the 4th of December, 1829, the number of arrivals was 138, comprising at least 100 different vessels, most of them ships with large crews. During six months of the year it is estimated that there are constantly in port from 600 to 1,000 seamen, besides 200 or 300 residents, most of whom are or have been sea-faring men. Much the greater number are Americans.

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* It is an old opinion, that before the deluge the poles of the earth were parallel to the poles of the Ecliptic.—*Edit. Ch. Adv.*

Dysentery.—A writer in the Daily Advertiser says: "It is not so generally known or recollected as it should be, that boiled milk, thickened with a little wheat flour, is an almost certain cure, in all common cases, for dysentery. It may be taken with safety in any state of the disease, and repeated until a cure is effected. The writer has had a pretty numerous family for more than fifteen years, and recommends this simple, convenient remedy, from known and long-tried experience."

Sunflower Oil is likely to become an article of extensive manufacture in this country. The American Farmer states, that at a large dinner party in the neighbourhood of Baltimore, recently, consisting of gentlemen from town and country, a salad dressed with sunflower oil was eaten, and was pronounced to be excellently well dressed, nobody suspecting it not to be olive oil. By an improved mode of extracting the oil, a bushel of seed will yield a gallon of oil. Land which produces Indian corn, will yield from fifty to seventy bushels of the seed or grain of the sunflower per acre.—*The Friend.*

Yeast.—The yeast prepared by the Hungarians will keep for a twelvemonth. During the summer season they boil a certain quantity of wheaten bran and hops in water. The decoction is not long in fermenting, and when this has taken place, they throw in a sufficient portion of bran to form the whole into a thick paste, which they work into balls, that are afterwards dried by a slow heat. When wanted for use, they are broken, and boiling water is poured upon them; having stood a proper time, it is decanted, and in a fit state for leavening bread. The Romans prepared their yeast much in the same way, taking wine in a state of fermentation, and working up a given quantum of the flour of millet with it; the paste thus obtained was made into balls and dried. It often happens that the yeast, the leavened dough, or the dough itself, will become acid in summer, and acidulate the bread; this may be remedied by throwing some fingersfull of carbonate of magnesia into the yeast or paste.

Spontaneous Combustion.—Baltimore, August 23.—A case of spontaneous combustion in a coal yard, took place in this city on Friday last, which is noticed for the benefit of others. About noon on that day, smoke, and immediately afterwards fire, were seen to arise from the fence of Ridgely's coal yard, in the rear of Smith's Dock. There was a body of coal lying directly against the fence, and from the examination made immediately after the prompt extinguishment of the fire, there is no doubt that it arose from the spontaneous combustion of the coal. It is a fortunate circumstance that it happened at noon day, for immediately adjoining the fence were piles of oak staves and other combustible materials of a cooper's shop.

Making Brick.—Silliman's Journal of Science has an article on brick-making, showing the advantage and economy in using anthracite coal as a component part of brick. It is stated that half a ton of fine coal, the refuse of coal yards, mixed with clay sufficient to make 100,000 bricks, will render the bricks hard and durable, and impervious to water, and facilitate and equalize the burning, so that they may be burnt at half the usual expense, and in less than half the usual time.

In digging a well at Middleton, Connecticut, a few days since, a quantity of bones, the horns of cattle, and vegetable matter, were found below, at the depth of from 10 to 15 feet, in a state of good preservation. A species of corn stalk perfectly sweetly flavoured was also found. The Middlesex Gazette accounts for the good preservation of these things, by supposing it arises from their being buried in mud of a salt, marshy nature.

Religious Intelligence.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

(*Continued from p.* 426.)

The committee to whom was referred the report of a committee of the last General Assembly, on the subject of a missionary institution, in connexion with the Theological Seminary at Princeton, beg leave to recommend to the General Assembly the adoption of the report of the said committee, with the exception of the third resolution; and also the adoption of the following resolutions, viz.

1. That the General Assembly will proceed to appoint a professor in conformity with the recommendation contained in the said report, as soon as a sufficient annual income can be secured to support the said professor: and,

2. That the whole subject be referred back to the original committee.

The report of the committee appointed on this subject by the last Assembly, and adopted by adopting the above report of the committee to whom it was referred, is as follows, viz.

The Committee appointed by the last General Assembly to consider the expediency of establishing "a Missionary Institution, for the instruction and training of Missionaries, under the care of the General Assembly, and in connexion with the Theological Seminary at Princeton," beg leave to report:

That, after repeated meetings, and mature deliberation on the subject committed to them, they are of the opinion, that such an institution as this appointment seems to contemplate, is much needed, and, if wisely established and maintained, may be expected, under the Divine blessing, to contribute much to the advancement of the Redeemer's kingdom.

The missionary cause is assuming an importance, and its operations an extent, which must more and more interest the religious public. Every thing, therefore, that is adapted to impart a new impulse to the missionary spirit; to give it a wise and happy direction; or to bring a larger number of individuals, and especially of candidates for the holy ministry under its immediate influence, cannot fail of proving both reasonable and useful. The Committee are, therefore, persuaded that the General Assembly could scarcely adopt a measure better adapted to aid the missionary cause; to draw down the richest and most appropriate blessings on the students of the Theological Seminary; to meet and gratify publick opinion; and to furnish a centre of information, of instruction, and of impulse in reference to this great subject, from which invaluable results might be expected.

The spirit of the religion of Jesus Christ is essentially a spirit of Missions; and, undoubtedly, one of the first and highest duties of the Christian church, is to nurture and extend this spirit, and to make all her establishments tributary to its advancement. The importance, therefore, of connecting an institution of the kind proposed, with a Seminary in which a large number of candidates for the holy ministry are assembled, is obvious. Its native tendency, if properly conducted will be, to kindle among the rising ministry, a new and more fervent zeal on behalf of missions; to call forth, animate and prepare larger numbers of missionaries, both for the foreign and domestic field; and, eventually, to diffuse, throughout all our churches more of that deep and practical sense of obligation in reference to the subject, of the want of which we have so much reason to complain, and the increase of which is so earnestly to be desired.

In another view, also, the Committee believe that such an institution as that which is now contemplated, would be productive of incalculable benefit. The great importance of maintaining a spirit of deep and elevated piety in our Theological Seminaries, has been always acknowledged by the friends of vital religion, and is beginning, it is hoped, to attract more of the attention of those who are entrusted with their management. Unless such a spirit can be, in some good degree, maintained among assembled candidates for the holy ministry, Theological Seminaries will, assuredly, not prove a real blessing to the church, but rather the reverse. Now the Committee are fully convinced that it would not be easy to suggest a plan better adapted to subserve this great object, than to connect with a Theological Institution, a department of instruction, the primary purpose of which should be, to cherish fervent love for immortal souls;—large views and plans of evangelical usefulness; and every species of knowledge, and of practical accomplishment adapted to prepare the sons of the church for spreading the gospel throughout the world. Even those who never actually engage in missionary work, will be likely to be essentially benefited by such an appendage to the usual course of instruction;—to have their personal zeal for the salvation of men increased; their preparation for pastoral fidelity promoted; their knowledge of the wants and miseries of perishing souls extended; and their ultimate capacity for actively favouring the missionary cause, wherever their lot may be cast, greatly enlarged. In this, and in various other ways, it is manifest, that in Theological Seminaries, as well as in the church at large, every effectual step that is taken to extend the missionary cause, tends no less surely, to promote piety and pastoral fidelity at home; and to render every new minister that is added to the church, a new centre of influence and of action for the spread of the gospel.

It would, moreover, be desirable to have some place provided where men destined to foreign missions might profitably spend a year or a few months, in such studies and exercises, as would tend to prepare and qualify them for their arduous and interesting work. At present much time frequently elapses before the

missionary can be conveniently sent to his field of labour; which time would be much more advantageously spent in retirement, study, and devotion, than in travelling as an agent.

It has also occurred to your committee, that, if the proposed institution should be established, and adequately fostered by the favour of the church, it might hereafter be expedient to have provision made for the comfortable support of aged and invalid missionaries on their return to their native country. It is due to men who have exhausted their health, their strength, and their years in the service of the church, to be furnished with a peaceful asylum for their latter days.

The committee are further persuaded, that public sentiment in the Presbyterian church is ripe for such an Institution as that which is now under consideration, and prepared promptly and fully to sustain it. And as other Theological Seminaries are increasing the number of their officers and departments of instruction, it is respectfully submitted whether immediate measures ought not to be taken for a corresponding enlargement of the Institution at Princeton, if its friends are desirous of seeing it keep pace with sister institutions in growth and usefulness.

Indeed, so deeply convinced are the committee of the salutary tendency of such an appendage to an institution destined for training up ministers, that they indulge the hope of seeing, before the lapse of many years, such an addition to every Theological Seminary in the land, which has a sufficient number of pupils to demand and warrant the enterprise. They firmly believe that the pecuniary resources of such institutions cannot be bestowed upon an object more likely to be productive of the richest blessings to themselves, and to the whole church.

The committee are of the opinion, however, that a large and expensive establishment ought not, in the outset, to be attempted. A small and humble beginning will, perhaps, be most likely to lead to the best results, by gradual enlargement, as experience may dictate. Some of the most extensive and important institutions now in existence, took their rise from small beginnings. Nothing more, therefore, ought, in the opinion of the committee, to be contemplated, at present, than the commencement of a plan, which may be enlarged and strengthened, as the Assembly may hereafter think proper, and be able to command resources. And as the constitution of the Seminary at Princeton admits, without alteration, of an indefinite addition to the number of its Professors, the committee, therefore, unanimously recommend to the General Assembly the adoption of the following resolutions, viz.

1. Resolved, That there be appointed an additional Professor in the Theological Seminary at Princeton, to bear the name and title of the "Professor of Pastoral Theology and Missionary Instruction."

2. Resolved, That the said Professor have committed to him the instruction in every thing which relates to the Pastoral office, and that he be especially charged with collecting and imparting instruction on the subject of Missions; and with using all proper means, by publick lectures, and private interviews, to promote among all the students an enlarged spirit of pastoral fidelity, of Missionary zeal, and of liberal preparation and active effort for the advancement of the Redeemer's kingdom.

The committee on the annual reports of the Board of Directors and the Board of Trustees of the Theological Seminary at Princeton, made the following report which was adopted, viz.

1. That the Report of the Board of Directors be accepted, and ordered to be printed in the appendix to the minutes of the Assembly.

2. That the Assembly authorize the erection, on the Seminary's ground, of two buildings; one for a library, and the other for a chapel, as soon as funds can be obtained for that specifick purpose.

3. That the report of the Trustees of the Theological Seminary be accepted, and ordered to be printed in the appendix to the minutes.

4. That the sum of $5300 for the payment of professors' salaries for the present year, be put at the disposal of the Trustees of the Theological Seminary at Princeton.

The committee to whom was referred the votes for Directors of the Western Theological Seminary made a report, when it appeared that the following persons are elected Directors for three years, viz.

Ministers.—Matthew Brown, D. D., Francis Herron, D. D., David Elliot, Samuel Ralston, D. D., Elisha P. Swift, Elisha M'Curdy, Ashbel Green, D. D.

Elders.—John Hannan, Harmer Denny, William Hartepy.

The consideration of the report of the committee on the report of the Board of Education was resumed, and the report being amended, was adopted, and is as follows, viz.

1. Resolved, That the annual report of the Board of Education, submitted to the

Assembly, be approved, and published under the direction of the Board.

2. Resolved, That the General Assembly rejoice greatly in the increasing attention which is paid to, and in the growing interest taken in, the cause of education in various parts of our church, and earnestly recommend to all those Presbyteries and congregations, which have not already organized societies in this or some other form, the adoption of the plan proposed by the Board of Education in the present report.

3. Resolved, That in view of the great and increasing deficiency of well qualified ministers of the gospel, in our own and in foreign lands; and the increasing demand, on the part of foreign and domestick and other societies, for more labourers, the General Assembly would avail themselves of this and every other opportunity, affectionately to call to this momentous subject the attention of all such congregations and Presbyteries as have not yet adopted systematick and efficient plans of co-operation in this great and good work.

4. While the Assembly would thus commend its own Board of Education to the churches under their care, yet as many of our churches have already united their efforts with other education societies; therefore resolved, that the churches and Presbyteries should be left to their own unbiassed and deliberate choice, of the particular channel through which their charities shall be given in aid of this great department of benevolence.

A letter was received from the Rev. Colany Nee, pastor of the Third Ecclesiastical Division of the Reformed Consistorial Church of the departments of Aisne, and of Seine and Marne, in answer to the letter of the last Assembly. This letter was read, and ordered to be printed in the appendix to the minutes; and Mr. Alexander, Mr. Bowman, and Mr. Beckwith, were appointed a committee, to prepare an answer to the same.

The committee appointed to prepare a letter to the churches on the subject of the monthly concert of prayer, reported; and the letter was adopted, and ordered to be signed by the moderator, and printed in the appendix to the minutes. Resolved also, that the Stated Clerk procure its insertion in periodical publications, and have a number of copies prepared as soon as practicable, for the members of the Assembly.

Resolved, That the delegates from this General Assembly to the several bodies in correspondence with us, be instructed to bring the subject of the letter relative to the monthly concert distinctly before these bodies, and endeavour to obtain from them a concurrence, in the attempt to awaken a more general and engaged attention to the monthly concert of prayer.

The committee appointed to count the votes for members of the Board of Education, made a report, when it appeared that the following persons are elected for four years, viz.

Ministers.—Thomas M'Auley, D. D., Thomas H. Skinner, D. D., Francis Herron, D. D., Samuel Miller, D. D., Robert G. Wilson, D. D.

Laymen.—William Maxwell, Robert Ralston, Thomas Bradford, Jun., Edwin Putnam, John Montgomery, Zechariah Lewis, Levi Beebe, James Schott, Thomas Elmes.

The committee to whom was referred the report of the Western Theological Seminary, made the following report, which was adopted, viz.

That they have carefully examined said report, and recommmend that it be approved and published in the appendix to the minutes of the Assembly, together with the following resolutions, viz.

Resolved, That the sum of $5300 be appropriated for the use of the said Seminary, viz.—$3000 towards the erection of the building, and $2300 towards the salary of the professor and teacher.

Resolved, That the Assembly view with lively interest the condition of this infant and rising Seminary, and recommend to the churches under their care, to aid, by their contributions, the Board of Directors in their efforts to complete their building, and place the institution on a footing of permanent usefulness.

A letter was received from the Managers of the Sunday School Union, informing the Assembly, that that Society at its late anniversary had passed the following resolution, viz.

Resolved, That the American Sunday School Union, in reliance upon divine aid, will, within two years, establish a Sunday School in every destitute place where it is practicable, throughout the Valley of the Mississippi, and requesting that the Assembly would take such measures as in their judgment may seem best for the promotion of this important object.

On receiving the above communication, the Assembly passed the following resolution, viz. That it be earnestly recommended to the Pastors and Sessions of all our churches and congregations, to present this subject to their people, and solicit their prayers, and labours, and contributions, to aid the Society in the accomplishment of this important work.

The committee appointed to consider and report such measures as they may deem most advisable for securing a more general and punctual observance of that part of the Directory for publick worship, which relates to the publick reading of the Sacred Scriptures, made the following report, which was adopted, viz.

That having carefully considered the subject, they are of the opinion that no such neglect of the publick reading of the Scriptures prevails in the church, as to require any special resolution of this Assembly.

The committee appointed to consider and report on the propriety of opening a friendly correspondence with the Synod of Ulster, in Ireland, made the following report, which was adopted, viz.

That they have considered the subject, and are of the opinion, that such a correspondence is proper and desirable; and recommend to the Assembly, the appointment of a committee, to draught a brief letter to that body, to be laid before the Assembly.

Dr. M'Auley, and Dr. Cathcart, were appointed this committee.

The committee appointed to prepare a minute expressive of the views of the Assembly, on the subject of *Temperance*, reported the following resolutions which were adopted, viz.—Resolved,

1. That this Assembly considers itself called upon to make a publick acknowledgment of the goodness of God, for the unparalleled success with which he has crowned the efforts of those who are actively concerned in the promotion of temperance.

2. That the experience of the past year furnishes additional and most abundant evidence of the wisdom and importance of the plan adopted by the American Temperance Society.

3. That this Assembly feels bound to repeat a former recommendation to the ministers, elders, and members of the churches under its care, to discountenance the use of distilled liquors, not only by abstaining themselves from the use of such liquors, but by actively promoting every prudent measure devised for the purpose of furthering the cause of temperance.

4. That this Assembly earnestly recommends to all persons, for whose spiritual interests it is bound to consult, that they favour the formation of Temperance Societies, on the plan of entire abstinence.

5. That while this Assembly would by no means encroach upon the rights of private judgment, it cannot but express its very deep regret that any members of the church of Christ, should at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits, and thus as far as their influence extends, counteract the efforts now making for the promotion of temperance.

The Judicial Committee made a report in relation to the appeal of Mr. Matthew H. Rice, from a decision of the Presbytery of East Hanover, which was adopted, and is as follows, viz.—

That the appellant have leave to withdraw his appeal on the following ground, viz.—no reasons are assigned by the appellant for making this appeal to the General Assembly, instead of the Synod.

Agreeably to the order of the day, the Assembly took up Overture No. X., viz.—a request of the Presbytery of Cincinnati, that the General Assembly would unite with the American Home Missionary Society, in the appointment of one Board of Agency, to manage the missionary concerns of both Boards in the Western country. After some discussion, this subject was committed to Dr. Green, Dr. M'Auley, Mr. Russell, Mr. Slack, and Mr. Beckwith, to confer with delegates, which the Assembly are informed have been appointed by the Home Missionary Society, on the request of the Presbytery of Cincinnati, and report to the Assembly as soon as practicable.

Overture No. IV. was taken up, viz., an application from the Presbytery of Watertown, for leave to receive Mr. William Lockhead, a foreign licentiate, who, after being under the care of the Presbytery of Champlain for five months, had been dismissed to the Presbytery of Watertown, and had been under the care of the latter Presbytery, since the 9th of February last. The Presbytery of Watertown requests that the Assembly will allow them to take into the account, for the term of trial, the time which Mr. Lockhead spent on trials in the Presbytery of Champlain. On this request the Assembly resolved, that the standing rule which requires that the foreign licentiate must spend a year in the Presbytery to which he is dismissed, be not dispensed with.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of August last, viz.

Received of the Rev. Dr. John Codman, of Dorchester, Mass. the tenth and last instalment in full of his generous subscription for the Contingent Fund	$100 00
Of Mrs. Susan V. Bradford and Samuel Bayard, Esq., executors of the estate of the late Dr. Elias Boudinot, deceased, the balance in full for the endowment of a scholarship, to be called the Boudinot Scholarship	550 13
Of the Rev. R. B. Campbell, per G. W. Gill, Esq., in full of his subscription for the scholarship to be endowed by the Senior Class of 1823	100 00
Amount	$750 13

View of Publick Affairs.

EUROPE.

European dates of the 4th of August, from Liverpool, of the 3d of August from London, and the 1st of the same month from Paris, are the latest which we have seen. Never since our editorial duties commenced have we been called to chronicle, in any one month, events of so much importance to Europe, and perhaps to the world at large, as those of which our present number will contain an epitome—Details, to any great extent, we cannot pretend to give. But we shall endeavour to notice all that is most important.

Britain.—George the IVth of England, after suffering greatly by a protracted disease, breathed his last, at half past three o'clock, on the 26th of June last. This monarch was born on the 12th August, 1762. In 1795, he was married to his cousin, the Princess Caroline, of Brunswick. It was a marriage of convenience, and proved an unhappy one. The only issue of their union was the lamented Princess Charlotte. The Princess of Wales lived in retirement for ten years, until 1806, when, in consequence of rumours prejudicial to her character, a commission was appointed to investigate them, who declared her innocent of any heavy charges. On the 5th of February, 1811, a bill was passed, appointing the Prince of Wales regent, under certain restrictions, which were to last until the 1st of February, 1812, when he became vested with the full powers of sovereignty. The unfortunate differences between himself and his consort, and the course he adopted of excluding her from court, rendered him for a time justly unpopular.—She left England to reside abroad. The Princess Charlotte died on the 16th November, 1817. On the 29th January, 1820, George the Third died, and his late majesty was proclaimed king. The name of the Princess of Wales was struck out of the Liturgy of the Church, but no order was made to supply its place with "Queen Consort." She determined to return to England, and her memorable trial was the consequence. On finally taking the question on the motion to insert the Queen's name in the Liturgy, it was lost by a vote of 310 to 209. Her guilt we think was unquestionable, but occasioned by the greater guilt of her husband. The coronation took place on the 19th July, 1821. The Queen died on the 7th of August following. From the time when the excitement raised in her favour subsided, the king became as popular a sovereign with his subjects as almost any who ever sat upon the throne of England, and his sufferings and death have been sincerely deplored by the majority of the nation. His age, at the time of his decease, was 68 years and 5 weeks. It appeared on dissection after death, that the mortal malady of the king was connected with, and probably occasioned by, a disease of the heart. The corpse, after lying in state the usual time, was conveyed, in a most splendid funeral procession, to the place of interment, on the 1st of July, his successor the Duke of Clarence appearing as chief mourner. Before the King of kings, and at that tribunal where no distinction is made between the monarch and the beggar, his immortal spirit has appeared and received a righteous and final award.

The Duke of Clarence, the third son of George the Third, and eldest surviving brother of the late king, (the Duke of York having died some years since,) has as-

cended the throne of Britain, with the title of William IV. No succession to the throne was ever more peaceful, orderly, apparently popular, and satisfactory to the whole nation—Having been previously recognised in private as their lawful sovereign, by the royal family, all the great officers of the late king's household, and the members of the privy council; and having reappointed that council with a considerable number of additional members, he was formally and publickly proclaimed king at St. James's palace, with the customary ceremonials, on the 28th of June. The first publick act of the reigning monarch, even before his accession to the throne was formally proclaimed, was to issue "a proclamation for the encouragement of piety and virtue, and for preventing and punishing vice and immorality." This is, for the most part, an excellent production, which we wish we had space to insert at length. The measure has probably been taken in imitation of what was done by the father of the present king, whose private virtues, it will be well for the nation if the son—forsaking the vices and follies of his youth—shall hereafter exemplify. His consort, Queen Adelaide, is said to be an amiable, accomplished and excellent woman. Promotions in the navy and army have been made extensively, and a general pardon extended to criminals. The king went in person and prorogued the Parliament, on the 23d of July. The proroguing speech and the response made by Parliament, were both in a style of great courtesy and respect. It remains to be seen whether the late ministry will be continued. We think it will—with some changes. What influence the change in the British monarchy will have on the affairs of Europe is yet to be learned. The scarcity in Ireland has, in some places, amounted to a famine, destructive of life; and it is said to be scarcely less than this in certain parts of England. The harvest in Britain has not proved as abundant as was hoped, yet it has not been much less than an average crop. The fate we last month anticipated for the forgery bill, in the House of Lords, has been realized—the bill, for the present, is lost. Several other important bills which were in progress, have been suspended by the dissolution of Parliament.

FRANCE.—Algiers surrendered, at discretion, to the arms of France, on the 5th of July about noon, and at two o'clock of the same day, the royal flag of France was floating on the palace of the Dey. It was on the 14th of June that the French made good their landing on the Algerine coast at Sidi Feruch, and as the surrender of the city was signed by the Dey on the 4th of July, it appears that a power which for ages had been the scourge and scandal of Christendom was annihilated, by military operations which were performed and triumphantly terminated in just twenty days. The expedition has certainly been conducted with consummate skill and bravery, both by sea and land. The fleet cannonaded and bombarded the city in front, while in the rear, the land forces pushed on their operations with uncommon speed and tremendous effect. We cannot pretend to give details. The result is, that the town and bay of Algiers are entirely in the hands, and at the disposal of the French. Immense military stores; about 3000 cannon, mostly brass; twelve ships of war; and above ninety millions of francs, or eighteen millions of dollars, the publick treasure of the Dey, have fallen to the captors. One of the principal tributaries of the late Dey, in the interior of the country, has already made his submission to the French commander, and is continued in his authority, on condition of paying the same tribute to his new masters that he formerly did to the old—The other petty sovereigns will probably follow the same example; and thus the whole territory of the late reigning despot will be completely subjugated. The tyrant himself has obtained better terms, than we expected would have been allowed him. A large sum of money, which he claimed as his private property, with all his other personal goods and chattels, his seraglio among the rest, have been secured to him. He also obtained a promise that he should be sent, with his effects, to any place he should name. He chose Leghorn as the place of his residence, and his arrival at Port Mahon has already been announced, on his way, we suppose, to the place of his ultimate destination. All the French prisoners lately captured from the frigates wrecked on the African coast, that were not massacred by the Arabs, were immediately released and sent to France; and all other captives were set at liberty. The married Turks who had been in the service of the Dey were permitted to remain at Algiers disarmed; and about 2,500 who were not married, were to be shipped to Constantinople or Smyrna. The Algerines are reported to have lost in killed and wounded about 10,000 men, and the French about 2,500 killed, and 3,000 wounded—the official account makes the number much less. The French commander-in-chief, Count Bourmont, has lost one son, a promising officer, of the four who accompanied their father on the expedition—What will be done with Algiers is a subject of great speculation with the *quid nunes*. We make no conjectures.

Great rejoicings took place, of course, as soon as the fall of Algiers was known in Paris. The king addressed a letter to the bishops throughout the kingdom, directing that a *Te Deum* should be sung in all the churches, by way of thanksgiving for the success of his arms. It was sung on the 11th of June (Sunday), in the church of Notre Dame, at which the king and all his court attended. When the king entered the church the archbishop and clergy presented to him an address of congratulation, to which he returned a very solemn and impressive answer. By the 26th of July, the celebration of the Algerine victory must have taken place in all the kingdom, and no doubt was thought to have produced a most propitious moment, for his majesty and his ministers to make known the measures which must have been fully prepared some days previously, and which have been followed by consequences of the most deplorable and fearful kind. Notwithstanding every effort that had been used by the royal party to prevent such a result, the elections to the Chamber of Deputies had given to the liberal party a majority of more than one hundred members, a large proportion of whom were the very men who had voted for the offensive address to the king, which provoked him to dissolve the former Chamber and to order a new election. It was evident therefore that the king must either dismiss his ministry, and abandon all their offensive measures, or sustain them by a stretch of power which the constitution did not warrant. In an evil hour, he chose the latter part of the alternative; and hoped, no doubt, that the popular mind, influenced by the brilliant success of the Algerine expedition, and the imposing religious solemnities which had every where been witnessed, would bear him out in his usurpation. He counted, too, we doubt not, on the steadfast attachment of the whole army, to whose pride and glory he thought he would be considered as having ministered. He therefore caused, or permitted, his ministers to publish a paper, artfully and ably drawn up, setting forth the imperious necessity which he affirmed compelled him to take the extraordinary measures, which he at that time announced in the Moniteur. These measures consisted of three ordinances. By the first, the liberty of the periodical press was entirely suspended, for to this he attributed all the mischiefs which he had enumerated; by the second ordinance, the new Chamber of Deputies, which had not yet met, was dissolved; by the third, the existing law of elections was annulled, and a new law substituted in its place, by which deputies from *departments* only, were to be allowed to sit in the Chamber. On the next day (Tuesday, July 27th), several printing presses, whose owners had disregarded the prohibitory ordinances, were seized by the police, and removed from their offices, in spite of the protestations of the proprietors against this violation of the constitutional charter. The proprietors and editors of the liberal journals met, and immediately drew up, and signed and published a solemn protest against the illegal measures—They concluded with saying—"The government has this day lost the character of legality which commands obedience. We resist it in what concerns ourselves. It is for France to determine how far the resistance ought to extend." A manifesto was also issued on this day, signed by the initials of the names of many of the most respectable inhabitants of Paris, in which they declared the king an outlaw; his ministers, calling them by name, to be guilty of treason; and that it was "the duty of all Frenchmen to resist, by every means in their power, the execution of the orders of Charles Phillippe Capet." It also declared "the army released from its oaths of fidelity to the late king," and added, "the country invokes its concurrence." It finally proclaimed the Duke of Orleans to be invested with supreme authority, that he might "concur with his fellow citizens in the establishment of a constitutional government." On Wednesday, July 28th, the liberal deputies who were present at Paris, to the number of about fifty, assembled and decided "that they protested against the ordinances of the 25th of July as illegal and criminal. That they still consider themselves as the true deputies of France. That a deputation should immediately go to the commandant of the palace and to the Prefect of Paris, to ask them to reorganize the National Guard; that, if they decline, the Guard itself was invited to meet permanently to watch over the safety of the city of Paris. The deputies themselves declared their meeting permanent." On Saturday, July 31st, the deputies issued a proclamation, addressed to the French people, in which they said they had appointed the Duke of Orleans to exercise the functions of lieutenant-general of the kingdom. At the same time an address appeared in the Paris papers, signed by the Duke of Orleans, in which he accepted the appointment of the deputies, and said—"The Chambers are going to assemble; they will consider the means of securing the reign of the laws and the maintenance of the rights of the nation. The charter will henceforth be a truth." This is the last act of the deputies, and of the arrangements not military, of which the arrivals have brought an account—These

acts and arrangements we give in a connected view, that our readers may see them distinctly, and in the order in which they took place. But while they were in progress, Paris was filled with scenes of confusion, blood and carnage. It was on the evening of Tuesday, after the seizing of the printing presses, and the popular publications we have noticed, that the people first began an attack on the Gendarmes, at the Palais Royal. The soldiery fired on the mob—for as yet it was nothing else—and killed a number. This seemed to rouse the indignation of the whole mass of citizens, and they rushed on danger and death, reckless of all consequences. All the armourers' shops in Paris were attacked, and every weapon carried off. The whole city resounded with the cries of "*Vengeance! to arms! to arms!*" The lanterns were broken, and one position of the Gendarmes was forced, and the guard house set on fire. But it was on the two following days (Wednesday and Thursday) that the most awful and sanguinary conflicts took place. On Wednesday the old National Guard, which had been long abolished, was reorganized; and the young men—from 16 to 23 years of age—who had been trained in, and were still members of the Polytechnick School—having joined the populace, organized them into military bands, and became their officers. This was the force that with the most desperate determination and disregard of life, contended for two days with about 15,000 of the best disciplined troops in the world: and at the end of this period completely vanquished them—carrying by assault the Hotel de Ville, the Place of the Palais Royal, the Tuileries, the Louvre, and every other military position, where the royal troops were posted or garrisoned. Those that are called *regiments of the line* soon refused to act against the people. One of these regiments, on being ordered by its colonel to present their pieces to fire on the citizens, turned and presenting them at the officer himself, waited for the word "fire." The officer immediately broke his sword, tore off his epaulettes, and retired. The people instantly cheered and embraced the soldiers. It was the Royal Guard, the Cavalry, the Lancers, and the Swiss Guard, that resisted the people with desperate charges, and an obstinate defence of fortified positions, till they were ultimately cut up and almost exterminated—A few of them retreated to St. Cloud, where, and at Versailles, the royal troops are still in force—not disposed, it is said, to march on Paris; but determined to defend themselves where they are. Here the last accounts terminate. We have seen no estimate of the number of lives that have been lost, but we think it must be some thousands. The king and his ministers have fled—Report says the king has gone to Lisle. The priests disappeared for a day or two, but have been assured that they may safely return to their duties. It is affirmed, we believe with truth, that on Thursday evening every thing was quiet in Paris; and that there has been no exhibition, on the present occasion, of the savage ferocity and personal violence, which characterized and disgraced the former French revolution. We pray that this may continue—But it is impossible to foresee the termination of this tremendous storm in the political world. We hope for the best—The king and his ministers, we hesitate not to say, are the guilty cause of all. Had the people submitted to his arbitrary edicts, there would have been an end to all freedom. He would have gone on from bad to worse, till the old regime would have been completely restored. We have little doubt that the Jesuits are at the bottom of the whole business; but it seems to us that the king has been infatuated, to the extent almost of literal *insanity*, not to anticipate, if not all that has happened, yet certainly the most disastrous effects of the measures which he sanctioned—Our friend General La Fayette has the chief command of the National Guard, having under him General Gerard, an active young officer.

We have thought it right to give the preceding summary of the important events, which have transpired during the last month in Britain and France, as we wish this part of our work to be—what we are gratified to hear that it has already been—a source of convenient reference for facts and dates of importance—We have no space to extend our View of Publick Affairs to other Kingdoms and quarters of the globe. Nor, if we had the space, would our communications be of much interest.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

SEPTEMBER 1, 1830.

MISSIONARY REPORTER.

The *second volume* of this work commences with the present number—and it is expected that all our patrons will be prompt in their payment of the required *advance of fifty cents.* Those who wish the work to be discontinued, will be careful to return the present number without delay; otherwise they will be considered subscribers for the current year.

With a view of supplying new subscribers whose names have already been forwarded, and in anticipation of continued increase hereafter, we have concluded to print 7,500 copies of the present volume. All our missionaries, and other ministers to whom this work is sent, are earnestly and respectfully requested to act as agents for the same, and to make vigorous efforts to procure new subscribers, and to collect and forward to the Editor, such monies as may now be due, agreeably to the terms of this publication.

For each of the succeeding numbers of the present volume, it is our purpose to prepare an article expressly adapted to the *Monthly Concert* of Prayer. Our primary object, however, as heretofore, will be to communicate as much *Domestic Missionary intelligence* as our limits will permit—and to let our Missionaries and other correspondents speak for themselves respecting the wide spread moral desolations of our land—and their own efforts to build up the waste places.

It is, in our view, a matter of great importance, that *every christian especially*, and all other professed friends of Domestic Missions, should become fully acquainted with the labours, the self denials, and the discouragements, as well as the various successes of Missionary laborers. Let their reports and Journals be attentively perused, and all the information necessary on these points will be secured. Let those reports and journals be *properly prepared* and they certainly will be perused, both with interest and pleasure.

TOUR OF THE CORRESPONDING SECRETARY

Through the Western part of the State of New York.

Owing to peculiar circumstances, no special efforts were made, in behalf of the Board of Missions, in the Western part of the State of New York, until since the rising of the last General Assembly. The plans, operations and wants of the Board were known only to a few individuals—and very little pecuniary aid was expected or received from the churches in this section of the country. Urged, however, by their necessities, a considerable number of feeble congregations have applied, from time to time, for assistance, and these applications have been promptly complied with by the Board, until the number of our Missionaries in this State already exceeds 40—and the amount of aid appropriated is between 4 and 5,000 dollars. Within the last eighteen months the Board have been repeatedly and earnestly requested, both by influential laymen and ministers in the western part of the State to send Agents among them, to make known to the churches the plans of the Board, and form them into Auxiliaries. Under these circumstances, the Ex. Committee, after mature deliberation, resolved unanimously, that it was expedient for their corresponding Secretary to visit several of the most important towns, and such of the Presbyteries as

were about to hold their semi annual meetings, with a view of communicating information in reference to their operations and affording opportunity to such congregations, as might choose, to co-operate with them in the work of domestic missions.

Agreeably to the instructions of the Committee, the Secretary of the Board left this city on the 24th of June, and spent nearly two months in the duties of the Agency assigned him.

In the last number of the Reporter some of the results of this Agency, were communicated, and we now give the details promised, in the form of extracts from the Journal of the Agent.

Utica.

Sabbath, June 27th. Preached in the afternoon in the 1st Presbyterian church. The special object of my visit, having been communicated to the Rev. Mr. Aiken, and the Rev. Dr. Lansing, the Pastors of the two Presbyterian churches, and, also, to the Rev. Mr. Cushman, the Secretary of the Central Agency of the A. H. M. Society, I was very kindly received by all these brethren, and an arrangement was made with great cordiality, for me to preach in the evening, to the two congregations united, in the 1st Church, and present the claims of the Board of Missions. This was accordingly done, and the statement made in reference to the operations of our Board, was received by the people, with apparent attention and interest. The spirit manifested by the Secretary of the Central Agency, and by the Pastors named, who are both leading members of this Agency, was truly catholic and fraternal. Their only desire seems to be, the accomplishment of the greatest possible amount of good. They seem to entertain no fearful apprehension respecting collisions, and contentions, arising out of the separate action of two distinct Missionary Societies within their bounds, but are willing to be even "provoked to love and good works." I was not a little gratified to learn from the Rev. Mr. Cushman, that, in conducting the business of his agency, he had already been fully convinced both of the necessity and expediency of presenting distinctly to many of the churches in that region, the plans of our Board, and affording them the opportunity of aiding us by their contributions. He stated to me that he had a high regard for our Board of Missions, and would very cheerfully act as our Agent, and urge our claims wherever he might find a disposition in particular churches to co-operate with us. and that he had already submitted to the Agency, a proposition to this effect. It would be well for the cause of Domestic Missions, if enlarged and liberal views, like these, should be cultivated and exhibited by all the Missionary Boards and Agents in our land. In this section of the country, I am persuaded, no other views will be encouraged. If I have been correctly informed, there are 6 or 7 counties, formerly embraced in the "Western Domestic Missionary Society," which have not yet united with the "Central Agency," and in which, the Board of the Assembly might probably act with greater efficiency than any other Society—and I am encouraged to believe, that arrangements will shortly be made for extending our operations into those Counties, in a way which shall be entirely satisfactory to those already engaged in Missionary efforts, and highly gratifying to the churches and congregations which are desirous of forming a connexion with our Board.

Presbytery of Rochester.

Scottsville, June 30th.—Left Utica in the Pioneer line of Stages, on Monday morning at nine o'clock, and by riding all Monday night, and procuring a waggon to convey me the last 20 miles, reached this place at 10 o'clock last evening.

The Presbytery commenced its sessions yesterday. At their session this morning I was very cordially welcomed as the Agent of the Board of Mis-

sions—and had the pleasure of finding our devoted agent, Mr. Wm. C. Anderson, at his post, and ready for action—and also, of meeting with the Rev. Mr. Squire, the Secretary of the "Western Agency." In the afternoon, agreeably to a previous appointment of Presbytery, I presented a detailed statement of the Missionary operations of our Board. After which the Rev. Mr.Squire made some communications respecting the Western Agency, and the A. H. M. Society. These statements and communications were received by the Presbytery with great kindness and interest—and after a free and friendly interchange of views, the further consideration of the subject of Missions was deferred until the morning.

This evening, by request of Presbytery, I preached the Ordination sermon of the Rev. Mr. Hill, who was ordained as an Evangelist, and is now engaged as a stated supply in one of the feeble congregations in this vicinity.

Thursday, July 1.—This morning the Presbytery resumed the consideration of the Missionary business; and after a very full, candid and temperate discussion of the propositions submitted to them in reference to the future operations of the two general Missionary Societies, they cheerfully adopted with only one dissenting voice, the following preamble and resolutions, viz:

"Whereas the Board of Missions of the General Assembly of the Presbyterian Church have requested the appointment of a Corresponding Executive Committee, by the several Presbyteries under the care of the Assembly; and whereas, it appears that several congregations within our bounds are receiving aid from the Board of Missions in the support of their ministers, and that the appointment of such Committee would be a matter of accommodation both to the Board and to our churches. Therefore,

"Resolved, That a Corresponding Executive Committee be appointed, agreeably to the request of the Board of Missions, with the following powers—[see the last Annual Report of the Board, or the January number of the Reporter, and for the names of the Committee appointed, see the last Reporter.]

"Resolved, That the Stated Clerk be and he hereby is requested to transmit to the Corresponding Secretary of the Board of Missions, the foregoing preamble and resolutions.

"Resolved, That agreeably to the request of the Corresponding Secretary of the Western Agency of the A. H. M. Society, the above Committee be invested with the same powers, and perform the same duties in relation to the A. H. M. Society, that they do in relation to the Assembly's Board of Missions.

A true extract from the minutes.

GEORGE G. SILL, *Clerk.*"

After these resolutions were adopted, and the Committee appointed, I was earnestly invited by the Ministers and Elders present, from Rochester, to spend the next Sabbath in that place, and preach in each of the Churches, for the purpose of organizing them as Auxiliaries to the Board. I was, also, invited by the Rev. Mr. Mahan to attend the Monthly Concert in his church at Pittsford, on the following Monday. These invitations were accepted, and arrangements were also made for our Agent, Mr. Anderson, to visit most of the other churches in the Presbytery, to take up collections, and form Auxiliaries. The members of the Presbytery, generally, appear to be deeply interested in the Missionary cause, and to entertain just and enlightened views respecting the proper methods of interesting the churches within their bounds in this great and glorious work; and with most of the sentiments and feelings expressed, I have been highly gratified.

ROCHESTER.

Friday, July 2*d.*—I reached this place last evening—Preached a preparatory lecture this afternoon in the 1st Church, for the Rev. Mr. Penny. This

evening I met about twenty gentlemen at the Rochester House, from the three Presbyterian Churches, and presented to them a detailed statement of the plans, and doings, and wants of the Board of Misssions, which was very favourably received; and it appeared to be the opinion of all present, that the way was fully prepared for the churches in this place to form a connexion with our Board, and aid us with their prayers and contributions.

Sabbath, July 4th.—Preached to-day in each of the three Presbyterian Churches in this place, presented the claims of the Board, and prepared the way for the organization of three large and efficient Auxiliaries. The Pastors of the 1st and 2d Churches, and the Elders of the 3d Church, now vacant, pledged themselves to secure at once for the Board, from their respective congregations, an amount of pecuniary aid, equal at least to the sum of fifty cents from each of their communicants—I think we may safely calculate on receiving from these three Auxiliaries, on the fifty cent plan, three hundred dollars a year.—Besides this, I have received encouragement from several gentlemen, of wealth and influence, whose praise is already in the Churches, that they would, hereafter, favour the Board of Missions with their personal efforts and donations.

Monday, July 5.—At the request of the Rev. Messrs. Penny and James, I preached a sermon, at eight o'clock this morning, in the 2d Church, in behalf of the American Colonization Society, and a collection of about sixty dollars was taken up for the benefit of the Society. In the afternoon I was kindly accompanied by Mr. Bissell and Mr. Wakely, to Pittsford, and in the evening attended the Monthly Concert in the Rev. Mr. Mahan's Church, and made a statement on the subject of our Missionary operations. At the close of my statement, the Rev. Mr. M. made an appeal to his people in behalf of the Board, and proposed a collection for our benefit, which was accordingly taken up. The weather being unfavourable, but few persons were present, but in proportion to the number, the contributions were liberal—One poor seamstress gave a dollar. The pastor assured me that he would present this subject to his people on the Sabbath, in the course of the year, and have another collection taken up for the Board.

Fort Niagara.

July 9th.—Reached this place yesterday morning, and at the importunate request of Lieut. Johnston, consented to attend a meeting in the Mess-house of the commanding officer, Major Whistler, this evening, with a view of preparing the way for the organization of a Temperance Society among the officers and soldiers, and the location of a Missionary in this neighbourhood, whose labours shall be extended to the Fort. At early candle lighting, most of the officers in the garrison, together with their families, and a considerable number of the soldiers, assembled at the Mess-house, and after singing and prayer, I addressed them on the subject of Temperance, and the importance of Ministerial labours among them. A Temperance Society is to be organized to-morrow—the Commanding Officer has consented to act as the President of the Society, and several of the other officers and soldiers, have determined to join it; and so great is their anxiety to secure the labours of a Presbyterian Missionary at Youngstown, and in the Garrison, that three individuals have expressed a willingness to contribute fifty dollars a year each towards his support, and most of the officers have pledged themselves to give from ten to twenty dollars each for the same purpose.—Lieut. Johnston has long been in the habit of conducting a weekly prayer meeting in the Fort, which is generally well attended, and also a Sabbath School, consisting of about twenty children. To the fervent prayers, and unwearied efforts of Lieut. Johnston, the present encouraging state of things at this post is to be ascribed, and I indulge the most pleasing hope, that he will speedily see, and rejoice in the fruits of his painful self-denials, and persevering efforts to do good.

BUFFALO.

Sabbath, July 11th.—Reached this place last evening, and was very kindly received by the Rev. Mr. Eaton.—Having stated to him the object of my visit, he promptly offered me his pulpit for the day, and I preached for him in the morning and afternoon, and assisted him in the services of the evening—made a statement on the subject of Missions in the morning, and left it entirely optional with the people whether an Auxiliary to the Board should be formed or not. In the afternoon the names of one hundred and two persons were given in as members of an Auxiliary, and about twenty dollars in cash were paid. The Members of the Session manifested great interest in the concerns of our Board, and expressed a determination to make immediate efforts to enlarge the Auxiliary formed. The Superintendent of the Sabbath School, who appears to be a truly devoted and energetic man, expressed the opinion, that a large Auxiliary to the Board might be formed in the School, and pledged himself to make vigorous exertions for this purpose. The Pastor of this Church expressed great satisfaction, with what has been accomplished to-day, and has named to me several interesting Missionary fields in this region, which he wishes the Board to occupy without delay.

LOCKPORT.

Monday, July 12th. Agreeably to an appointment previously made, I attended a meeting this evening in the Rev. Mr. Curry's Church. The weather was extremely unfavorable, but a considerable number of people assembled. I preached a sermon and made some statements on the subject of Missions, and organized an Auxiliary of 60 members, and received encouragement from the Pastor and Elders, that they would raise $50 a year for the Board.

PALMYRA.

Sabbath, July 18. On Wednesday of last week, I visited this place, on my way to Geneva, and had an interview with the Rev. Mr. Campbell, the Pastor of the Presbyterian Church, and also with some of his Elders—and was encouraged by them to return and spend the Sabbath, and present to the people the claims of the Board. After visiting Canandaigua, Geneva,& Ovid, I returned to this place last evening. Preached this morning and made a statement on the subject of Missions. In the afternoon the Pastor made a very animated address to his people in favour of our Board, and an Auxiliary of 48 members was formed, and a part of the money paid in. This Auxiliary will undoubtedly be greatly enlarged, as the whole Session appear to be deeply interested.

ALBANY.

Sabbath, July 25th. This morning I addressed the people of the 1st Church on the subject of Missions, preached and made a statement in the 2d church in the afternoon, and in the fourth at night. In the 1st, 2nd and 3d churches Auxiliaries to the Board were organized nearly two years ago. In the 4th church a collection was taken up for the benefit of the Board, and the Pastor of this church, the Rev. Mr. Kirk, gave me encouragement that an Auxiliary would soon be formed, and one half of the funds raised be appropriated to our Board. A pleasing revival of religion has existed in this church, for a considerable length of time, and in their liberal contributions for the cause of Foreign Missions they have set an example worthy of imitation.

At the close of the service in the Rev. Dr. Sprague's church in the afternoon, the Rev. Mark Tucker, who was with me in the pulpit, requested his name to be entered as a contributor of $25 a year to the Board of Missions. If every Presbyterian *Minister* in our country would contribute to this cause in proportion, there would be no want of funds.

Tuesday, July 27th. Since preaching on the Sabbath, I have seen some

of the most efficient and active members of the Sessions in the several churches in Albany—and have received assurances that our Auxiliaries will be prompt and liberal in their contributions to the Board the current year. I have called, also, on a number of the private members, and obtained liberal donations and subscriptions. One member of the Rev. Mr. Kirk's church expressed his purpose to give us 50 dols. a year.

PRESBYTERY OF ALBANY.

Kingsborough Aug. 17th, 18th and *19th.* For the last three days I have attended, with great interest and pleasure, the Sessions of the Presbytery of Albany. The Presbytery was opened on the 17th with a sermon, by the Rev. Dr. Nott, which was highly spoken of by the members. On the evening of the 18th, the Presbytery held a prayer meeting in the church, which was fully attended by the people. The exercises on the occasion were peculiarly appropriate and impressive, and the congregation appeared to be deeply interested and solemn.

This forenoon, the 19th, a Presbyterial Missionary meeting was held in the church, and a considerable number of the people of the place were present. On this occasion, by request of the Presbytery, I made an address on the subject of Domestic Missions, and afterwards presented more particular statements to the Presbytery. By a unanimous vote, the Missionary Society of the Presbytery, became Auxiliary to the Board of Missions, as well as to the A. H. M.S. and the following resolution was, also, unanimously adopted, viz.

"Whereas the Board of Missions of the General Assembly have recently commenced a course of vigorous and extended operations, somewhat suited both to the wants of the churches and the spirit of the age, this Presbytery do consider it as one of the auspicious omens of the present day, and hereby pledge themselves to sustain the Board, with their prayers and efforts as far as they can, consistently with previous engagements."

The Missionary Board of this Presbytery are making vigorous efforts to supply the destitute within their own bounds, and the prospect is encouraging that they will raise, the present year, through the efforts of the Rev. Mr. Weed, the Agent of the Synod, a considerable sum for each of the general societies, to which they are now auxiliary.

PRESBYTERY OF TROY.

Hebron, Aug. 24th.—By special request I preached a sermon at the opening of this Presbytery to-day, and made a statement in reference to the Missionary operations of our Board—and in the course of the afternoon made further communications to the Presbytery. A committee was appointed to consider these communications,and report to Presbytery to-morrow morning.

August 25th.—At 2 o'clock, this afternoon, the Presbytery attended a monthly meeting of the Temperance Society, connected with the Rev. Mr. Day's congregation. A good number of people attended, and several interesting addresses were delivered.

On the subject of Missions the Committee appointed yesterday, reported the following minute, which was unanimously adopted by the Presbytery:

"The Committee to whom was referred the communication of the Rev. Mr. Russell, Agent of the General Assembly's Board of Missions, beg leave to report—

"That although Presbytery are just organizing a plan of Domestic Missions for the supplying of the destitute within their own bounds, they do nevertheless highly approve and cordially recommend to the churches the plan of operation adopted by the Assembly's Board of Missions, leaving the Churches at perfect liberty to organize under the Board of Missions of the Assembly, or the Home Missionary Society.

"Also, that the Executive Committee of the Missionary Society of this Presbytery be a committee to correspond with the Executive Committee of the Assembly's Board."

REPORTS OF MISSIONARIES.

Pennsylvania.

From Mr. J. Montgomery, Agent, Northumberland Presbytery, Penn., July 2d, 1830.

"*Dear Sir,*—It was near the last of the month of April when I reached the place assigned in my commission, for me to labour in during the two following months; and, in accordance with your instructions, I immediately placed myself under the direction of the Presbytery of Northumberland. I was advised to visit and to endeavour to organize the churches under their care, which had not already become auxiliary to the General Assembly's Board of Missions.

"Commencing with the congregation of Derry, I visited, preached, and addressed, on the subject of the board, the seven following churches: Derry, Mahoning, Lycoming, Chillisquaque, Warrior Run, Pine Creek, and Great Island.

"The sessions all agreed to adopt the plan recommended. Met several of these congregations on the Friday preceding the administration of the sacrament of the Lord's Supper, which appeared to afford a favourable opportunity of presenting the claims of the Board. The balance of the churches I met on the Sabbath, and sometimes under rather unfavourable circumstances, several Sabbaths in succession being so exceedingly wet as to prevent the great body of the congregations in the country from attending.

"The number of subscribers obtained in Derry congregation was forty-five. Amount of cash received, $14 62½.

"Seventy-five subscribers in Mahoning. Cash received, $33 68.

"In Lycoming congregation fifty-two subscribers were obtained. Cash received, $10.

"The number of subscribers obtained in the congregation of Chillisquaque was more than thirty. Cash received, $18. I received also from the Female Miss. Society of Chillisquaque $10.

"The congregation of Warrior Run deferred taking up a subscription, until the Sabbath preceding their communion.

"The number of subscribers obtained in Pine Creek congregation was sixty-seven. As they had no previous knowledge of my business, it was thought best to state that payment would not then be expected.

"I last visited the Great Island congregation, and obtained sixty subscribers. Payment was deferred for the same reasons as above stated.

"Seven sessions have been formed into Auxiliary Societies to the General Assembly's Board of Missions.

"The whole number of subscribers obtained, between three and four hundred. This we consider but a bare commencement with those churches.

"Amount of cash received, $86 30¼.

"Received of General Daniel Montgomery his hundred dollar subscription to the Board of Education.

"Received of Mrs. C. Montgomery, a donation of fifty dollars to the Board of Education.

"Your missionary, during his two months service, preached thirteen sermons, four on missionary ground; delivered eight addresses on the subject of his mission; visited a number of families, and distributed some tracts.

"The object and plan of your Board, however feebly unfolded by your missionary, appeared to commend itself, with few exceptions, to all to whom it was presented. The pleasure which most appeared to take in contributing to the funds of the Board, far outweighed the occasional objection, such as laying a tax upon the communicating members of the Presbyterian church, and the sly insinuation as to the comfortable living of your agents, which, however, were but seldom made."

Kentucky.

From the Rev. J. H. Logan, Augusta, Ky. August 3d, 1830.

"I came to this place about the 1st of December last; at that time there was nothing special in the state of things that was promising, further than that the attention to preaching was good. After labouring in Augusta exclusively about six weeks, it was thought adviseable to give a portion of my time to a neighbourhood in the country, in the bounds of this congregation; where I have preached once a month. At first crowds attended—Presbyterian preaching was new to many—and there has been considerable excitement on the subject of religion in that part of the congregation to the present time.

"About the first of April we had a meeting in Augusta, and the administration of the Lord's Supper; there was considerable excitement; the Lord seemed to be present indeed by the power of his word and spirit. Many were much impressed; seven persons were received on examination; and a number of others professed, and seemed to be, anx-

iously concerned about the salvation of their souls.

"On the fourth Sabbath of April we had, in the country, a 'four days' meeting: at which time, five persons were admitted to membership, and many seemed deeply impressed and much concerned; some have since been received, and a number of others have professed a hope in Christ, and will probably soon come forward.

"This work is not what is usually, in this country, called a revival of religion. There has been no great excitement—no extravagant burst of feeling—all has been silent and gentle, like the influence of the 'still small voice' of the Spirit of God, pressing home the truth to the heart and conscience, and giving persons clearly to see their character and condition, and bringing them to a deliberate and firm resolution to change their course and come out from the world.

"Some old professors, who had become luke-warm and negligent in duty and in attendance on the means of grace, and the ordinances of the house of God, have been reclaimed; and thus far seem actuated by a new spirit, and engage with activity and zeal in the cause of religion; and all those who have thus come out give, by their walk and conversation satisfactory evidence of a change.

"I think, from present appearances, the prospect of building up a church in this country place is promising. If they should enjoy the means of grace, under the blessing of God, in a few years there may be a considerable congregation there. There is no church in the neighbourhood of any denomination within four miles of the place of preaching, and our friends are now making efforts to build a house for worship; it is as yet a little doubtful whether they will be able to accomplish it, but I am in hopes that by efforts they will succeed.

"I preach regularly two sermons on the Sabbath, and attend to the instruction of a Bible class when I preach in town. We have a regular weekly prayer meeting; at which, I usually lecture on some passage of scripture, or deliver a short exhortation.

"The monthly concert is regularly observed, and tolerably well attended, in our church.

"The Bible and Tract Societies also receive a portion of attention; and we are making some special efforts to supply the county with Bibles.

"A temperance society also has been formed in our town, which has done much good and continues to exert considerable influence, which is gradually extending over parts of the country; but as in most places, there is much opposition also. I am in hopes, however, that as information is extended, the blessing of the Lord will accompany the efforts of the association, and much good be done by it in the county.

"There have been received in all, since I have been in this place on examination 12 persons. Baptized 16 persons, 2 adults and 14 infants."

Ohio.

From the Rev. R. B. Dobbins, Williamsburg, Clermont county, Ohio, August 3d, 1830.

"In my letter to you, dated 25th May last, I stated that the prospects of the church of Williamsburgh were better than they had been, notwithstanding that the church was more circumscribed by forming new churches on each side. There has been a better attendance on public worship; Christians have borne persecution with more patience, and have not been discouraged from the performance on the account of persecution.

"The feast of love which was enjoyed in August, 1829, enabled the church to plaister and glaze the house of worship, and lay the floors, erect the pulpit, &c.; which enabled us to worship comfortably through the winter.

"No additions were made to our church this spring, notwithstanding a number were under deep and serious impressions. Our Presbytery, knowing the moral waste which is in the county of Clermont, appointed a presbyterial meeting at Williamsburgh, to commence on the 16th July last. This meeting was appointed with a wish to collect the perishing multitudes around this place, if peradventure God would impress their hearts with his truth; as well as for the transaction of presbyterial business. It was discovered a week or two before the meeting of the Presbytery, that our church would not contain the people that would assemble. The members of the church spent several days in preparing accommodations: a stand, seats, and tents. A large collection of people attended, and fifteen were added to the Presbyterian church. Six of the fifteen were connected with the church of Williamsburgh. The residue with different churches under the care of the Presbytery. The occasion was a precious season, not only to the church of Williamsburgh and Presbyterians, but also to the

Christians of other denominations who attended; but, especially, to many poor sinners who are not yet connected with any professing people. Much feeling was manifested on the occasion. A number came forward and professed anxiety about the salvation of their souls. I have been happy in obtaining the assistance of brother A. S. Morrison, of Tennessee, for two weeks. The first week we spent in the bounds of the church of Williamsburgh, preaching by day and by night, visiting from house to house; and on the Sabbath the Supper of our Lord was again administered, and five more were taken into the communion of the church on examination, and two were admitted on occasional communion, and will be received as members as soon as their certificates of admission can be obtained. I know ten persons that are under serious impressions in the bounds of Williamsburgh church. But I must pass over to the church of White Oak. Here brother Morrison and myself have spent from Thursday evening to Monday evening. Some of the White Oak congregation were at the camp meeting at W., and were brought to inquire after the Saviour. A four days meeting, to be holden at White Oak, was announced to some of the White Oak people, who were at the camp at Williamsburgh, and a stand in a shady grove, with seats, were prepared, and a number of people attended during the four days. No one remained in the grove after night. Two sermons, with different exhortations, conversations, and examinations, completed the exercises of the day. We attended public worship every evening at candle light, at the most convenient house in the neighbourhood, which was crowded to overflowing.

"The Lord was with us, and blessed the ordinances of his house to his people. Many were impressed, and thirty-two professed their faith in the Lord Jesus Christ, and were added to the church. A number are yet anxious about the salvation of their souls. The Lord hath done great things for us at White Oak, whereof we are glad. The Lord's dealings with this little church, for two or three years, was trying the faith and exciting the fears of numbers of professed Christians. He had removed by death three elders and three influential members of the church, and has been threatening the only two elders that remain. His providence has, no doubt, been the means of exciting a few to wrestle hard with the Lord for a blessing, and they have prevailed. Blessed be the name of Him who shows his people, that they must wrestle for blessings, and enables them to taste how sweet they are when they obtain them.

"The prospects at White Oak church are at present quite changed and joyful. Our four days meetings have been so engaging, that all our lively professors, especially young people, are unwilling to be absent if they are within reach."

From the Rev. J. Hunt, M'Connellsville, Ohio, August 12th, 1830.

"On the third Sabbath of June I administered the sacrament of the Lord's Supper in Deerfield, assisted by Rev. R. Rutherford. On that occasion, seven were admitted to the communion of the church on examination. On the fourth Sabbath I administered the sacrament of the Lord's Supper in M'Connellsville, assisted by Rev. L. Dewit, of Athens Presbytery. Two were added to the church on examination. On the third Sabbath of July I assisted Mr. Dewit, during a communion season in Fearing; and on last Sabbath I assisted Mr. Rutherford in Olive. This last was a season of very considerable interest. Mr. Dewit was there during the whole of the exercises, which commenced on Friday and closed on the following Monday. On the last day Rev. William Wallace was present. Besides the congregation usually assembling at that place, a considerable number from neighbouring congregations attended. Eight persons, I believe, publicly professed faith in Christ, and for the first time commemorated the Saviour's dying love. During all the exercises the assembly appeared to be very attentive and solemn. The Holy Spirit was evidently present, producing among professing Christians great searchings of heart and deep solicitude for the salvation of sinners, and convincing some of sin, of righteousness, and judgment to come. A number, it is believed, were seriously impressed; and a few, two or three young females in particular, were deeply distressed. Such times of refreshing, in a season of drought, are as reviving cordials to your missionaries."

From the Rev. William Gray, Springfield, Clark county, Ohio, August 24th, 1830.

"Yesterday we closed a communion season in the church; on which occasion four persons were added to our little flock on examination. On a former occasion five were added; so that an

addition of nine persons have been connected in Christian fellowship with us, since my ministration among this people. I baptized one adult, and eight infants—have travelled about two hundred miles to meet appointments to preach—have visited some families in sickness, and others in health, to afford religious instruction, probably to the number of forty. I have preached about one hundred sermons—have attended a promising Bible class once a week, and an interesting Sabbath school about every fortnight; and have attended prayer meetings weekly.

"Our congregations are increasingly larger on the Sabbath; and a state of feeling begins to exhibit itself which is promising, and somewhat encouraging to the heart of your unworthy, but I hope sincere missionary. I hope my brethren of the Board will pray for this church, just beginning to live, and for *one* whom their Christian liberality enables to serve this part of God's heritage."

Virginia.

From Mr. James Paine, Lexington, Va., July 30th, 1830.

"Since the commencement of the present month, I have preached sixteen times; travelled 198 miles; and visited a few families. I have also delivered several addresses to Bible classes, and to teachers and scholars of Sabbath schools. We have now four Bible classes, which promise much good, and which have already diffused a salutary influence. We have also four flourishing Sabbath schools, which exert a happy and powerful influence in the neighbourhoods where they are established; to each of these schools there is a very respectable library attached, from which much good will no doubt result.

"During the present month, I have also organized a Temperance Society, on the *total abstinence* plan. Between fifteen and twenty members are now attached to this society, and many more are expected to come forward and renounce the use of the *Destroyer*.

"In the neighbourhood in which this society is formed, a man had about a week before its formation killed himself by the habitual and intemperate use of ardent spirits. I hope the lamentable and miserable end of this unhappy man, may prove a warning to others. I visited this man a little before he expired, and had a considerable conversation with him, if such it could be called, for he was speechless, and could only answer me by either squeezing my hand in token of assent, or shaking his head as expressive of a negative. This is the time in which Ministers of the Gospel are frequently called for, when the person cannot talk, and is unfit to be talked to, or reasoned with. Alas! what a deep delusion are thousands kept under by the world, the flesh, and the devil. 'Oh! that they were wise, that they understood this, that they would consider their latter end;' that they might so number their days as to apply their hearts unto wisdom."

Indiana.

From the Rev. S. H. M'Nutt, Rockville, Indiana.

"Since my last report, I have assisted in the administration of the Lord's Supper at three different places, on each occasion we had preaching three days in succession; in two of those places where I statedly preached, five members were received on examination; several persons who have yet made no profession seemed to be deeply impressed with a sense of the evil of sin, and of the necessity of an interest in the merits of Christ; how these impressions may eventuate is only known to him, who has the hearts of all men in his hands. The attention to the means of grace, has generally been such as was communicated in my last report. We have formed a Tract Society which, with the blessing of God, may be very useful in this part of the country where the stated means of grace are but partially enjoyed. The members of the church of Shiloh, with the prospect of receiving aid in obtaining a supply of Bibles, offered their agency gratuitously to supply every destitute family with the Bible, within the bounds of the county, before next May; since the above resolution was adopted, they have obtained the co-operation of members of other churches, and we now hope that the benevolent work will soon be accomplished. Our temperance societies, though they have not much increased in the number of members, yet I doubt not they have been the means of doing good; that labour in the performance of which ardent spirits was generally used, and regarded as almost indispensable, is now in many instances performed without any—the members in general seem to possess a growing conviction of the efficacy and importance of associated effort for the promotion of Temperance. I believe that a general refor

mation will eventually succeed the means that are used for the promotion of this cause—Omnipotence is engaged in its behalf, and it will ultimately overcome all opposition. There are three Sabbath Schools, within the limits of my ministerial labours, two of them seem rather to languish for want of a sufficient number of qualified teachers. This excellent institution is opposed by many professed friends of the Redeemer—and the same remark applies to all the benevolent institutions of the present day. Since my last report I have travelled four hundred and seventy-six miles, preached thirty-seven sermons, and delivered several exhortations—I have endeavoured to preach plainly, and faithfully the great fundamental doctrines of christianity, without eliciting opposition on controverted points. I beg an interest in your prayers for myself and for the rapidly increasing population of this western country."

Missouri.

From Mr. Theophilus G. Potts, Saint Charles, August 12, 1830.

"I arrived here on the 8th of April last, and began immediately to visit the people in the town and its vicinity, and to preach to them on the Sabbath in the room occupied by the Protestant school. The number that attended at first was about fifty persons, including the children of the Sabbath school. This number increased for two successive Sabbaths, after which, viz. on the 27th April, I went to St. Louis, according to a previous engagement, to supply my brother's pulpit until his return from the General Assembly. From St. Louis, I returned to St. Charles, the 10th of July and found the new Methodists' Meeting-house roofed and furnished with seats enough to accommodate one hundred and fifty or two hundred people, the dimensions of the house itself being about thirty by forty feet, and built of brick. In this house I have preached ever since. The number of attendants increased as before until the last Sabbath, when I preached to a full house, both morning and afternoon. By much the greater part of my hearers, however, were far from Presbyterianism in their religious sentiments: some Arminians, some Arians, some Universalists, some Romanists. The whole number of communicants whose names appear on the church record-book, is twenty-two, three of whom are absent, and several more in a cold and languid state. The Romanists are numerous. They have a well-built stone *Meeting-house*, a Nunnery, and three Schools. The Sabbath is awfully profaned by them. They pursue their secular business or amusements on the Sabbath without restraint, both before and after *Mass* and *Vespers*. I saw some of them one Sabbath morning building a log-cabin in a barn-yard while we were going to church, and have seen dozens of young men every Sabbath playing ball before their meeting-house door. On one occasion I went up to them and told them they were doing wrong, that God commanded them to keep the Sabbath holy, and taking a Bible from my pocket, showed them the commandment and read it over to them. There were at least twenty young men present and not one of them could read the English version. Their Jesuitical teachers take no pains to have them instructed in English, and oppose their reading any thing written by Protestants. I told them I was grieved to see them sinning against God and in danger of hell, and requested that they would leave off playing on the Sabbath. They answered they did not know it was wrong to play provided they did not curse nor fight; that their Priest had never told them so although he had often seen them playing, but that they would ask him about the commandment I had read to them and whatever *he said* they would do. But they continue the same practice.

On Monday last, while in St. Louis, on a visit to my brother, I received a pressing invitation to go to Louisiana, ninety miles higher up the Mississippi; and having obtained a brother from Illinois to preach here next Sabbath, I intend to start to-day for Louisiana, taking Troy in my way. But you will understand by the above statement that an able and devoted minister is much needed in St. Charles.

The monthly concert of prayer was revived here the first Monday of this month.

APPOINTMENTS.

Mr. S. Montgomery for 3 months to Alexandria and Huntingdon, Pa. under the direction of the Female Missionary Society of those places.

Mr. J. S. Blain, for 2 months to Tygart's valley, Randolph co. Va.

Rev. J. Keller, for 1 year to congregation of Williamsport, Md.

Mr. W. G. Campbell, for 1 year under the direction of Lexington Presbytery.

Rev. Hillary Patrick, for 1 year to Lowndes and Monroe co. Miss.

LETTERS RECEIVED.

J. Tracy, N.Y. R. Clapp, N.Y. R. Glenn, Pa. J. Hill, O. W. C. Anderson, Pa. S. H. Crane, Ky. J. Thompson, Pa. W. Carlisle, S.C. A. Y. Lockridge, N. J. D. Newell, N.Y. J. S. Galloway, Pa. Com'tee of Church at Tuscaloosa, Ala. J. M. Brown, Va. H. Patten, Tenn. Com'tee of Cincinatti Presbytery, O. W. Rea, Ind. S. H. McNutt, do. W. B. Worrell, N.J. T. Barr, O. S. Cowles, O. J. C. Harrison, Ky. M. T. Caldwell, Geo. Com'tee of cong. of Williamsport, Md. 2; S. L. Governeur, N.Y. 2; J. M. Arnell, Pa. J. Paine, Va. P. Donan, N. J. J. H. Logan, Ky. A. Kyle, Ky. J. Oakes, N.Y. J. Hutchinson, Pa. T. E. Hughes, Ind. W. S. Potts, Mo. G. H. Hampson, Pa. D. M'Intyre, N.C. A. Aikman, N.J. A. N. Cunningham, N.J. C. M'Iver, Pa. S. Hubbard, N. Y. H. Patrick, Mo. F. M'Farland, Va. 2; J. H. Monroe, N.Y. R. B. Dobbins, O. S. H. Terry, Pa. W. W. Caldwell, Mass. J. Hunt, O. N. Gould, N.Y. T. Root, Ala; P. Martin, Ala; B. F. Spillman, Ill; Ex. com'tee Wabash Presb'ty Ind; L. M. Warren, Mle. Ter; W. Crafts, NY; O. Leavitt, NY; R. Young, O; G. Duffield, Pa; J. T. Burtwell, Tenn; J. B. Wilcox, N Y; J. B. Elwood, N Y; J. Rhoads, Pa; C. H. Mustard, Del; L. F. Leake, N J; J. Campbell, Pa; A. M'Cowan, N Y; C. M. Laughlin, Pa; Com'tee of Findley, O; R. Day, N Y; D. M. Barber, Pa; A. A. M'Ginley, Pa; H Alexander, Lou; T. G. Potts, Mo; W. Gray, O.

New Auxiliaries.

St. Louis, Missouri; Derry, Pa.; Mahoning, do.; Lycoming, do.; Chillisquaque, do.; Pine Creek, do.; Great Island, do.; Warrior Run, do.

Account of cash received by the Board of Missions of the General Assembly, during the month of August, 1830.

Albany, N. Y. Col. in Rev. Mr. Kirk's church, per Cor. Secretary,				12 00	
From Aux. Soc. of 2d church, in part,		do		30 00	
Donation from Mr. Batchelder,		do		5 00	
Do.	do.	A. Platt,	do	5 00	
Do.	do.	Jos. Alexander,	do	10 00	
Do.	do.	A Friend,	do	3 00	
Do.	do.	James Brown,	do	20 00	
Do.	do.	Wm. James,	do	25 00	
					110 00
Baltimore, Md. From aux. soc. of 1st church, per Mr. H. Bain,					8 00
Buffalo, N. Y. do. in part, per Cor. Secretary,				7 72	
Col. in Presbyterian church,		do		10 30	
					18 02
Christiana, Del. From aux. soc. annual payment, per Rev. J. B. Crosby,					14 00
Crab Apple, Ohio, do per Wm. M'Millon, Esq.					4 00
Frankfort, Ky. do per Rev. Dr. J. Blythe,					5 00
Germantown, Pa. From Manual Labour Academy, per Rev. J. Monteith,					1 19
Hillsborough, Ohio, From aux. soc. per Rev. Dr. J. Blythe,					5 00
Long Run, Pa. Col. in cong. per A. M'Candless,					15 00
Louisville, Ky. From aux. soc. per Rev. Dr. J. Blythe,					9 50
Newtown, Bucks co. Pa. From aux. soc. additional, per Rev. Mr. Boyd,					25 00
Newcastle, Ky. From aux. soc. per Rev. Dr. J. Blythe,					7 50
Newark, N. J. do.					50
Philadelphia, From Wm. Brown, Esq. his subscription for 1830,				100 00	
John Stille,	do	do		100 00	
Donation from a Missionary,				1 00	
Returned by	do.			4 00	
Donation from Mrs. M. Carswell, per Rev. Dr. Ely,				25 00	
Do.	Wm. F. Geddes,			3 92	
					233 92
Pittsford, N. Y. Monthly Concert collection, per Cor. Secretary.					5 75
Palmyra, N. Y. From aux. soc. and collections.		do			7 17
Reading, Pa. Collection in African church, per Rev. J. Glouchester,					6 00
Rensellearville, N. Y. Donation from Rev. Marcus Smith,					1 00
Robinson co. N. C. do	John M'Intyre, per A. M'Rae, Esq.			5 00	
do	A. M'Queen,	do		5 00	
Richmond co. N. C. do	Mr. A. Sutherland,	do		5 00	
					15 00
Shelbyville, Ky. From aux. soc. per Rev. Dr. J. Blythe,					8 50
Six Mile, Ky. do	do	do			1 50
Stillwater, N. J. do	do	W. B. Worrell,			9 50
Upper Springfield, Ohio, do	Dr. J. Blythe,				3 50
Upper and Lower Path Valley, Pa. col. in cong. per Rev. A. A. M'Ginley,					6 62
Missionary Reporter, From sundry subscribers,					10 50
					$531 67

Solomon Allen, *Treasurer,*
No. 18 *South Third Street.*

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

The following extract from an article which appeared in the Biblical Repertory, a few months since, is earnestly recommended to the particular attention of our readers; in the hope that they will be excited in view of the pressing necessities of the church, to immediate, united, and persevering efforts, to educate and send forth a large number of men, who have been *"called of God as Aaron was,"* to preach to the destitute and perishing the unsearchable riches of Christ.

"The Presbyteries connected with the General Assembly of the Presbyterian Church, report between six and seven hundred congregations destitute of regular pastors. And we venture to affirm, that the churches of other denominations are not, in proportion to their numbers, more fully supplied. The proportion of ministers, to the population of the United States, is every year rapidly diminishing. The tide of population is flowing to the west, to the north, and to the south; so that in less than one-fourth of a century, cultivated fields, flourishing villages, and large cities, will occupy places now the abodes of wild beasts. These colonies, emigrating from Europe and the older states, carry with them the elements of social institutions and Christian churches.—They not only receive with gratitude the Christian missionary who visits their new abode, but they send back from the wilderness repeated and earnest entreaties, to give them Bibles, and ministers able to teach them to understand what they read. The American Bible Society has said that they shall have Bibles—and the Christian community is responding—means shall be furnished to redeem the pledge. Missionary societies are saying, we know where a thousand missionaries more than we can command, may be fully and usefully employed; and we know, also, where the means necessary for their support can be obtained. But men of suitable qualifications cannot be procured. Never did a field more extensive and promising present itself to the enterprise of the Christian community. The question is, shall it be left uncultivated until it be overspread with briars, and thorns, and thistles? Shall those who know the value of Christian privileges, and are willing, according to their means, to aid in obtaining them, be permitted to pass off the stage of action, and their children to grow up in ignorance and irreligion, before the heralds of the cross be sent to their assistance? Every one knows that the difficulty of instructing and reforming a people universally sunk in ignorance and vice, is an hundred-fold greater, than when a few are standing ready, at once, to take the minister of the gospel by the hand—to cheer him in his labours, and to aid him by their counsel, their influence, and their prayers. If our vast territory is ever to be filled with a Christian population, it is more economical to take possession, while we have in the bosom of the country auxiliaries, than to gain possession after it falls, as is the certain consequence of delay, entirely into the hands of the enemy. Now only a part, hereafter the whole of the expense must be borne by the established churches. In the one case, the strength and resources of the church would be increasing with the growth of the country. The churches formed, would aid in forming others. In case of present inaction, not only the relative, but the positive strength of the church would diminish.—For in the moral, as well as in the physical world, action is necessary, in order to retain the vigour already possessed. All this is admitted. *The harvest truly is plenteous, but the labourers are few.* Where shall we find men of a right spirit duly qualified for this work? What is to be done in the evident destitution of labourers necessary to collect and secure the abundant harvest now ready for the sickle? Our Master has given the answer—*Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.* This prayer has for ages been on the tongues of professed Christians, and is still repeated, whenever the wants of the church and of the world come into remembrance. But is it accompanied with corresponding exertions? It is self-evident, that to pray to God to grant a particular blessing, when at the same time we neglect the use of means in our power, necessary to its attainment, is nothing less than solemn mockery. Earnestly to desire an object and not to raise a hand to receive it, when presented, is inconsistent with the invariable principles of human action. Could it be believed, that a man, having the perfect use of his limbs, was really thirsty and desirous of a drink

of cool water, when instead of going ten steps to a copious fountain, he would sit and beg that it might be conveyed to him by the immediate hand of the Almighty? We pray, and very justly, that the hungry may be fed, and the naked clothed, and yet if we do not minister to their wants according to our means, what advantage are our prayers to ourselves or to the needy? It is true, man cannot make ministers such as would be a blessing to the church and the world. He cannot give them a new heart, and furnish them with the natural talents, necessary to preach the gospel in a profitable manner. Therefore, we must pray the Lord of the harvest, to send forth labourers into his harvest. But is there no human instrumentality to be employed in the conversion of those who are to be preachers of the gospel? Is there no human means to be used in training and preparing them when converted for that great work? It is admitted that God could, if it seemed good, take the ignorant and illiterate, and endow them with the gift of tongues, as he did a great part of the apostles, and make them the instruments of confounding the wisdom of the learned; or he could call those already educated with a view to secular professions, and inspire them with a knowledge of the mysteries of his kingdom, as he did the apostle Paul, and send them forth fully furnished to this great work. But this is not his ordinary mode of proceeding, as well in the kingdom of grace as of nature. God has provided in abundance, timber and stones, and every material suitable for the construction of houses,—but he has nowhere, or at any time, provided houses already built and furnished, without the intervention of human agency. We owe to God primarily our food and clothing, yet bread no where springs from the earth, nor garments grow on the trees precisely in the form suited to our use. A similar connexion between means and ends pervades the kingdom of grace. *Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?* Now, if salvation be not attainable without this long series of means, how can men be sent to preach without any previous preparation?

At the introduction of Christianity, when miracles were necessary to prove the divine authority of the new religion, our Lord did not send forth illiterate Fishermen to preach the gospel, without previous instruction and preparation. They were with Him, who taught as never man taught, during the whole period of his personal ministry, they saw his miracles, heard his instructions, were witnesses of his death and resurrection, conversed with him forty days before his ascension, and finally, were endowed with the power of speaking more different languages than any minister of the present day can learn in a lifetime. Paul, previously furnished with all the learning and literature of his age and country, was called to the apostleship; and consecrating his high intellectual attainments to the service of his Lord and Master, he became one of the most able, as well as most zealous and successful ministers of the New Testament. To prove the necessity of a learned and able ministry in this country, where the advantages of education are general, and this period, when every branch of literature and science is cultivated in a high degree, seems wholly superfluous. The experience of ages justifies the opinion now generally entertained by intelligent Christians of all denominations, that in a useful minister of the gospel, mental culture must be connected with ardent and devoted piety. How can a man not furnished with the necessary information, instruct others? Or if he have the requisite knowledge, he must *be apt to teach*, capable of communicating in plain and intelligible language, his thoughts and feelings. Language is usually acquired by imitation and practice. And it is a general rule in the administration of the divine government, not to bestow gratuitously that which may be acquired by human industry. A contrary mode of procedure would hold out an irresistible temptation to indolence and folly. The question then returns, how are ministers of the gospel, equal in number and in gifts to the exigencies of the Church, to be procured?—We repeat our Lord's answer—*Pray the Lord of the harvest to send forth labourers into his harvest.* Pray God to pour out his Holy Spirit on schools and colleges, and to convert and dispose young men, now in a course of education, to consecrate their talents and acquirements to the Lord—and let this prayer be accompanied with means suited to produce the effect. In the next place, let the Church take young men of promising talent, and hopeful piety, who are destitute of the means of obtaining a liberal education, and train them up for the service

of the Lord. There are many such young men—the fruits of the refreshing influence which God has shed down in various places on the American Churches. This fact is a manifest proof, that the Lord of the harvest has heard prayer, has selected his labourers, and is waiting for the Church to do her duty, in educating the sons He has given her. In our country there are hundreds of young men distinguished for piety and talent, earnestly desirous to serve the Lord in any way he may direct, who are utterly excluded from the hope of obtaining a liberal education by their own resources, or those of their parents. What duty more obvious and pressing, than to educate these young men for future usefulness? They are the children of the Church, she needs their services, and she is bound to take them by the hand, to instruct them, and to direct their steps to a field where their labours are likely to be most conducive to her interest. To this case the general principle of political economy is not applicable; that where labour of any kind is in demand, men will, of their own accord, without artificial stimuli, prepare themselves for the occupation in which service is required. Because in the first place, the ordinary motives of interest do not, or ought not, to operate in the case before us. In this country the Church has no patronage from the civil government—no rich prebends to tempt the cupidity of parents in directing the education of their sons—no splendid livings independent on the will of the people, where the indolent incumbent is secure of his maintenance, in whatever manner he may perform the duties of his sacred office. Such also is happily the state of public sentiment, that the people will not long support a minister who is not active and laborious, manifesting a greater zeal for their spiritual interests than for his own private emolument. In these circumstances, when a gifted, and well educated young man, regards his own ease, or is ambitious of rising in the world, he usually turns his attention to some secular profession. And when we see a young man in independent circumstances, entering the gospel ministry, as is sometimes the case, we have strong presumptive evidence that he is governed by other motives than those of a worldly character. In the next place, many liberally educated young men lack piety; an essential and primary requisite in a useful minister. To introduce men destitute of piety into this sacred office, would be a curse, instead of a blessing to the Church, and to the world. If such men would answer, the cheaper and speedier way to supply the destitute with religious instruction, would be to raise the emoluments of the clergy. Then the same principle which preserves the equilibrium in secular employments, attracting labour where it is most needed and best rewarded, would operate, and we would have no cause to complain that the labourers were too few. Thus, where the Church is liberally patronized by the State, there is no lack of candidates for the gospel ministry. But such a state of things, when worldly-minded men, for the sake of filthy lucre, are induced to intrude themselves into the sacred office, is pestilence and death to the interests of moral reformation and vital piety. If then, the Church would preserve her holy doctrines pure and unadulterated, if she would hold forth the word of life to the multitudes perishing around her, and provide for the spiritual wants of the rising generation, she must bring into her service, by a course of intellectual discipline, these young men, whose hearts God has prepared for the work, by the operations of His Spirit.

This is no new and untried experiment. It has been done in an unsystematic, and comparatively small way in the Presbyterian Church, for many years: and the result of the trial has been the most happy and encouraging. The mind of the Christian community seems now prepared to make a mighty and united effort, in this great cause on which every other Christian enterprise is evidently dependent.

MEETINGS OF SYNODS AND PRESBYTERIES.

As the season is near at hand for the stated meetings of our Synods and Presbyteries, we deem it our duty to remind the members of these bodies of the fact, that the Board of Education of the General Assembly have now under their care about SIXTY young men, in various stages of education, preparatory to the sacred ministry; that these youths are all, to some extent, and most of them *entirely* dependent on the friends of the Redeemer, for the pecuniary means of prosecuting their studies. The Board stand pledged for the support of their beneficiaries, so long as they need, and appear to deserve the patronage of the church. At the close of each term of study, we have pressing calls for remittances; and should we be unable to meet these demands, the consequence will be grievous and mortifying indeed. Now

it is well known that we have no permanent funds; that our ability consists in the liberality of the people with whom we are connected; and that we merely receive and apply, according to our best discretion, the means which are placed at our disposal. We feel that we are acting under a very solemn responsibility, and it is our sincere desire to aid and encourage young men of the right character, who are aiming at the work of the ministry, wherever they may be found within the limits of our religious connexion. During the first six months, after the complete organization of the Board, our success was as great as could reasonably be expected. Our beneficiaries increased rapidly, and more funds were collected in a few months, than had been collected in years before. Since the meeting of the last General Assembly, our progress has been less animating. We are not discouraged; but we are solicitous, and feel bound to tell the whole truth. The character of the church is closely connected with the success of this Board. It is her own institution; and it will be useful just in proportion to the zeal, unanimity, and liberality, which her members evince in promoting the great object for which it was appointed. No elaborate argument is necessary, surely, to show that vigorous exertions, in this cause, are called for. From the last statistical reports it appears, that of our *two thousand one hundred and fifty-eight congregations, six hundred and thirty* are vacant, having neither *pastors* nor stated *supplies*. During our last ecclesiastical year, thirteen of our ministers, and several candidates for the ministry, were removed from the field of labour by death. The population of this country is increasing at the rate of about THREE HUNDRED AND FIFTY THOUSAND A YEAR. How disproportionate the number of labourers, to the plenteous harvest! Thousands of missionaries are needed to carry the Gospel to the destitute, at home and abroad. FIVE HUNDRED MILLIONS OF IDOLATROUS HEATHEN ARE PERISHING, FOR LACK OF VISION, AND MUST BE EVANGELIZED BY THE PREACHING OF THE WORD. With these awakening facts before her, can the Presbyterian church in America, embodying something like *two hundred thousand communicants, and three times that number of baptized members*, feel as if she were doing her duty, while the actual increase of her candidates for the ministry, during the year ending in May last, is only thirty-three, and the increase of her organized congregations eighty-eight? The Saviour's command, "Go, preach the gospel to every creature," bears upon *us*, in common with our fellow Christians of other denominations, with amazing force and indisputable authority. Let us *practically* acknowledge our obligations. Let our *two hundred thousand communicants* contribute "as the Lord hath prospered them," and we shall have ample means to assist every poor and pious youth of talents, who desires to devote himself to the ministry of reconciliation.

We do entreat the Synods and Presbyteries; at their approaching meetings, to take this subject into serious consideration, and adopt efficient measures for co-operation in this "work of faith and labour of love."

It is earnestly requested that all Presbyteries and other associations that may become auxiliary to the Board, would give notice of the fact, as early as possible, with directions, in regard to a regular correspondence.

TO SUBSCRIBERS AND PATRONS.

We beg leave to remind our readers and friends, that payment for volume second becomes due, by the terms of publication, on the delivery of this number. The work is afforded at so low a rate, *fifty cents a year*, that *punctual payment in advance* is indispensably necessary to its continuance. Remittances, in current notes, by mail, in the absence of private opportunities, are considered safe, and will be gratefully received. It will be convenient and proper, in the case of distant subscribers, for several to unite and forward their subscriptions in five or ten dollar notes. All communications, by mail, ought to be postage paid. We hope the friends of the General Assembly's Board of Missions and Education, will take some pains to increase our list of subscribers. The extensive circulation of this paper, is exceedingly important to the success of our Missionary and Education operations. We must have some medium of intercourse with the congregations, with whom, and for whom, we are acting; and we are sure, that a cheaper one of equal convenience, and comprising an equal amount of matter, cannot be had. Ten subscribers in each congregation, would give us a list of twenty thousand.

TO CORRESPONDENTS.

Several letters remain unanswered, owing to the absence of the Secretary, and some of the members of the Executive committee, for the last few weeks: they will be considered, and answered as soon as practicable.

THE

CHRISTIAN ADVOCATE.

OCTOBER, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LI.

In the present lecture we are to consider the import of the seventh commandment, which is—"Thou shalt not commit adultery"—It "requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour." And "it forbiddeth all unchaste thoughts, words and actions." Here, as in our last lecture, we shall not separate, but consider connectedly, the duty enjoined and the sin prohibited.

A writer of eminence has said —"*Chastity* is either abstinence or continence; abstinence in virgins or widows; continence of married persons; chaste marriages are honourable and pleasing to God."* Fisher defines chastity to be, "an abhorrence of all uncleanness, whether in the body, or in the mind and affections." Let us consider it under the three particulars, which are specified in both the answers of our Catechism now before us.

1. "Chastity in heart" is required; and "all unchaste thoughts are forbidden. The injunction of the wisest of men, applicable to all subjects, is especially applicable to this—"Keep thy heart with all diligence, for out of it are the issues of life." And I think it worthy of remark, that our Saviour, in declaring what it is which produces moral defilement, refers more largely to the subject before us than to any other, and traces all the sins which he mentions to the heart—"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications—lasciviousness, an evil eye." The heart, in both these passages, was manifestly intended to include, not only the whole system of the affections and passions, but also the thoughts, fancy and imagination; for these are the avenues to the heart—to the will and the affections. We are indeed so constituted, that thoughts may be made to arise in our minds, by causes over which we have no control; and hence, from the mere occurrence of thoughts which rush or intrude upon us unsolicited, or which are excited by external objects that we could not avoid, we certainly have no moral responsibility. "Thoughts are only criminal, when they are first chosen, and then voluntarily continued."

"Evil into the mind of God or man
May come and go, so unapproved, and leave
No spot or stain behind."—MILTON*

* Taylor.

* Johnson's Rambler, No. 8.

But if we do not use all suitable care and caution, to avoid those objects which will excite impure thoughts or imaginations, we are not free from guilt; and hence, in its proper place, I propose to warn you against some of the excitements here contemplated. At present, I wish to impress you with the importance of ejecting, resolutely and as speedily as possible, every unchaste thought which, from whatever cause, may gain admission to your minds. Here, believe me, my young friends, will be found your only complete safeguard against certain guilt, and probable infamy. The maxim, "*obsta principiis*"—withstand the beginnings of evil—is, in reference to no vice, more emphatically applicable than to this: And remember that its beginning is in the *thoughts*, the *fancy*, the *imagination*. If you do not preserve these pure, you break the command on which I am addressing you—In the sight of the heart searching God you become guilty of uncleanness. Nor, if you cherish impure thoughts in your mind, and dwell on impure images in your fancy and imagination, can you have any security that your feelings and passions will not eventually become so excited and inflamed, that deeds of infamy shall ensue, and blast your peace and your reputation for ever. Therefore, regard chastity of mind—of thought, of fancy, of imagination, as a sacred duty; and as the only citadel of your safety from every extreme of profligate impurity.

2. The command before us requires "chastity of speech," and forbids "all unchaste words." If the duty which has already been explained be performed; that which is here enjoined will follow of course; for "out of the abundance of the heart the mouth speaketh." We certainly are in little danger of uttering, on any subject, words expressive of thoughts and feelings which in our hearts we abhor. Still, it is proper to show what is required and forbidden in the duty before us, so far as speech and words are concerned. It is proper, that you may see what you should disapprove and discountenance in others, and what you should avoid for yourselves—avoid, as what may be done, and too often is done, through inattention, ignorance, or a defect of delicacy.

There is perhaps in every language, and certainly in our own, what I know not how to express more properly, than by calling it *a vocabulary of obscenity*—a number of words that are not admitted into dictionaries, and which are never uttered by any person of decency, and never heard but from the most vulgar and polluted lips. But as by such lips they are often spoken in the hearing, or presented in legible characters to the view, of children and youth, they ought to be taught by their parents and friends most deeply to detest, and most carefully to avoid all such words for themselves; and to consider all who use them as also detestable, and as such to be shunned, as utterly unworthy of their acquaintance and company—This I considered as a matter of too much importance to be passed without a distinct notice.

But there may be a violation of the duty we consider in the language used, when not a single term is employed which is in itself objectionable. A disregard of the command we now consider, may be even advocated or palliated, in a *discourse* in which not an obscene word is used. This, if I am well informed, has recently been done in this very city. Impure ideas too, may be conveyed by words and expressions not in themselves necessarily offensive, but which still have a known and offensive double meaning; or which, by the circumstance in which they are uttered, must and will have, and too often are intended to have, an applica-

tion most offensive to every modest mind. This offence also is often heightened, by the impossibility which exists that those whose feelings are wounded should make known that such is the fact, without aggravating the evil which they would avoid. Those who are capable of the mean and detestable practice here alluded to, ought never to be admitted a second time into the presence of the individual, or company, that they have once insulted —at least till known reformation shall have given assurance that the insult will not be repeated. It is not going too far to say, that we ought to be on our guard, that we may not, through mere inattention, or real ignorance, use terms or expressions which, in certain companies and circumstances, will give pain in the matter of delicacy.

When duty calls us to speak—as at this moment I am called to speak—on a topick which is in its very nature delicate, we should use a manner and language reserved and guarded—in every degree consistent with the faithful discharge of the duty incumbent. Physicians, and other professional individuals, are often called to this duty; and if they understand and practise what their profession requires, they will find language which ought not to be offensive, to those whom they are obliged to address. There is indeed a sickly and fastidious delicacy, which cannot always be gratified, and which indeed may be indicative, not of the greatest mental purity but of the very reverse.

On the whole, my young friends, it should be with you a matter both of good taste and of Christian duty, never to utter an expression or a word which will wound the ear of genuine chastity or real delicacy. Remember the apostolick injunction—"Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers."

3. The commandment before us requires chastity of *behaviour* in ourselves, and toward our neighbour; and forbids all unchaste actions whatsoever. In our Larger Catechism there is a specification of the duties enjoined, and of the sins prohibited by this precept, several of which we have already considered, as falling under the preceding particulars. The remainder is as follows—"The duties required in the seventh commandment are—watchfulness over the eyes and all the senses; temperance; keeping of chaste company; modesty in apparel; marriage by those who have not the gift of continency; conjugal love and cohabitation; diligent labour in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto." And "the sins forbidden, beside the neglect of the duties required are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts;—wanton looks, impudent or light behaviour, immodest apparel; prohibiting lawful and dispensing with lawful marriages; allowing, tolerating, keeping of stews and resorting to them; entangling vows of single life, undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancing, stage plays, and all other provocations to, or acts of uncleanness, either in ourselves or others." All that our time will allow, and all indeed that propriety will permit, in regard to this enumeration of duties and sins, is to recommend that it be attentively read and carefully considered by you all—in connexion with the texts of scripture which, in the Catechism quoted, you will find referred to at the bottom of the page.

It must not be forgotten that we are required to do all that we can, to preserve the chastity of others, as well as of ourselves; and it is a manifest aggravation of many of the transgressions of the seventh commandment, that they necessarily involve the guilt of two individuals, each of whom is not only chargeable with personal sin, but with being a partaker in the sin of another. Parents, and all guardians and teachers of youth, have a solemn duty incumbent on them, in endeavouring to imbue the minds of all who are committed to their charge, with the deepest abhorrence of the sin of uncleanness; in being careful not to expose them to temptation while they are minors, and in warning them tenderly and faithfully against the dangers to which they will be exposed, when they come to act for themselves—As to those who deliberately endeavour to seduce others into the sins forbidden in this commandment, I am at a loss for language to express the detestation in which their character and practices ought to be held. In many cases, I hesitate not to say, that their guilt is that of *murderers* of the worst description—They often literally occasion the death both of the body and of the soul—after a protracted period of the torment of both, in the present state of existence. A seducer ought to be shunned by every decent person, as a monster who has done dishonour to his species: And the first attempt, or perceptible approach to seduction, ought to be regarded and treated with as much resentment as if life itself had been assailed. If the first approach be not resisted, and the seducing wretch be not driven for ever from the presence of the party insulted, guilt immediately ensues to that party, and the foulest stains of character and the most lasting anguish of mind, will probably follow. Instant flight is courage here—It is the course which the sacred oracles enjoin—"Flee youthful lusts."

It has been well observed by Ridgely, in concluding what he has said in his systems on this commandment, that the remedies against the sins and vices which the precept forbids, are—"the exercising a constant watchfulness against all temptations thereunto; avoiding all conversation with those men or books which tend to corrupt the mind, and fill it with levity, under a pretence of improving it: But more especially, a retaining a constant sense of God's all-seeing eye, his infinite purity and vindictive justice, which will induce us to say, as Joseph did in the like case, 'How can I do this great wickedness and sin against God.'" I shall close this lecture, with an extract from a discourse which I delivered some years since, to a number of liberally educated youth, on the character of a man of false honour, as exemplified in the Herod who beheaded John the Baptist—It is as follows:—

"Against the indulgence of lewd propensities, as well as of intemperance, I am called by our text and subject to warn you distinctly. If Herod had been chaste, there is no probability that he would ever have murdered John. It was his adulterous connexion with Herodias, which originated the faithful reproof of the Baptist, so offensive to himself, and to the harlot whom he called his wife. It was her blood-thirsty malignity, aided by that art and subtility which licentious women usually possess, that ensnared him effectually, and impelled him to the deed which has blasted him with eternal infamy. But Herod is by no means a solitary instance of these effects of libidinous indulgence. History, both sacred and profane, and even your own observation, may furnish you with many examples, of at least similar effects, proceeding from the same cause. Perhaps, indeed, there

is no one vice which, in its extreme, more debases and pollutes the mind, more brutalizes the whole man, leads him to more shameless, detestable and atrocious acts, and which oftener gives him a diseased body, as well as a degraded soul, than the very vice which we now contemplate. Nor is there any vice to which a man is more in danger of becoming enslaved, if he indulges in it at all. Yet this is a vice, my young friends, to which persons at your age are especially exposed, and against which they need to be peculiarly guarded. Difficult therefore as the subject is of being properly and profitably discussed in publick, I could not forbear to state to you what you have heard.—For the rest—and for the best description that was ever given of the arts and the dangers of a lascivious woman—I refer you to the seventh chapter of the book of Proverbs; and I earnestly exhort you to read it seriously, and to ponder it deeply, in your closets. In the mean time, I shall repeat in your hearing the solemn and impressive admonition with which that chapter closes—"Hearken unto me now, therefore, O ye children, and attend to the words of my mouth: Let not thine heart decline to her ways, go not astray in her paths: For she hath cast down many wounded; yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."*

WITHERSPOON ON REGENERATION.

(*Continued from p.* 456.)

This leads naturally to the mention of another fault incident to serious persons, which will lay a foundation for a very important lesson upon this subject. The fault here intended is, falling into a slothful, despondent neglect of duty. The devices of satan, our great enemy, are very various, and unspeakably artful. When he cannot keep men in security, and drive them blindly along the broad path which leadeth to destruction, he endeavours to make their duty as painful and burdensome to them as possible. When some persons give themselves to serious self-examination, he embarrasses them with scruples, he involves them in doubts, he distresses them with fears. This often brings on a relaxation, or suspension of their diligence in duty; they give themselves up to anxious, complaining thoughts; they stand still, and will go no farther in religion, till they are satisfied whether they have as yet gone any length at all. But whatever good ground any person may have to be dissatisfied with himself, so soon as he perceives that this is its effect, he ought to resist it as a temptation. I cannot better illustrate this, than by a similitude borrowed from the scripture language on the same subject. Whether do you think that child most dutiful, under a sense of his father's displeasure, who patiently and silently applies himself to his work, or he who saunters about in idleness, and with peevish and sullen complaints, is constantly calling in question his father's love?

This lays the foundation for a very necessary and useful direction, which indeed flows naturally from all that has been said on the evidence of regeneration. Endeavour, Christians, to preserve and increase your hope in God, by further degrees of sanctification, by zeal and diligence in doing his will. The more the image of God in you is perfected, it will be the more easily discerned. If you are at any time ready to doubt whether such or such corruptions are con-

* "See Discourses delivered in the College of New Jersey, addressed chiefly to candidates for the first degree in the arts"—Discourse viii.

sistent with real religion; if you find this a hard question to resolve, go another way to work, and strive by vigilance and prayer to mortify these corruptions, and then the difficulty is removed. If in a time of affliction and distress, you find it hard to determine whether it ought to be considered as the correction of a father, or the severity of a judge, endeavour through divine grace to bear it with the patience of a child, and you will soon see its merciful original by its salutary effect. What should be the daily study of a Christian, but to mortify sin in heart and conversation? and his comfort should arise from his apparent success in this important strife. When grain of different kinds is but springing from the ground, it is not easy to distinguish between one and another; but their growth ascertains their quality, which is still more fully discerned as they approach nearer to maturity. Imitate in this the great apostle of the Gentiles, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus!"*

* * * * *

We proceed now to consider by what steps, and by what means, this change is brought about. I am deeply sensible how difficult a part of the subject this is, and how hard it will be to treat of it in a distinct and precise, and at the same time, in a cautious and guarded manner. It is often complained of in those who write on this subject, that they confine and limit the HOLY ONE, and that they give unnecessary alarms to those who have not had experience of every particular which they think proper to mention. There is no doubt but God acts in an absolute* and sovereign manner in the dispensation of his grace, as in every other part of his will. As he cannot be limited as to persons, so neither as to the time and manner of their reformation. To this purpose, and in this precise meaning, our Saviour says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."†

Sometimes it pleaseth God to snatch sinners from the very brink of the pit, to raise up some of the most abandoned profligates, as trophies of his victorious grace and mercy; while he suffers others, far more moderate and decent, who are "not far from the kingdom of God," finally to fall short of it. He sometimes glorifies his power and mercy at once, by converting his most inveterate enemies, and making them the most zealous, active, and successful advocates for his cause. Such an instance was the apostle Paul, who from a persecutor became a preacher. Sometimes conversion is speedily and suddenly brought about, and the times and circumstances of the change may

* Phil. iii. 12, 13, 14.

* It will be proper to inform the reader, that the word "absolute" used here, and in some other places of this discourse, is by no means to be understood as signifying the same thing with "arbitrary." He who acts arbitrarily, acts without any reason at all. To say this of the divine procedure, would be little less than blasphemy. When we say that God acts "in an absolute and sovereign manner," the meaning is, that he acts upon the best and strongest reasons, and for the noblest and most excellent ends; but which are many or most of them beyond our reach and comprehension; and particularly that there is not the least foundation for supposing that the reasons of preference are taken from comparative human merit.

† John iii. 8.

be easily ascertained. This was the case with the jailer recorded in the history of the Acts of the Apostles. The same may be said of the apostle Paul; and there have been particular examples of it in every age. Sometimes, on the other hand, the reception of the truth, and renovation of the heart, goes on by slow and insensible degrees; nor is it easy to say by what means the change was begun, or at what time it was completed. This was perhaps the case with most, if not all, the disciples of our Lord, during his personal ministry.

Sometimes the change is very signal and sensible, the growth and improvement of the spiritual life speedy and remarkable, the greatest sinners becoming the most eminent saints; like the woman mentioned in the gospel, to whom many sins were forgiven, and who loved her Redeemer much. Sometimes, on the other hand, the change is very doubtful, and the progress of the believer hardly discernible. Some of this sort are reproved by the apostle Paul in the following words, which are but too applicable to many professing Christians of the present age: "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principle of the oracles of God, and are become such as have need of milk, and not of strong meat."* Sometimes the convert hath much peace and sensible comfort, rejoicing with joy unspeakable and full of glory; and sometimes, on the other hand, he is distressed with doubts and fears, and made to walk in darkness. Once more, some sinners are brought in by deep and long humiliation, and are almost distracted with legal terrors, while others are powerfully, though sweetly, constrained by the cords of divine love. All these "worketh the self same Spirit, who divideth to every man severally as he will." I desire, that what has now been said, may be still kept in mind; so that if the evidences of a saving change can be produced, there need be little solicitude about the time or manner of its being wrought.

What I propose to offer on this part of the subject, is not to be considered as in the least degree contrary to, or inconsistent with, these truths. Nay, I am not to lay down a plan and say, this is the ordinary way in which sinners are brought to the saving knowledge of God, leaving it to him, in some few, uncommon, and extraordinary cases, to take sovereign steps, and admit exceptions from the ordinary rules. This is a way of speaking common enough; but though it may be very well meant, I apprehend it hath not in it much, either of truth or utility. The salvation of every child of Adam is of free, absolute, sovereign grace: and the actual change may be wrought at any time, in any manner, by any means, and will produce its effects in any measure, that to infinite wisdom shall seem proper. Neither ought we to pretend to account for the diversity, in any other manner than our Saviour does: "Even so, Father, for so it seemed good in thy sight."* Therefore what I have in view, is to speak of such steps in the change as are, in substance at least, common to all true converts. It will be a sort of analysis, or more full explication of the change itself, and serve among other uses, further to distinguish the real from the counterfeit. Too much can hardly be said on this subject: "For what is the chaff to the wheat? saith the Lord." It will also illustrate the divine wisdom, as well as sovereignty, by showing how that diversity of operation, so remarkable in different subjects, produces in all at last the same blessed effect.

(To be continued.)

* Heb. v. 12.

* Luke x. 21.

THE FULNESS AND SUFFICIENCY OF CHRIST.

How sweet to lean on aid divine,
In every ill which may befall;
To know, to feel the Saviour mine,
Possessing him, possessing all!

No longer shall unpardon'd guilt,
Weigh down my spirit to despair;
At Calvary his blood was spilt,
And I can lose my burden there.

No longer shall I doubt that grace
Will strengthen me for every harm;
Up to this day that power I trace,
And still I trust that viewless arm.

Nor should I fear lest every good
(All real good) will be supplied;
He gives the forest birds their food,
And can his people be denied?

Oh, state serene! all weakness I,
But He, all strength beyond decay;
To me a fount which cannot dry,
A covering shield, a cloudless ray!

Serene dependence! Holy trust!
This decks life's little day with flowers;
Yes, and in death's dark night, my dust
He'll keep amidst the sleeping hours!

Evangelical Mag.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page 465.*)

Paris, Aug. 5th, 1828.

Tuesday.—On our return yesterday from the Garden of Plants, we passed the Hotel de Ville or Town Hall, which is a large and curious edifice, and interesting on account of its antiquity, and the extraordinary scenes it has witnessed. The infamous Robespierre retreated to this place, after he was outlawed. In the open space in front of the Hall, called the Place de Greve, the celebrated guillotine was erected during the revolution. This horrid instrument of death is still to be seen, in one of the apartments of the building.

We spent the greater part of today in the environs of the city. The royal palace of St. Cloud is about six miles from town, and we were conveyed there in an outlandish kind of French Voiture, which defies all description. We passed on our way the little town of Passy, and were shown the house occupied by Dr. Franklin, during his residence here. The palace, the fountains and forests of St. Cloud, I shall not attempt minutely to describe. The chateau is finely located on a lofty eminence, near the banks of the Seine, and is embellished and surrounded by every thing that nature or art can furnish. It was the favourite residence of Napoleon, and the praise of many of its improvements is due to his wonderful genius. There is a singular cascade here, more than one hundred feet high and wide; the water is made to rush down a double flight of stone steps, spouting up at the same time from huge nondescript leaden frogs and dolphins, placed on a number of the stairs. In the park there are some fine avenues of elms; some of the trees are cut by the pruning knife and shears, into many unnatural shapes: in several places—

The suffering eye inverted nature sees,
Trees cut to statues—statues thick as trees;
With here a fountain never to be played,
And there a summer-house that knows no shade.

Pursuing a winding path through the groves of St. Cloud, we left the park by a fine iron gate, and entered the little town of Seve or Sevres, celebrated for its splendid porcelain manufactories. Having a letter to Brongniart, the distinguished mineralogist, who is at the head of the royal establishment here, we were treated with some civility. We examined minutely all the different processes for moulding, baking, painting and gilding, the china; and visited

a number of apartments in which the finished articles were displayed to great advantage. In one room we saw specimens of china, from all the countries known to manufacture it. There was a *blank* left for the United States, which was to be filled up, as I understood the guide to say, whenever we attained sufficient skill and taste to turn our attention to this subject. He was ignorant that some of the porcelain made in Philadelphia, was, in many respects, quite equal to much that is manufactured here; yet for delicacy of texture, brilliancy of colour, richness of gilding, and neatness of execution, the royal porcelain of Seve is, no doubt, unrivalled. At a very high price we purchased some tea cups and saucers as specimens; and then giving the customary fee to the guide, we set off on our return to town.

In entering Paris by any of the principal roads, you are obliged to pass a kind of gate, called a barrier, where custom-house officers are stationed to examine travellers and their baggage. There are between fifty and sixty barriers round this city, many of which are quite pretty; the barrier of Passy, by which we entered, is among the most striking; near it, the royal carpet manufactory was established by Henry IV.; we did not visit this institution, as we proposed in a day or two to examine the Gobelins, where the process of weaving tapestry is, in all respects, similar to that pursued here in making carpets.

Continuing our way towards the city, we passed the Military School, in the Champ de Mars, which is a broad, bare piece of ground, covered with sand and gravel, and is well adapted for military parades. Nearer the city, on the same side of the river, is the Hotel of Invalids: its immense gilded dome had often caught my attention, and its claims on the attention of the stranger are superior to most other institutions. The design of this hospital is similar to that at Greenwich, near London, being intended as an asylum for the relief of those who have become disabled in the service of their country—Greenwich, you know, is for the decrepid sailors of England; the hospital is for the invalid soldiers of France. In passing through the numerous apartments and long galleries of this immense establishment, we met many crippled and shattered veterans, 5000 of whom are said now to inhabit this splendid asylum. As it was near the dinner hour, we had an opportunity of seeing the manner in which the tables were spread in the refectory, and were gratified with the neatness and plenty which the tables exhibited,—a small bottle of wine was standing near each plate. The bustle, confusion, and savoury vapours of the kitchen, soon satisfied us. Our guide next conducted us to the chapel, which is one of the most splendid in the metropolis; the interior of the dome is more lofty than that of St. Paul's, at London. I shall never forget the thrilling sensations I felt, when standing on the beautiful Mosaic pavement below, and gazing on the gilded and painted vault above. The splendid altar of the church, the long ranges of beautiful columns, and the monuments to the brave, all excite peculiar emotions. In one of the little chapels opening into the dome, there is a fine monument to Turenne, erected by Napoleon. The hero is represented as expiring in the arms of Victory,—his dust is deposited beneath the pavement. The tomb of Marshal Vauban adorns another chapel of the dome.

Every thing which humanity can devise for the comfort and enjoyment of its inhabitants, seems to be afforded here; and no one can leave the institution without feel-

ing a high degree of satisfaction. It is indeed an institution which excites peculiar respect for the humanity, munificence, and good feeling of the French as a nation.

Wednesday, August 6th.—The publick libraries in Paris are exceedingly numerous and extensive; but by far the most valuable collection of books and manuscripts is to be found at the Royal Library in the Rue Richelieu, which is said to comprise more than 400,000 printed volumes, and about 80,000 manuscripts. The building which contains this treasure, is coarse and unsightly in its exterior, and the books are arranged without any taste or convenience; some of the shelves containing two or three tiers of volumes, one behind the other—We saw a number of American publications in the collection. At one end of a vast gallery, we were delighted with a large model of that portion of the Egyptian desert which contains the Sphinx, and the Pyramids. The exact proportions of these ancient monuments are preserved; and a little caravan of travellers is represented winding its weary way over the undulated surface of the sand. In a room near this model, there are two globes constructed by the Jesuit Coronelli in 1682; they are nearly forty feet in circumference, and are certainly more curious than useful. One part of the library is disgraced by a fine statue of Voltaire. I shuddered while I looked at it. The blackness of his moral turpitude obscured, in my mind, all the splendour of his genius. I was exceedingly disappointed at not being able to get a sight of the celebrated Zodiac of Dendera, which you know commences with the sign Leo. This interesting relic of Egyptian astrology was removed some years ago from the banks of the Nile, to the king's library in Paris, and is now just about being transported to the Louvre. Some modern infidels endeavoured to throw disrespect on the chronology of the Bible, from the great antiquity of this relique, which they argued from the circumstance, that the equinoctial point which is now in Aries, appears here in the sign Leo; hence they triumphantly concluded, that the zodiac was constructed when the vernal equinox was in Leo, which would have been more than 10,000 years before the birth of our Saviour. The late discoveries of Champollion, in hieroglyphical writing, have shown, however, that no important chronological inquiry can be determined by this curious fragment of ancient ingenuity, and that it was used, probably, for the purposes of Judicial astrology, or in casting nativities, for which the Egyptians were so famous.

The busts, medals, antiquities, and other articles of curiosity contained in this valuable institution, fill a volume, which may be purchased here; the task therefore of giving you any correct description of them in a single letter, is entirely hopeless.

Thursday, August 7th. The weather for some days has been intensely hot, the thermometer ranging from 85° to 90°. We passed the day in examining a number of private exhibitions. Dupont's Cabinet of Anatomy, is well worth the attention of the young physician; it is composed of a vast number of preparations and wax models of the human body, principally in a morbid state. Most of them are shocking in the extreme. The Panorama of St. Peters at Rome gratified us much. It is said to afford a tolerable idea of that noblest edifice of the world. The optical illusion produced by the picture is complete. We seemed really to be standing under the vast dome of the cathedral, surrounded by its colossal columns—admiring its symmetry, and wondering at its gor-

geous ornaments. A Diorama, representing a pass through Mount St. Gothard, we also saw, but were not so much pleased with it as with one at London, and another at Liverpool.

While rambling through the streets in company with Mr. C. a zealous young chemist from Philadelphia, who has been in Robiquet's laboratory for some time, we stopped to rest at the Caffé, notorious as the resort of Voltaire, Rousseau, and some other wits of the last age. Voltaire's seat was in the darkest corner of the room; the whole establishment has a gloomy aspect, and my lemonade was by no means improved in its flavour, by any agreeable associations connected with this resort of infidelity.

Friday, August 8.—To-day we made an excursion to Versailles, the admiration of the French themselves, and of all travellers. This you know was the favourite residence of Louis XIV.; and the splendid palace he erected here, occupied the unremitting attention and labour of the most celebrated architects, sculptors and painters, for more than six years.

The palace and grounds of Versailles have been so frequently described, that I will just give a sketch of what we saw, though our visit occupied the whole day. As we entered the vast terrace in front of the building, we were accosted by a guide, whom we found exceedingly obliging, useful, and expensive. We first visited the Orangery—some of the trees are more than 100 years old. The whole forest of them appeared in full vigour, and presented quite an interesting sight. We next visited the garden, and examined numerous statues, groves, pavilions and fountains. What is called the Grove of the Colonnade, struck me as a specimen of wanton extravagance, without taste or effect. The fountains which gratified us most were those of Latona and Apollo. But as the waters play only on Sundays, we saw Neptune, Amphitrite—toads, frogs and dragons, in a perfectly dry state.

> Unwatered see the drooping sea-horse mourn,
> And swallows roost in Nilus' dusty urn.

Passing through the gardens and a portion of the forest, we arrived at the Grand and Petit Trianons, which are interesting palaces, from having been the favourite retreats of the late unfortunate queen of France. I shall not pretend to describe these beautiful palaces. Their rich, tasty and numerous embellishments, and the charming scenery by which they are surrounded, almost realized the dreams I have enjoyed of enchanted palaces, the abodes of a superior order of beings. In passing through the splendid apartments, once inhabited by the beautiful Maria Antoinette, the melancholy fate of the unfortunate queen, came with a peculiar freshness and power over my mind. The lines of Gray were perpetually on my tongue—

> The boast of heraldry,—the pomp of power,
> And all that beauty, all that wealth ere gave,
> Await alike the inevitable hour—
> The paths of glory lead but to the grave.

The ornaments in the Trianons which were peculiarly interesting to me, were some fine pictures of the Gobelin tapestry, and a large table and vase, each made of a single mass of superb malachite, or green carbonate of copper.

We were now conducted by our guide back through the park, by a path near the grand canal, to the great palace of Versailles The most advantageous view of it, and of the surrounding scenery of the gardens, is from the avenue near the baths of Latona. This spot was selected by our countryman, Vanderlyn, as the point of view for his panorama. Having seen that painting some years ago

in New York, I felt familiar with the objects around me, from the accuracy of his representations.

What shall I say of the vast interior of the palace—its interminable suits of apartments—its grand saloons, its magnificent chapel and its spacious theatre. As we passed through the building, our footsteps echoed along the walls; solitude and silence reigned in every place. Many of the superb paintings, and gilded ornaments still remain; as it were in mockery of the deserted and cheerless halls. I fancied to myself the pomp and parade and bustle which must have once animated them, and I now almost trembled at the contrast. The only individuals who at present inhabit this favourite abode of the proud Louis XIV. are a few soldiers, some of whom we saw asleep on a bench, in one of the saloons, and others playing at cards, in a corner near them. The apartment which pleased us the most was the grand gallery, or drawing room, which looks into the gardens—although much defaced, it still presents vestiges of unrivalled magnificence.

The city of Versailles is quite large and well built, but the streets have a melancholy and deserted appearance; having lost nearly half its population, since it has ceased to be the abode of kings. After dining at a tavern near the palace, we returned in the evening to Paris, highly gratified indeed with our visit, but much disposed to moralize on the vain pomp and glory of the world.

Saturday, August 9th.—This morning on our way to the royal manufactory of the Gobelins, we made another visit to the Garden of Plants; and we discovered many objects of interest which had before escaped our notice. While seeing the Giraffe cropping the branches of the trees, it struck me that this must be the Zamor of Moses, which is translated the Chamois. It is certainly remarkable, that the rhinoceros, the elephant, and the giraffe, three of the most singular animals, all known in Egypt and Arabia, should have been omitted by our translators of the bible. Behemoth was probably intended for the elephant, and the unicorn for the rhinoceros.

We felt a good deal disappointed in not gaining access to the Gobelins; the gentleman at the gate, to whom we applied, told us very civilly, but very promptly, that no strangers could to-day be allowed to enter. We therefore left the place, and passed some more time at the Garden of Plants,—a place which many visits would yet fail to exhaust of its interest.

Sunday, August 10th.—We spent a considerable portion of to-day in the church of the Oratory. There is one feature in a Parisian sabbath, which must strike almost every traveller from England or America—You never hear the sound of the "church going bell." I do not recollect to have heard a bell ring, since I have been in France. In the towers of Notre Dame there is, I think, a large bell; but most of the other churches, though they have spires, have no bells—perhaps they have been melted up during the revolution, and used for military purposes.

It was at the little chapel in the tower of the Oratoire, that Clementina, the pious, the beautiful, and highly accomplished daughter of the Baron Cuvier, used to worship. The untimely death of this distinguished young lady, I was told by one of her friends, threw a gloom, not only over the religious and benevolent portion of this vast and busy metropolis, but even clouded, for a moment, the gaieties of the fashionable circle. The recent death of Miss Cuvier, and that of the Baron de Stael, has made a

chasm in the religious charities of France, which cannot readily be filled.

(*To be continued.*)

PRACTICAL METHODISM.

To the Editor of the Christian Advocate.

Rev. and dear Sir,—In my last communication, I made some remarks on the manner of preaching common among the Methodists. The present paper I shall devote to an exposure of their feelings towards other denominations.

The time was, when our Methodist brethren made a great show of charity—It was, when they were far less numerous than they are at present; and when they were compelled to conceal their real feelings, in order to make any progress. And this show of charity, under certain circumstances, is not unfrequently made even now. When they enter a place where any other sect is dominant and popular, they are very conciliating in publick; they preach only on the acknowledged doctrines; they talk much about charity, and brotherly love; and yet too often, are at this very time, profuse of their invective in private. Indeed it is not going beyond the truth to say, that there are not a few of them who can assume almost any hue, to suit circumstances.

They appear to believe that all but themselves are very worldly minded. In the avowal of this opinion they make no hesitation whatever. They point to their broad hats, and plain bonnets, and straight coats, as evidences of their crucifixion to the world, and of their want of conformity to its fashions and vanities; and they refer to the more becoming, though not more expensive dress of others, as a convincing testimony that their hearts are filled with vanity. So much do they permit their minds to dwell upon these trifling matters, that they suppose their friends, who attach themselves to other churches, are and must be actuated only by worldly motives. They also think and proclaim, that the ministers of other denominations make their sacred vocation merely a profession; and enter it because they like it better than law or medicine, and have no other object than to make a living. And so much do their "itinerants" dwell upon these subjects, that the common people among them are fully persuaded, that there is nothing like true devotion, beyond the circle which encloses Methodism. On this subject I speak not theoretically. I testify what I do know. When I was surrounded by Methodism, and was inquiring to what body I should attach myself, my ears were continually filled with invectives against other denominations. I was told of the formality of Episcopalians, the want of piety among Presbyterians —the worldly mindedness of their ministers, how they frequented balls, and parties, and theatres; and how many of them were given to intoxication. Not supposing that a spirit of proselytism ever could lead to the utterance of such untruths, I believed all that was told me, until I learned from experience that they violated the ninth commandment.

Again, they suppose all but themselves very destitute of practical piety. They have imbibed the fallacious opinion, that there is no piety where there is not a great excitement of animal feeling. Hence their meetings are conducted with great confusion, two or more praying at the same time; in prayer, the voice is raised to the highest note; during preaching, the house echoes with the cry of Amen. Hence too they conclude, that the worship, where similar confusion does not exist, is a formal service; and that the denominations which oppose it, are all destitute of the

power of godliness. This is the datum on which they arrive at their conclusion; on which they exclude all but themselves from the reigning power and influence of divine grace.

Believing that genuine piety is found only among themselves, they seem as desirous to proselyte from other denominations, as to convert a sinner from the error of his ways. And when from a sister church an individual passes over to them, they consider it a matter of as much rejoicing as if a profligate had become pious. Can this be accounted for, in any other way than that they consider the denomination from which the proselyted individual comes as destitute of all true religion? I think not. The same truth is evident from the manner in which they lament the conduct of a child, or a friend, who joins any other denomination of Christians. They mourn over it with bitter lamentation; and in appearance are as much affected by it, as if the child or friend had imbibed some damnable heresy. I know a person, the child of Methodist parents, of more than common intelligence, who has been prevented by them for years from joining another church.

That this is their feeling is also obvious, from the way in which they talk about Methodism. With many it is the synonyme of piety and godliness. According to their reckoning, where there is no Methodism, there is no religion. In the west and south, the prayer is frequently heard—"Lord revive Methodism; may this wicked people be converted to Methodism; may Methodism have free course and be glorified." What but a disbelief of the total want of piety among other denominations, connected with the most abject ignorance, can account for such absurd, I had almost said impious conduct?

The feeling above described is also obvious from the manner in which they locate their preachers. The great object of every society, having in its power the location of evangelical ministers, should be to send the gospel to the really destitute. But this forms no rule of conduct for our Methodist conferences. Their object frequently is, not to find out destitute places and to supply them, but to find out where there is a probability that some of their vociferous and fluent declaimers can distract a supplied and quiet people, and make Methodists. I say not that this is their uniform object; for many of the younger brethren are sent into the woods, until they catch the pitch; but I assert it to be frequently their object. I have known itinerants to locate themselves in towns where there was not a single Methodist, and where there were large churches of other denominations well supplied. What possibly could have been their object, when thousands were famishing for the bread of life in their own vicinity? The only legitimate inference is, that they considered these places as destitute. At the distance of a few miles from my residence is a very pleasant county town. In that town, there is a large Baptist and Presbyterian church. In each of these churches, there are two sermons delivered every Lord's day; and one or more lectures, during the week. The town contains one member of the Methodist church; and that member is an old lady, so infirm that she rarely can attend on preaching. And yet in that town, for a year and upwards, one of their most polite and declamatory "riders" has been preaching; whilst many parts of the county are as destitute as you can well imagine. This rider has been using every effort to make Methodists, and hitherto without success; when I last visited the place, the good old lady "stood alone." And this is only a specimen of their conduct

throughout the country. To what feeling can we trace such conduct as its origin? Plainly and unequivocally, to a belief that other denominations are destitute of the life and power of true godliness.

I make not these statements by way of complaint against the Methodists, as if they had not the common privilege of thinking as they see fit about their brethren; but I do make them for the purpose of placing their true character before the publick—They have more credit for kindness of feeling towards others than belongs to them. Nay, we venture to assert there is not a Christian denomination, the Catholicks only excepted, that regard those who differ from them with less complacency. This opinion an intimate acquaintance with them, of more than twelve years, has constrained me to adopt.

But is it so, that the Methodists are less worldly minded than others? What is worldly mindedness? It is an undue regard for the things of time. This, we believe, is a sin of which every branch of the church of Christ must plead guilty; our Methodist brethren not excepted. And whilst I by no means desire to deprive them, even for a moment, of the trumpet, through which in tones both loud and shrill they proclaim their own praise in the publick ear, yet I think I have a right to ask, what proofs they give that their worldly mindedness is less than that of others? Do they give as much money to the general cause of benevolence, as some other bodies less numerous? Not within a tythe of it. Do they send as many missionaries to the heathen? No. Do they make as many sacrifices to sustain the regular ministry of the word? Nothing like it. Are their ministers as a body more given to the duties of their calling, than those of other denominations? We venture to say, not near as much. It is true they may ride more, and talk more before the publick; but in what are considered the necessary and essential duties of a pastor, such as the study of the word, the proper arrangement of truth, the instruction of the young, and the exercise of proper discipline, they are by no means so diligent and laborious as many others. Are their ministers less given to traffick, and to the making of money? By no means? Some of them are considered decidedly the best jockeys, in the part of the country where I reside. Taken into the ministry, as they are, from worldly pursuits, they carry with them their aptness for business, and think it by no means derogatory to the sacred calling to serve God and the world at the same time. With respect to several of their ministers whom I know very well, my honest conviction is, that they grow more in attachment to the world than they do in grace, and in the knowledge and love of Christ. One of them is a shrewd active merchant, famed for his cunning. Another is a windmill pedlar, making money rapidly. Another is a partner in a large factory, who thinks more about the market than the pulpit. And with just such enumerations I could fill at least one of your pages. So far are they in fact from being less worldly minded than others, that I believe a candid and full examination, would prove them to be the most worldly men in the Christian ministry.

And is it so then, that the Methodists as a body are more pious than other denominations? It is true they say and think so; but does their testimony establish the fact? We admit that they make a greater show of piety; that they preach and pray more boisterously; that some of them wear long faces and plain garments. But these things may all be assumed, for the sake of impression. Long and publick prayers, unwashed faces, and broad phylac-

teries, were no sure indications of piety among the Scribes and Pharisees—How then can they be so among the Methodists? And if the factitious methods by which they have obtained, and retain, a character for piety were laid aside, we believe their piety would be considered generally, as it now is by the enlightened and thinking, as little deserving of confidence, to say the least, as that of many other protestant people.

Piety consists not in any form of dress, in any show of feeling, nor in the use of any cant language. It consists in a firm belief, and in right conceptions, of the being, perfections and providence of God; with suitable affections to him, trust in the Redeemer, and a constant obedience to his holy will. Was it my object to depress Methodism, I could show very plainly, that their piety falls farther short of this definition, than that of many of their sister churches. But I will close these remarks, hoping that all who read them, will say but little about their piety, until they find it approved at the final judgment.

(*To be continued.*)

UNITED PRAYER FOR THE EFFUSION OF THE HOLY GHOST, AND THE CONVERSION OF THE WORLD.

Under the foregoing title, an extract from a publication by James Douglass Esq., appears in the London Evangelical Magazine, for the month of June last—the month in which we published the Pastoral Letter of the General Assembly, relative to our monthly concert; and in which our sentiments on the subject of prayer may be seen to have been remarkably similar to those of Mr. Douglass; and the coincidence of publishing them here and in Britain, at the same time, is we think worthy of notice.

The publication of Mr. Douglass is addressed to the British nation; but the spirit of it, and all his reasoning, is as applicable to the churches of the United States, as to those of Britain—He is friendly and almost partial to us; but we certainly need much more of the spirit and practice of prayer, than has ever yet been witnessed among us. We hope that our readers will give a very particular attention to this excellent and interesting extract. We have not taken the whole that appears in the Evangelical Magazine.—

"The abundant outpouring of the Spirit is the distinguishing peculiarity of Christianity. Though Christ spake as never man spake, the same success did not attend his preaching as, afterwards, that of his apostles, because the Spirit from on high was not poured out in the full measure of the Christian dispensation, till Christ had ascended up on high to receive gifts for men, and the best of all gifts—the gift of the Holy Spirit. In Christianity all things are prepared and ready; there need be no delay and no uncertainty. We receive the Holy Spirit when we ask it, as we put on the righteousness of the Lord Jesus as soon as we believe. Unless we ask for the Spirit in persevering prayer, and unless the assistance of the Spirit is inculcated, as one of the essential and vital parts of Christianity; and if prayer is not held to be of the same importance as preaching—Christianity cannot be said to be fully proclaimed, the gospel is mutilated, and an eminent portion of the truth is not brought fully into view. It is not enough for others that believers hear the gospel, and receive the word mixed with faith; they must receive it mixed with continual prayer, knowing that, though we are saved by the truth, it is when the truth is made effectual by the Divine energy accompanying it. Did the Spirit of truth more accompany the word of truth, how

different would be the effects of preaching; and to attain this blessed result, nothing else is wanting than that continual preaching should be accompanied by continual prayer.

"The reason why more success does not attend the preaching of the gospel in this country is simply this, that success is not expected, as Mr. Fuller justly observes. Christians go forth to their warfare not with an expectation of victory, but of defeat. It excites no earnest and persevering inquiry and supplication, when the gospel is no longer the power of God unto salvation in a congregation where it has been faithfully preached. The case is different in America, there they expect success, and accordingly they have it; for expectation leads to prayer, and earnest and persevering prayer to the obtaining of all their petitions. Here, while they count their converts by tens, they count them by hundreds in America. And even in America, their views require to be much enlarged; as yet they are but beginning to receive those gracious showers from on high. We trust they will go on from strength to strength, experiencing more of the Lord's goodness, and encouraged by past success to seek for larger communications of the Divine Spirit.

"The great step is to expect success, to receive with faith the Divine promises, to be alive to the miserable condition of a world lying in wickedness, and to unite with the use of every means, and the continual preaching of the cross of Christ, prayer without ceasing for all conditions of men—for believers and unbelievers, for the advancement of the kingdom of Christ at home and abroad.

"Since the beginning of the world, could any one of the innumerable millions of mankind assert that he had prayed in faith, and according to the will of God, and had not in due time received an answer to his petition? The mere supposition is absurd, and contrary to the Divine character. God ever has been, and ever will be, the hearer and answerer of prayer. Has Christ crucified been preached year after year with small success? —has He been lifted up on the cross without drawing all men to him?—the deficiency is obvious; the remedy is at hand. Let fervent prayer be as abundant as faithful preaching, and then God has promised and pledged himself that He will pour out his Spirit abundantly, and that the words of salvation shall meet, not only the outward ear, but be written in living characters on the hearts of the hearers.

"Believers in a congregation have a great duty to perform: they ought never to hear a sermon without praying *before* it, that the preacher may be abundantly taught of the Holy Spirit, that God would put suitable words into his mouth, and bring those words with power to the hearers' hearts. Believers should pray *with* the minister; while he is preaching, listen in the attitude of prayer as well as of faith; and they should pray *after* the speaker has ceased, that the seed sown may strike root upon good ground, prepared by the Holy Spirit, to yield some thirty, some sixty, some an hundred fold.

"It is the duty of ministers, above all things, to seek the aid of the prayers of the believers among their congregation; not in a general way, by merely recommending it, but by pressing it upon them in private as well as in public, always inculcating that it is by the prayer of the people that ministers are strengthened for the work, that souls are won to Christ, and redeemed from destruction, and that religion flourishes or decays according as supplications and thanksgivings are poured out or restrained before God. How earnestly does St. Paul seek for the prayers of his converts. He is not content

to pray without ceasing for them, he urges them again to be urgent in their intercessions for him; and to their supplications he attributes his deliverance and his success.

"Thus, the abundant outpouring of the spirit of prayer would give a new life to whatever congregation should fully perceive, that, without Divine aid, nothing can be done; and that if prayer is withheld, the copious effusion of the Divine Spirit will be withheld also. Then they would know that God was with them of a truth; that the written word was but the sword of the Spirit; and that the sword wielded by an Almighty arm was triumphing over all opposition, and proceeding from victory to victory. Neither would these blessed effects be confined to the congregation in which they arose; others would hear that God was accompanying the word spoken with a divine energy. New hopes would spring up; and with hope, prayer and confidence would revive; all would be waiting upon God, looking up on high for those reviving showers of grace that were about to descend upon the thirsty and parched-up land. The ministers of the gospel, however eminent in gifts at the present time, would appear endued with new power from above, more amply furnished for every good word and work, and having an effectual door opened to them, and ever kept open, and more widely opened by the increased spirit of waiting upon God, and by the abundance of petitions and thanksgivings that were daily presented to him. By the fervency of prayer, new ministers, of high and diversified attainments, would be thrust forth to the work of the gospel; new Calvins and Luthers, nay, even another Paul and another Apollos; for the promise stands fast, that, in the latter days, the weakest Christian shall be as David, and David as the Angel of the Lord. Had we the prayer without ceasing of the apostles and their converts, these would bring back to us the graces of the apostolical times; nay more, they would open out to us the glory of the latter days.

"In urging the imperative importance of prayer, there is no wish to derogate in any thing from the absolute necessity of preaching the cross of Christ. Oh, that Christ were preached more frequently, more freely, more fully, more certainly; that the gospel trumpet of jubilee should be ever sounding through our land, in tones so clear and certain, that none, unless wilfully, could misapprehend them! Yet, seeing that none will believe on the Saviour, except the Spirit draw him; that however clearly and distinctly Christ may be offered to all, none will believe on him, or accept the offer, it is evident that prayer is as necessary as preaching; that without earnest and continual prayer we have no reason to imagine, either from past experience, or from the nature of the gospel itself, that preaching will ever be widely effectual.

"Of all benevolent purposes, that of urging others to pray is the greatest, and most conducive to the furtherance of all other designs, and to the general welfare of the world. If it is important that children should be taught in Sabbath-schools, that the poor should have the gospel preached to them; still more important is it that all men should be taught by the Divine Spirit, that the gospel should be written in living characters on every heart. If it is important that the heathen should have Christ preached to them, that those who have never known Christ should learn to put their trust in him, it is highly important also that believers should have a larger portion of the Divine Spirit; and being more strengthened in the Divine life themselves, should be better able to instruct and strengthen others. If the Spirit is not more largely poured out

upon us at home, we shall be little able to do much for the heathen abroad. We complain of the want of missionaries; few are willing to go and preach the gospel to distant nations, and fewer still are well qualified to do so. The only remedy is prayer. Well may others be unwilling to go and preach, if we, who stay at home, are unwilling to pray. But we have the Divine promise, that, if we pray to the Lord of the harvest, he himself will send forth labourers into the vineyard; and the labourers whom he sends shall certainly not labour in vain.

"Of all things, prayer is the most easy and the most difficult. In its own nature it is most easy. It is but raising up the heart to Him who is not far off from any one of us,—to Him in whom we live, and move, and have our being,—who is reconciled to us by the death of Christ,—who, having given us his beloved Son, that whosoever believeth in him should not perish, but have everlasting life; hath given us an infinite proof that with Christ he will freely give us all things. And yet, to our fallen nature, prayer is most difficult. Here we have a strong proof how far human nature is alienated from God. We are carnal. Prayer, though an easy, is a spiritual exercise. It appeals to no visible object, and receives no audible answer. There is nothing in it on which the senses can rest, except the fervency of the animal spirits, which sometimes accompanies it, and which many, unfortunately, consider a principal part of devotion. Prayer is simply taking God at his word—asking, because he has commanded us to ask, and upon a promise of receiving. It is merely faith expressing its wants in words: Lord, I believe: be it done unto me according as thou hast spoken.

"The difficulty we find in prayer can only be overcome by prayer, as the remains of unbelief in the heart are only overcome by perseverance in believing. He that prays frequently, however wandering his prayers may be at first, will certainly, in the end, pray fervently and effectually. The free and infinite love of God not only bestows on us grace for grace, but makes each degree of grace a step for ascending to a larger measure. Only to supplications let us add thanksgivings, let us be mindful of the mercies we have already received, as well as of those which we still expect from the exceeding riches and goodness of God. The difficulties which we find in prayer, from the backwardness of our own hearts, are a fertile source of excuses, when any appointments or meetings for prayer are proposed. Now all these excuses are obviated by insisting, that each one is bound to pray in private for a larger effusion of the Holy Spirit both upon himself and upon others. To avoid this duty, no possible plea or excuse can be made; and if all believers heartily and sincerely engaged in private prayer, all difficulties and excuses would speedily vanish. The Spirit of prayer would descend in a larger measure upon them; the spirit of adoption would lead them to their heavenly Father, as naturally as children are led to their earthly parents for a supply of their wants; the spirit of love and union would bring Christians together, and urge them to pour out their supplications at a throne of grace, for they would soon become aware of the cumulative force of prayer, and that a larger blessing is promised to the petitions of two or three united in Christ's name, than to their individual prayers when they remain separate from each other. Thus small societies would be naturally and insensibly formed without any formality or cumbrous preparation; and larger unions, occasionally, when circumstances might render it expedient, would unite their joint supplications, being already united

with one heart, by one faith, and one spirit.

"As for the times and seasons of prayer, all must be good. The ear of God is ever open to the cry of those who come unto Him, and his Almighty arm is ever ready to bring them certain and effectual help. Whether rising up or lying down, whether at home or in the way, solitary or among the multitudes, we have continual access through the blood of Christ, unto the holiest of holies. Not but that particular circumstances and particular seasons are particularly favourable for pouring out the heart before God, and the vicissitudes of human affairs, and the changes of the year, and of the heavenly bodies, which are marking out to us our shortened span of life, and our near approach to a better country, call upon us urgently to intercede for the welfare of others, and for the preservation of our native land, while yet an opportunity is afforded to us.

"We have reached the crisis both of our temporal and spiritual welfare. We are at present weighed in the balance of God's justice and mercy. Our praying or our not praying with increasing fervency and earnestness, will, if we may judge from the past history of religion, either way turn the scale. Those who neglect to press forward, will see the Divine influence more and more withdrawn, but those who proceed forward, calling for Divine aid, will go on from strength to strength, and will drink deeper and deeper of the waters of life. We know, from the sure word of prophecy, that times of judgment are approaching, that many nations will be scattered like the chaff of the summer threshing floor, and we know that judgment must begin at the house of God. This nation has been more favoured than any other European people, mindful how we have abused our privileges, we have no reason to assume any unwarranted security from God's former goodness. Let us not be high-minded, but fear. Let us hope, also, but on scriptural grounds. Let us ask, and we shall receive; let us commit ourselves in faith and prayer to the Divine protection, and we shall be sustained by the everlasting arms, and we shall be carried triumphantly through that day of trial which shall fall as a snare upon the nations of the earth. Let us recollect that if the national vices have been accumulating, generation after generation, and are now ready to fill the cup of Divine vengeance to the brim, the prayers of the saints in this country, for many ages, have been accumulating also. No prayer of faith is ever lost. And in pouring forth our supplications before God, for our religion and our country, we join the last aspirations that were breathed from the death-bed of former saints, and from the fires of the early martyrs, till the whole united cry for deliverance come into the ears of the Lord God of Sabaoth."

SIR MATTHEW HALE'S RESOLUTIONS.

We cannot but think that the following resolutions of a man eminent for his piety, as well as for his strength of mind, general erudition, and profound legal knowledge, may, if duly considered and regarded, be of great use to the ministers and elders of the Presbyterian church, when they sit in a judicial capacity—the difference between a civil and an ecclesiastical court notwithstanding. For this reason we insert them in our miscellany; and earnestly recommend them to the serious attention of all concerned.

"The character of Sir Matthew Hale, as a judge, was splendidly pre-eminent. His learning was profound; his patience unconquerable; his integrity stainless. In the

words of one who wrote with no friendly feeling towards him, "his voice was oracular, and his person little less than adored." The temper of mind with which he entered upon the duties of the Bench is best exemplified in the following resolutions, which appear to have been composed on his being raised to the dignity of Chief Baron at the restoration:

"Things necessary to be continually had in remembrance:—

"1. That in the administration of justice, I am intrusted for God, the king, and country; and therefore,

"2. That it be done, 1, uprightly; 2, deliberately; 3, resolutely.

"3. That I rest not upon my own understanding or strength, but implore and rest upon the direction and strength of God.

"4. That in the execution of justice, I carefully lay aside my own passions, and not give way to them, however provoked.

"5. That I be wholly intent upon the business I am about, remitting all other cares and thoughts, as unreasonable and interruptions.

"6. That I suffer not myself to be prepossessed with any judgment at all, till the whole business and parties be heard.

"7. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard.

"8. That in business capital, though my nature prompt me to pity, yet to consider there is a pity also due to the country.

"9. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment.

"10. That I be not biassed with compassion to the poor, or favour to the rich, in point of justice.

"11. That popular or court applause or distaste have no influence in any thing I do, in point of distribution of justice.

"12. Not to be so solicitous what men will say or think, so long as I keep myself exactly according to the rule of justice.

"13. If in criminals it be a measuring cast, to incline to mercy and acquittal.

"14. In criminals that consist merely in words, where no more harm ensues, moderation is no injustice.

"15. In criminals of blood, if the fact be evident, severity is justice.

"16. To abhor all private solicitations, of what kind soever, and by whomsoever, in matters depending.

"17. To charge my servants, 1, Not to interpose in any matter whatsoever; 2, Not to take more than their known fees; 3, Not to give any undue precedence to causes; 4, Not to recommend counsel.

"18. To be short and sparing at meals, that I may be the fitter for business."

"Under the influence of resolutions like these, the conduct of Mr. Hale on the bench appears to have been almost irreproachable."—*Dr. Lardner's Cabinet Cyclopædia, Vol. VI.*

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D.*

(*Continued from page* 478.)

From the days of the apostles to the present hour, philosophy has been the great corrupter of the Christian religion; and the constant and strenuous defender of corruption. The Oriental, or Gnostick, or Manichean philosophy, the Platonick, and the Aristotelian, or School philosophy, with endless

modifications and mixtures of each of these, have severally, in their turn, polluted and perverted the pure and simple doctrines of the gospel, from the first to near the eighteenth century of the Christian era. Nor has the philosophy which has been dominant since that of the Schools was discarded, ceased to exercise a most unfriendly influence on the Christian faith. While system has supplanted and succeeded system, with almost every generation that has arisen, that which has gained the ascendant for the day, has still claimed to be the expositor of those mental dispositions and exercises in which the very essence of vital piety consists, and even of those passages in the word of God, in which such dispositions and exercises are delineated or required. Thus the systems of Des Cartes, of Malebranche, of Locke, of Berkeley, and even of Hume, have each, in succession, been applied to explain the state and operations of the human mind, in morals and in the religion of Christ. In Germany, as is well known, philosophy has brought its principles to the interpretation of scripture, till it has completely subverted the whole, turned it into ridicule, and converted a large part of the Lutheran church into a school of scepticism and infidelity.

And in our own country, at this very time, there are some whose distinguishing tenets, in regard to certain points of Christian theology, have actually been derived from the philosophy of Hume. Berkeley, although he believed he had conclusively proved that there was no material world, yet had no inclination to give up the spiritual world. He believed that there were spirits, and that the human soul was a spirit, whose perceptions and operations were the *ideas* of which he made such a marvellous and powerful use. But Hume, following in his track, proved by Berkeley's own arguments, that there is as little evidence that there are spirits, or souls, as that there is a material earth or sun; and thus he left nothing to constitute a moral and accountable being, but *impressions and ideas*—According to him, what is vulgarly called *a soul*, is nothing but *a succession of impressions and ideas*. And is not this the very theory of some in our land, who profess to teach Christian theology? It is—And as they admit of no soul to originate ideas, they assign their origin immediately to God; and hence make him the immediate and efficient CAUSE—not AUTHOR they say—of all sinful volitions—Thus escaping from downright blasphemy, only by making a distinction in the meaning of two words, between which none but themselves can perceive a difference.

When a course of theological instruction was first established in Germany by Luther, shortly after the commencement of the Protestant Reformation, he was disposed, in consequence of the injury which he had seen done to religion by philosophy, to exclude it altogether from theological study. In this, Melancthon convinced him that he was in error; and a system of philosophy for their theological pupils was, at the request of the great reformer, drawn up by Melancthon himself. This was doubtless right—The philosophy of mind is a subject of which no theological student should be ignorant. Ignorance on this topick will subject him to a mortifying inferiority to other literary men, disqualify him for controversy with infidels, and be attended with many other disadvantages. What then is to be done, that the evils to which we have referred may be prevented? We answer, two things ought to be done. In the first place, theological professors should do all in their power to preserve those whom they instruct from imbibing philosophical errors: And in the second place, they should labour to impress deep-

ly on the minds of their pupils, that their philosophical principles and conclusions, be they what they may, are always to bow, promptly and unreservedly, before the plain declarations of God's revealed will; that philosophy is never to be set up in opposition to the scriptures; and never to be employed, even in construing and modifying, much less in disguising them.

Philosophy itself, when it deserves the name, directs to the very course we have now indicated. True philosophy teaches, that hypotheses and theories are always to yield to facts; that its office is, to explain facts, or phenomena, as far as it can, and when it can go no farther, to confess its ignorance; and never to attempt to conceal, or misrepresent, or constrain the phenomena—constrain them to utter a language which they do not fairly speak, in order to reconcile them with a favourite doctrine, principle, or conclusion. Now those who profess to believe that the Bible contains *a plenary inspiration*, are manifestly bound to regard every plain declaration or doctrine of the sacred scriptures as the truth of God; as ascertaining *a fact*, as fully as any fact is or can be ascertained in *God's book of creation;* that is, they ought to treat every fact contained in God's book of revelation and his book of creation, exactly in the same manner. They may find facts in both, which they may not be able to make quadrate with some principle or conclusion of their philosophy; and in both cases, and equally in both, they are not to attempt to question or modify the fact—*That* is to stand as unquestionable truth; and they are to question their philosophy, and to relinquish it too, rather than bend and torture the fact, to bring it and their philosophical system to an agreement. We do think that this method of procedure, in applying metaphysical or philosophical principles to revealed truth, ought to be inculcated, in the most earnest manner, on the minds of all theological students; and if it be effectually inculcated, we are sure it will preserve them from many errors, and the church of Christ from much mischief. We have in our mind's eye, at this moment, a case which we think exactly in point, to illustrate our meaning; and it is found in the system which the letters of Dr. Woods oppose—It is, that "all sin consists in man's *own act* of CHOICE." This is a position, or conclusion, which results from a train of philosophical or metaphysical reasoning; or, as some of its advocates would fain persuade us, it is the immediate dictate of every man's own mind. Call it which you please, it has occasioned much unpleasant controversy; and for ourselves, we would bring it directly to the test of sacred scripture—to the infallible word of God. Does not that word plainly speak of some sin which attaches to every human being, before that being is capable of those *acts of choice*, in which the abettors of this dogma assert that all sin does and must consist? We think that the scripture is irreconcilably opposed to this dogma in Psalm li. 5, Job xiv. 4, John iii. 6, Rom. v. 12, Ephes. ii. 3, and in many other passages of the Bible; and so have thought the soundest and best commentators on the sacred volume, for many centuries in succession. On such an interpretation of the texts referred to as we have stated, and on other passages of a similar character, Augustine maintained, in opposition to Pelagius, a doctrine in direct contradiction to the dogma in question; and on a similar interpretation, all the protestant reformers (for we will not apply the appellation of *reformers* to Pelagians, Socinians, and Arians) introduced into their confessions, creeds, and publick formularies of every kind, the common doctrine of original sin, and other doctrines with which

the new dogma is in conflict; and to these same doctrines all Calvinists, till within a very recent period, have yielded their assent. If, however, the advocates of the position in question can show, by a fair and natural exegesis of those passages of the sacred oracles which the orthodox have hitherto regarded as adverse to them, that such passages are not really adverse, but in entire harmony with their favourite doctrine, this we admit will be to the purpose. But their philosophy is nothing to the purpose, if the word of God contradicts it—as we assuredly believe it does, in the most explicit and unequivocal manner.

Thus much we have chosen to say for ourselves, in introducing what Dr. Woods has said, on the danger there is that philosophical or metaphysical systems and reasonings, may have an injurious influence on the orthodox faith and on practical piety. He has devoted about nine pages of his first letter to this subject, and we wish we could lay the whole before our readers; for there is nothing in the pamphlet that we think of quite as much importance as this, which is aimed at a radical and prolifick error. We have space, however, only for certain detached parts, and must leave our readers to make their own comments on each quotation.

"I know not that I differ from you as to what constitutes *the philosophy of religion.* I understand by it something which is aside from the simple doctrines and facts which are set forth in the scriptures; something which may be omitted without detracting any thing from the doctrines or facts themselves, or from their practical influence. It is that view of the subjects of revelation, which is suited to gratify the love of abstruse, metaphysical speculation, or what may be called, *the curiosity of intellect.* If a single example will be of use, I would refer to 1 Cor. 15. The apostle affirms the simple, momentous truth, that men will be raised from the dead by the power of God. The objector inquires, '*How* are the dead raised up?' He was looking after the *philosophy* of the doctrine. He wished to understand the *manner*,—the *quomodo.* The apostle rebuked him for such a question, though he took occasion from it to give important instruction. Locke and the Bishop of Worcester went into a formal investigation of the doctrine of the resurrection, and furnished a very striking specimen of free discussion on the philosophy of a Christian doctrine.

"I could illustrate the meaning I give to the phrase by another example. The scriptures teach that it is the influence of the divine Spirit and that alone, which sanctifies the heart. Now if a man attempts to explain metaphysically the *manner* in which the Spirit operates upon the mind, and how his influence is consistent with our accountableness, and with the laws of our intellectual and moral nature; he enters on the philosophy of the doctrine of regeneration;—the very thing which our Saviour seems to have discouraged in his conversation with Nicodemus. If I were to select one of the most striking instances of dwelling on the philosophy of Christian doctrines, I should fix upon some parts of your Concio ad Clerum, and of the other publications of yours above referred to. It may in many cases be difficult to draw the line exactly between a Christian doctrine itself, and the philosophy of that doctrine. But that there is a difference between the one and the other is a fact, which you yourself have been forward to affirm as of essential consequence." p. 11.

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"You will perceive from these remarks, that I would not by any means indiscriminately proscribe every form and degree of philosophical investigation on the subjects of religion. I readily allow that such investigation, particularly of the former character above named, may, if rightly directed, and kept in its proper place, be of real use to ministers, and especially to theological professors, and may enable them to attain to more profound and consistent views of the doctrines of Christianity, and to illustrate those doctrines more clearly, and defend them more ably and successfully, than they could without it. But every man who applies himself with ardour to the philosophical investigation of Christian doctrines, will probably find it more difficult than he was previously aware of, to confine himself to that investigation which is of the right kind, to give it a right direction, and to keep it in its proper place. He will constantly be in danger of carrying it to an extreme; and of forming such a habit of mind, that the most essential truths, if stated simply in a scriptural manner, will have no power to give him

pleasure. Who that is fond of contemplating the doctrines of religion metaphysically, has not frequently been conscious of a tendency to this faulty habit of mind?" p. 12. * * * *

"Should the practice I have named prevail generally, and should there be a reign of *metaphysical* instead of *scriptural* theology; of a truth famine and desolation would spread through the churches of the land.

"A minister of distinguished excellence in Connecticut told me, near the close of his sacred work, that during the first years of his ministry, he was in the practice of preaching *metaphysically*. At length he was led to make some particular inquiry as to the usefulness of his publick instructions. To his surprise and grief he was informed, that his preaching was universally unintelligible and unprofitable, both to the old and the young. He therefore determined that henceforth he would confine metaphysical investigation to his study, and would make it his object to *preach the gospel of Christ*. This determination, and a correspondent practice, was followed by the most happy consequences.

"He who spake as never man spake, has given us a perfect pattern of the manner in which he would have us inculcate and defend the truths of his gospel. And to this is added the example of his apostles. Now if Christ and his apostles had deemed the philosophy of religion of any special consequence, they certainly would have suggested this to us. But did they suggest it? Did they recommend what I call the philosophy of Christian doctrines, as holding a place among the means to be employed for the salvation of men? Instead of recommending it, did they not, in several instances, directly discountenance it? If then the ministers of religion at the present day should cease to receive the simplicity of divine truth, just as it is exhibited in the Bible, or cease to love it and be satisfied with it, and, in their publick and private instructions, should give Christianity a *metaphysical*, instead of a *scriptural* aspect; would they not show that they had forgotten the example of their Lord and Master, and of his inspired apostles? And as the consequence of this, should we not witness a decay of vital piety, and a dark and ominous cloud spreading over the churches of Christ?" p. 13. * * *

"Many a Christian, I doubt not, complains to God in secret, that although he is blessed with an able and orthodox minister, he is so seldom fed with 'the sincere milk of the word.' And would it not be well for us, and for other ministers, to inquire, whether this has not been the case with some active, devout Christians, who have been placed under our ministry?

"Here, my brother, we see our high responsibility in relation to the particular work which Divine Providence has assigned to us. It is a responsibility which may well make us tremble, and which should excite in us an unremitting watchfulness, against whatever would injure the piety or usefulness of the rising ministry. God requires us to train up those whose studies we are called to superintend, to be preachers, not of *philosophy* or *metaphysicks*, but of the GOSPEL. And in doing this, our chief business must be to teach them the truth in all its scriptural plainness and purity, making the word of God our standard, both as to the *matter* and *manner* of our instructions. If this is neglected, whatever else is done, our seminaries will certainly fail of accomplishing the great object for which they were founded. If our love for the Bible, or for divine truth as set forth in the Bible, declines; if we begin to think that Christianity must be invested with the costume of philosophy; especially, if we begin to take more interest in this philosophical costume, than in Christianity itself; there will be inevitable loss and injury to that precious cause which it is our first duty to promote; the God of Zion will be offended; and it will soon be said of our sacred seminaries, if not of ministers and churches,—*the glory is departed*.

"Suppose we had good reason to expect, that at the close of each academick year, the blessed Jesus would travel through the land, as he travelled through Judea and Galilee eighteen hundred years ago, and would visit each of those seminaries which have been consecrated to him. What influence would such an expectation have upon our feelings and conduct? Would it not in all probability occasion some visible changes in the direction of our studies, in the use of our pens, in our instructions, and in our prayers? Amid our high and holy efforts to prepare ourselves and our pupils for such a visitant, would not some of the investigations which we so fondly pursue, and some of the opinions, for which we are apt so warmly to contend, lose their hold upon our minds? And would not some other things which we are prone to overlook, quickly rise to infinite importance in our view?

"The supposition I have made, is one of very serious import. But all which is implied in it, and much more, is, virtually, a reality. For the blessed Saviour, instead of visiting us once in a year, is in spirit continually present with us; and continually says to us, 'I am he who searcheth the reins and the hearts.' All

that we do in study and conversation, all that we teach, and all that we write, is under his eye. Oh! then, what vigilance and zeal should we exercise, in taking care of the precious interests which he has committed to our trust! With what pious docility and diligence should we endeavour to know the mind of God in his word! And how earnestly should we prosecute the great business of preparing our pupils to preach the unsearchable riches of Christ! When I dwell on these reflections, I become conscious that I have bestowed too much time and attention on some subjects of speculation, which have little or no connexion with the spiritual interests of Christ's kingdom. And let me inquire, whether the circumstances in which you have been placed have never betrayed you into the same mistake; and in particular, whether you have never been led to attach too much importance to the mere philosophy of religion? It is my sincere opinion that you have. Even if your philosophical views were all unexceptionable in the matter of them; it would, I think, be evident, that you have assigned them too high a place. And although the essential doctrines of the gospel may continue, amid your boldest speculations, to maintain a commanding influence over your own mind; this I fear will not be the case generally with those, who shall adopt your philosophical mode of thinking and speaking on the subjects of religion. They will be likely either to hold the peculiar doctrines of the gospel loosely, or indistinctly; or to pass over them as comparatively unimportant; or to explain and defend them merely on philosophical principles. Those who do the last of these must, to be consistent, practically adopt the maxim, that the meaning of scripture must bend to their philosophy, and not their philosophy to scripture. And thus they will cease to make the Bible the only and sufficient rule of their faith; and by whatever name they may call themselves, or their metaphysical theories, they will not in the end be far from the confines of infidelity." pp. 13, 14, 15. * * *

"To give prominence to abstruse, metaphysical speculations, is the direct and certain way to foster division. Good men may agree, and substantially do agree, so far as the essential principles of Christianity are concerned. But as to the philosophy of religion, there is no prospect of their being agreed. Now it is certainly of vast moment at the present day, that the friends of evangelical religion should be of one mind and one heart in opposing the common enemy, and in endeavouring to advance the essential interests of Christ's kingdom. With these great interests in view, who of us can be inclined to agitate subjects, which are of such a nature, and which lead so far beyond the common bounds of thought, that neither ministers nor Christians can be expected to come to an agreement respecting them?" p. 16.

* * * *

"If we examine the history of the church of Christ in past ages, we shall find that a prevailing taste among the clergy for abstruse, metaphysical speculation, and the practice of mixing human philosophy with divine truth, has been a source of constant strife among the followers of Christ, and of endless mischief to the interests of his kingdom. When those who have stood foremost among the ministers of Christ, and who have been possessed of distinguished powers of mind, have shown a dislike to the beaten track in which the excellent of the earth have walked, and a thirst for innovation or distinction; especially, when they have had a spirit to defy resistance, and to press on, reckless of consequences; then have the churches been torn asunder by the violence of strife; then has Christianity itself been wounded by the disputes and contentions of its teachers and its friends. And ought we not, with great humility and fear, to remember the dreadful fact, that scarcely any pernicious error has ever prevailed in the Christian church, which did not originate with ministers of the gospel?" pp. 16, 17. * *

"After expressing to you so frankly and decidedly how little importance comparatively I attach to the mere philosophy of religion, and how many evils will in my view be occasioned by giving a philosophical aspect to the doctrines of revelation, especially in discourses intended for popular instruction; I may perhaps be charged with inconsistency, when I proceed, according to my present design, to a discussion of some of the most abstruse, metaphysical subjects, which ever employed the pens or the thoughts of men. But I have the plea of necessity. For I am persuaded not only that you have made your philosophical speculations too prominent, but that your speculations themselves are, in some important instances, very incorrect; that your philosophy is not only excessive in degree, but erroneous in some of its principles. And as these erroneous principles have in my view, an unfavourable and dangerous tendency as to those doctrines of revelation to which they relate; I cannot but deem it important, that they should be subjected to a fair examination. And this examination must require any one who undertakes it, to investigate those very philosophical questions which you have introduced." p. 18. * * *

Literary and Philosophical Intelligence, etc.

The Camel.—The capability of bearing thirst varies considerably among the different races of camels. The Anadolian, accustomed to cold climates and countries copiously watered on all sides, must, every second day, have its supply of water; and, if this be withheld, in summer time, until the third day, on a journey, the camel often sinks under the privation. During the winter, in Syrian latitudes and the Northern Arabian Desert, camels very seldom drink, unless when on a journey; the first succulent herbs sufficiently moisten their stomachs at that season of the year. In summer time the Nedjd camel must be watered on the evening of every fourth day; a longer exposure to thirst, on a journey, would probably be fatal to him. I believe, that, all over Arabia, four whole days constitute the utmost extent to which camels can stretch their capability of enduring thirst in summer; nor is it necessary that they should be compelled to thirst longer, for there is no territory in the route of any traveller crossing Arabia, where wells are farther distant than a journey of three entire days, or three and a half. In case of absolute necessity, an Arabian camel might perhaps go five days without drinking; but the traveller must never calculate upon such an extraordinary circumstance; and, after the camel has gone three whole days without water, it shows manifest signs of great distress. The indigenous camels are less qualified to endure fatigue than any others that I know. Being from their birth well watered and fed on the fertile banks of the Nile, they are but little accustomed to a journey in the Desert of any considerable length; and, during the pilgrims' march to Mekka, several of them daily perish. There are not, of any race, camels that bear thirst more patiently than those of Darfur. The caravan coming from that country to Egypt must travel nine or ten days' journeys, on a route which does not furnish any water; and over this extent of ground they often pass during the heats of summer. It is true that many of the camels die on the road, and no merchant undertakes such an expedition without a couple of spare camels in reserve: but the greater number reach Egypt. There is not the slightest probability that an Arabian camel could ever perform such a journey, and still less a Syrian or Egyptian. The camels in most parts of Africa are hardier than the Arabian. Although I have often heard anecdotes related of Arabs who, on their long journeys, were frequently reduced to the utmost distress by the want of water, yet I never understood that a camel had been slaughtered for the sake of finding a supply in the stomach. Without absolutely denying the possibility of such a circumstance, I do not hesitate to affirm, that it can have occurred but very seldom; indeed, the last stage of thirst renders a traveller so unwilling and unable to support the exertion of walking, that he continues his journey on the back of his camel, in hopes of finding water, rather than expose himself to certain destruction by killing the serviceable creature. I have frequently seen a camel slaughtered, but never discovered in the stomachs of any, except those which had been watered on the same day, a copious supply of water. The Darfur caravans are often reduced to incredible suffering by want of water, yet they never have resort to the expedient abovementioned.—*Burckhardt's Notes on the Bedouins and Wahabys.*

Dr. J. Hancock, having resided in those parts of South America where venomous serpents are common, was led to make experiments with the various remedies for snake poisons, and remarks, that "it is with the bites of serpents, as with that of a mad dog; hundreds of things are cried up as antidotes or remedies, because not one bite in ten takes effect, at least to prove mortal, and whatever is applied obtains the name of an antidote."

"It has been determined, to a sufficient degree of certainty, that not more than one case of hydrophobia occurs in twenty instances of the bites of rabid animals.

"When a person is bitten by a venomous serpent, the first thing should be to apply the mouth and suck the wound, and that immediately, without the least delay, which may be done by the patient or a companion; next, to open the wound freely, with a knife or lancet, by several cross cuts, and instantly to suck it again, as powerfully as possible, pinching up the skin and flesh deeply by the thumb and fingers of both hands, applied all round the wound, so as to impede the circulation through the part; then to fill the wound with common salt or nitre, and the juice of any of the *aristolochias*, or other stimulant substances at hand; but the suction ought to be continued for a considerable time, and a ligature should be applied above the wound." Dr. H. recommends also a full dose of opium and

the warm bath, and remarks that if a full perspiration is produced, the patient is out of danger. Dr. H. affirms that no danger attends the sucking and spitting out the saliva—the poison only proving fatal by inoculation.

"I may here observe, that the rattlesnake constitutes an article of commerce from North America. I read, lately, in an American paper, a notice of an agreement for the supply of a certain number of *good merchantable live rattlesnakes!*" He notices the importation of these vile reptiles into England, and the danger that must arise from their escape. Indeed, in 1828, one was actually seen in the road near Taunton.

From the carelessness of sailors, not only these, but other reptiles whose bite is fatal, might be dropped overboard, and as some of them are amphibious and good swimmers, might land and become parents of a numerous progeny.

The traffick in these reptiles, and the importation of others for exhibition, merits the attention of the legislature to prohibit it altogether, under heavy penalties.

General Cemetery.—A meeting was held at the Freemasons' Tavern, in London, on the 9th of June, to take into consideration the propriety of forming a company to establish a great National Cemetery in the neighbourhood of London. Lord Milton was called to the chair, and addressed the meeting. He remarked that nearly 40,000 persons were interred annually; that the burial grounds of the metropolis were not adequate for the purposes of interment, and that none of the cities of the continent were without a publick cemetery, which afforded a decent and safe place of burial, and added much to the beauty of the place. The Marquis of Lansdowne expressed himself favourable to the proposition. He stated that the cemetery recently erected at Liverpool was of great architectural beauty as well as utility. Lord Radstock, Mr. Spottiswoode, Sir John Dean Paul, Bart. and others, all approved of the plan. Further measures were to be taken.

Large Ships.—The largest ship, says a late London paper, ever registered, was the Commerce du Marseilles, her tonnage being 2,745 15-94. The tonnage of a 120 gun ship is about 2,600 tons; examples—the Caledonia, of 120 guns, is registered in the king's books at 2,602 15-94; the Nelson, of 120 guns, at 2,601 4-94; and the George IV. of 120; at 2,602 14-94. These four ships are the largest that ever floated.

The ship under cover at the Philadelphia Navy Yard, and nearly finished, which might be launched in sixty days if necessary, is larger than either of the above, being about 3,000 tons.

Education in Greece.—There are already established in the Morea, and the islands of the Archipelago, one hundred and eleven schools, in which 7,824 pupils are receiving instruction.

Religious Intelligence.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

(*Continued from p.* 484.)

The Committee to whom was recommitted the report on the reference from the Presbyteries of Madison and Lancaster, reported, and their report was adopted and is as follows, viz.—

That said Presbyteries invite the attention of the General Assembly, to certain slanderous reports extensively circulated against the Presbyterian and other denominations, involving the charge of an attempt on the part of these denominations to unite Church and State, and thus subvert the civil institutions of our country, and intimate their desire that this Assembly would take order on the subject, and by some publick act disabuse *themselves* and *their* constituents of such unfounded and injurious imputations.

In the opinion of your committee no publick act is necessary on the part of this Assembly, to refute a charge wholly unsupported by testimony and facts; nor any exposition of their principles in relation to civil magistracy and the claims of the church demanded, other than that contained in our acknowledged ecclesiastical standards, and published to the world. For the better information, however, of any who may be in danger of imposition from unfounded statements, the Assembly would refer to the following exhibition of their principles, as contained in the accredited constitution of the church.

"God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the publick good,

and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.

"It is lawful for Christians to accept and execute the office of magistrate, when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.

"Civil magistrates may not assume to themselves the administration of the word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury, to any other person whatsoever; and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

"It is the duty of the people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him; from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

"Synods and councils are to handle or conclude nothing, but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.

"That God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship. Therefore they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable. They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others."

Such are the constitutional principles of the Presbyterian Church in these United States. They were our fathers' principles before, and during the revolution, which issued in the consummation of our liberty and independence, and under the influence of which they prayed and fought, and bled by the side of the father of our country. They have been the principles of their descendants ever since. They are *our* principles still, adopted from conviction, to whose support we have pledged ourselves under the most solemn sanctions, and by the preservation of which we believe that the common interests of evangelical religion and civil liberty will be most effectually sustained.

In closing this statement, the Assembly would affectionately and earnestly exhort the members of their communion, that in the fulfilment of their civil and religious duties, they watch against all unhallowed feelings, and that they suffer reproach meekly, not rendering railing for railing, nor evil for evil, but by patient continuance in well doing, they commend themselves to every man's conscience in the sight of God.

Resolved, That it is expedient for the Board of Missions of the General Assembly, and the Board of the Home Missionary Society to conduct their Missionary operations in the west through a common Board of agency, in that part of the country. This report was accepted, and the committee discharged.

A motion was then made to dismiss the whole subject, and after considerable discussion, this motion was carried in the affirmative, and the subject was accordingly dismissed.

"The committee, to whom was referred the Memorial to the General Assembly, of John Colt, of Paterson, in the State of New Jersey, reported:—

That after due consideration of the matters contained in said memorial, and of the nature of the trust, created by the will of Dr. Boudinot, the committee are of opinion that the Trustees cannot, with a becoming, and indeed necessary regard to their duty in the trust, grant the relief requested by the memorialist. The Testator has given to the Trustees no discretionary powers over the fund; and the objects to which he has directed his bounty to be applied, being designated, the Trustees are clearly, not at liberty, either to relinquish that which passes by the will, or to surrender any security connected with it. They therefore recommend the adoption of the following resolution; and that if adopted, it be communicated to the General Assembly.

Resolved, That, in the opinion of the Board of Trustees of the General Assembly of the Presbyterian church, the prayer of the memorial of John Colt, of Paterson, in the State of New Jersey, to the General Assembly, cannot consistently with the trust created by the will of the late Dr. Boudinot, be granted.

June 1, 1830—adopted by the Trustees, and ordered to be communicated to the Assembly."

Overture No. V. was taken up, viz. an extract from the Minutes of the Presbytery of Northumberland, informing the Assembly, that Mr. James Lewers, a foreign licentiate, had passed with approbation the time and trials prescribed in relation to foreign ministers and licentiates. The documents accompanying this communication were read; when it was resolved, that the Assembly approve of the reception of Mr. Lewers, as a licentiate by the Presbytery of Northumberland.

Overture No. VI. was taken up, viz. a request of the Synod of Indiana, "that the General Assembly be requested to dispense with Synodical reports in future."

Resolved, That this request cannot be granted because it is unconstitutional.

Overture No. XI., viz. the following resolution, That in order to produce a more correct style and greater uniformity in church musick, a committee be appointed to make a selection of sober and chaste tunes to be published with a recommendation of the Assembly, and that this committee report to the next General Assembly, was taken up.

On this Overture, the Assembly resolved, that it is inexpedient at present to take order on this subject.

Overture No. III., viz. an application for a division of the Synod of Virginia, was taken up, when it was resolved, that the applicants have leave to withdraw the application.

The report of the committee, on the reference from the Presbytery of Cayuga, relative to the constitutionality of a rule of that body, which had been laid on the table, was taken up. The rule of the Presbytery of Cayuga, referred to the Assembly, is as follows, viz.—The Moderator for the time being, and the Stated Clerk, ex-officio, were appointed a committee to grant letters of dismission to ministers without charge, and to licentiates and candidates under the care of this Presbytery, to unite with other Presbyteries; and were directed to report at each stated meeting.

In relation to this rule, the following resolution reported by the committee was adopted, viz.—

Resolved, That the rule hitherto acted upon by the Presbytery of Cayuga, is inexpedient and unconstitutional.

The chairman of the Judicial Committee stated to the Assembly, that an appeal had been put into his hands, from Duncan Hamilton and his wife, from a decision of the Synod of Pittsburgh, which appeal had not been reported to the clerk of the house; and asked the direction of the Assembly in the case. On inquiry, it appeared this appeal was in the house in season; and the persons to whom it was intrusted, were not aware of the Constitutional rule requiring that it be lodged with the clerk.

On motion, it was resolved, that in the opinion of the Assembly, the rule has virtually been complied with.

Resolved, That the Judicial Committee report an order of proceeding, to be observed in trying this appeal.

The committee appointed to consider the measures proper to be adopted to promote the sanctification of the Sabbath, made a report, which being read and amended, was adopted, and is as follows, viz.—

Resolved, That the second Thursday of November next, be and it hereby is recommended to be observed as a day of *Fasting*, *Humiliation*, and *Prayer*, on account of the sin which rests upon the church, and on the whole land, by the profanation of the Sabbath; and that it be given in charge to all Synods and Presbyteries in our connexion, to take such order on this subject as may be most effectual in securing the observance of that day by the churches.

The committee appointed to answer the letter from the Rev. Colany Nee, reported an answer, which was read and adopted. Ordered that it be signed by the Moderator and Permanent Clerk, and

be committed to the Stated Clerk to transmit it to the Rev. Colany Nee.

Resolved, also, that this letter be printed in the appendix to the minutes.

The Judicial Committee reported in the case of Duncan Hamilton and his wife, the order which it will be proper for the Assembly to observe, in conducting the appeal, which was adopted.

The Assembly took up this appeal. The Moderator read the rule, reminding the Assembly that they were about to sit in a Judicial capacity, and enjoining on the members to recollect and regard their high character, as Judges of a court of Jesus Christ, and the solemn duty in which they are about to act.

The sentence of the Synod appealed from; the reasons on record which were assigned by the appellant for his appeal; and the whole record of the proceedings of the inferior Judicatory in the case, including all the testimony, and the reasons of their decision, were read.

Dr. M'Auley was appointed to defend the appellants—Dr. M'Auley was heard in support of the appeal, and the Synod in explanation of the grounds of their decision.

The roll was then called to give the members an opportunity to express their opinion on the case—after which the final vote was taken—when the appeal was sustained, and the decision of the Synod was reversed; and Mr. Hamilton and his wife were restored to the privileges of the church.

The committee appointed to draw up resolutions expressive of the views of the General Assembly, on the subject of the persecutions of the "Revived Christians," of Berne and Vaud, in Switzerland, made a report, containing certain resolutions, and a memorial to the pastors of Berne and Vaud, which was adopted. Ordered that this report be signed by the Moderator and Permanent Clerk, and be transmitted by the Stated Clerk to the Pastors of Berne and Vaud. Ordered also, that this report be printed in the appendix to the minutes.

The consideration of the report of the committee on Overture No. VII. was resumed, and after some progress made therein, the Assembly had a recess until eight o'clock.

After the recess the Assembly met.—The committee to whom was recommitted the report of the committee on the religious education of the rising generation, made the following report, which was adopted, viz.—

Resolved, 1. That the Assembly regard the religious education of youth as a subject of vital importance, identified with the most precious interests and hopes of the Christian church.

2. That the present indications of Divine Providence are such, as imperiously to demand of the Christian community, unusual effort to train up the rising generation in the nurture and admonition of the Lord.

3. That the Board of Missions be, and hereby are instructed to enjoin it on their Missionaries, sedulously to attend to the religious education of the *young;* and particularly that they use all practicable effort to establish *Sabbath Schools*, and to extend and perpetuate the blessings of Sabbath School instruction.

4. That the system of Sabbath School instruction, now in prevalent and cheering operation, be and hereby is most earnestly recommended to the attention of the pastors and sessions of all our churches.

5. That the Presbyteries be and hereby are enjoined to make the progress of the Sabbath School cause within their bounds the subject of special inquiry, and annually to transmit the results of such inquiry to the General Assembly.

6. That inasmuch as the advantages of the Sabbath School may, in some cases, be the occasion of remissness in the important duty of *Family* instruction, it be, and hereby is earnestly recommended to heads of families not to relax in their personal religious efforts at *home*, and in the domestick circle; but that they abound more and more in the use of all appropriate means to promote sound knowledge and experimental piety, in every member of their households.

7. That as there is reason to apprehend that the *Catechisms of this church* have not, in some parts of our Zion, received that measure of attention to which their excellence entitles them, it be, and hereby is recommended to pastors, sessions, heads of families, superintendants of Sabbath Schools, and all charged with the education of youth in our connexion, to give these admirable summaries of Christian truth and duty, a prominent place in their instructions to the youth and children under their care.

8. That it be, and hereby is recommended to the pastors and sessions of our churches, to make themselves acquainted with the system of *Infant school* instruction, now in happy progress in many places, and if practicable, to establish such schools in their congregations.

Resolved, That there be no election of Trustees of the General Assembly the present year.

The consideration of the report of the committee on Overture No. VII. was re-

sumed; and after having been further amended, it was adopted, and is as follows, viz.—

The committee recommend to this General Assembly, to dismiss the Overture, for the organization of a General Assembly in the western country, for the following reasons:—

1. In this land of liberty, where religion depends on moral influences, it appears to your committee to be a matter of very great importance that all who agree in their views of fundamental Christian doctrine, government, and discipline, should be united in promoting their common principles and sustaining common interests, and one General Assembly is surely best suited to form a bond of union for the whole church.

2. In the prevalence of local feelings, and sectional jealousies, there is reason to apprehend that the measure proposed might soon utterly destroy the unity of the Presbyterian church, and form into two great rival and contending bodies, those who ought ever to hold the "unity of the spirit in the bond of peace."

3. From the geographical position of the Presbyterian church, it appears to the committee utterly impossible to form any division, which would not subject both the eastern and western branches of the church, to the same evils which are now felt by this body. And when once the measure of division is resorted to as a remedy for the evil, it is impossible to conjecture, where such a measure will terminate.

4. With respect to the Overture from the Presbytery of Columbus—Resolved, That it is inexpedient at present to make any change in either the mode or ratio of representation.

The committee on Overture No. II., viz., a reference for advice from the Presbytery of St. Lawrence, reported the following resolution as a suitable answer to be given in the case, which was adopted, viz.—

Resolved, That when a minister, otherwise in good standing, gives notice in form to the Presbytery to which he belongs, that he renounces the fellowship of the Presbyterian church, or by neglecting to attend the meetings of its Judicatories after being dealt with for such neglect, gives evidence that he has done so in fact, his name ought to be struck from the roll of membership, a notice of this procedure communicated to the disowned member, and if necessary, published to the church. The congregation under the care of such minister ought to be held as still under the care of the Presbytery, unless they give evidence that they also have withdrawn, in which case, their name ought also to be struck from the list of congregations belonging to the Presbytery.

The report of the committee on the communication from the Trustees of the General Assembly was resumed—and being amended, was adopted, and is as follows, viz.

Resolved, 1. That the Trustees of the General Assembly be requested to borrow a sum of money sufficient to pay the existing debts of the Assembly, and also to meet the expenses of the current year—the sum borrowed to be repaid out of the funds hereafter to be provided.

2. Resolved, That it be recommended to the congregations under the care of this Assembly, to make, annually, a collection for a contingent fund to defray the incidental expenses of the Assembly, such as recording and printing the minutes, clerks' salaries, janitor's bill, stationary, and expenses of delegates to Corresponding bodies.

3. Resolved, That this collection be reported annually, by the congregations, to their respective Presbyteries; and by the Presbyteries be paid over to the Treasurer of the Trustees of the General Assembly, and be reported in the annual report to the Assembly.

4. Resolved, That the usual annual collection heretofore required for the missionary fund of the Assembly, be dispensed with; and that the collection for the contingent fund of the Assembly come in its place.

On motion, it was resolved, That the Board of Trustees of the General Assembly, be directed to report to the next General Assembly, a full and distinct statement of all the funds belonging to the General Assembly—so that each fund shall fully appear by itself:

1. The amount of funds for each professorship, paid in; mode of investment, and amount of annual income.

2. The number of scholarships, amount paid on each, by whom paid, how invested, and amount of annual income.

3. The Permanent Fund, its amount, from what sources has it accrued, and for what purposes, how invested, and annual income.

4. Contingent Fund, amount, together with a full statement of all monies received for Missionary, education, and other purposes.

5. A distinct statement of all the usual items of contingent expenses, for the current year.

6. A distinct and particular account of all the payments made or authorized to be made, by the Board of Trustees, during the present year, for officers' salaries—Professors' salaries—compensation of Delegates to other ecclesiastical bodies, mo-

nies paid to young men on scholarships, monies paid for Missionary and Education purposes, monies paid to Commissioners to the General Assembly; and for all contingencies—every item to be separately and distinctly stated, and whatever else may be necessary in the opinion of said Board of Trustees, to the giving of a full and particular exhibition of the funds, income, and expenditures of this General Assembly.

The report of the committee, on the subject of *Lotteries*, which was laid on the table, was taken up and adopted, and is as follows, viz.

That, although so often sanctioned by Legislative acts; although the proceeds of lotteries have not unfrequently been appropriated to benevolent and religious objects; although many wise and good men have in periods past, by their participation or agency, given countenance to lotteries, yet your committee cannot view them in any other light than that of *legalized gambling*.

It would require volumes to record all the evils resulting from this system of predatory speculation. It adds nothing to the wealth of the community. It too often takes from the uninformed poor the property obtained by labour and skill, and transfers the same without the least equivalent, into the hands of the idle and unworthy. It thus becomes the means of introducing and extending habits of gambling in all forms.—Hundreds of families yearly are reduced to dependence and beggary, and not unfrequently its deluded victims terminate their miserable existence in this world by suicide.

Contemplating this multitude of evils to individuals, to families, and to the community at large, your committee beg leave to submit the following resolutions.

1. Resolved, That in the opinion of this General Assembly, all lotteries should be discountenanced by every professed member of the Presbyterian church, as immoral in their nature, and ruinous in their effects upon individual character and the publick welfare.

2. Resolved, That the purchase and sale of lottery tickets should be avoided by every member of our church, even when the professed object of the lottery may be praiseworthy; inasmuch as it is not allowable to do evil that good may come.

3. That all the Presbyteries under the care of the General Assembly be, and they hereby are, recommended to take order on the subject of lottery gambling, to press the consideration of it and its attendant evils, upon ministers and sessions; and to adopt such plans of operation, as may free the church from all participation in this sin, enlighten, arouse, and direct publick opinion, and save our country from this and every other species of gambling.

The report of the committee on Psalmody which was laid on the table was taken up, when it was resolved that the book of Psalms and Hymns, with the alterations and additions submitted by the committee be approved by the Assembly, and its use in the worship of God be authorized in all the churches under their care.

Resolved, That the Rev. Ezra S. Ely, D. D. be appointed to secure the copyright of said book to the Trustees of the General Assembly.

Resolved, That the printing and publishing the said book of Psalms and Hymns be committed to the same committee who prepared and corrected it, with powers in regard to the printing and publication; and that Mr. Solomon Allen be added to the committee, and that Dr. Green be chairman.

And whereas an edition was published by the permission of the committee, by a bookseller in Princeton, previous to the making of the alterations and additions now to be introduced; Resolved, that this subject be referred to the committee of publication, to adopt such measures in relation to said edition as to them may seem best.

The minutes of the last session were read.

Dr. Dickey, Mr. Patrick, and Mr. Johnston obtained leave of absence.

Overture, No. XII., viz. an application from the Presbytery of Cincinnati in relation to the publication in the Western country, of the Assembly's book of Psalms and Hymns, was read and committed to the committee of publication. Resolved, that said committee have full power to make such contract or contracts for the publication of the book as they may deem expedient.

This Overture also contained a request for permission to publish an edition of the Confession of Faith. On this part of the Overture it was resolved that the Rev. Joshua L. Wilson, D. D. Rev. Robert H. Bishop, D. D. and Rev. Elijah Slack be appointed a standing committee of Publication in the bounds of the Synod of Cincinnati, and said committee are referred for direction on the subject of their appointment to the printed Minutes of 1821, page twelve.

The committee appointed to draught a letter to the Synod of Ulster, reported a letter which was adopted, and ordered to be signed by the Moderator and Permanent Clerk, and transmitted by the Stated Clerk to the Synod of Ulster.

Resolved, That it be recommended to

the Congregations under the care of this Assembly to take up a collection for the American Colonization Society on the 4th day of July next.

The report of the committee appointed by the General Assembly of 1829, on the mode of proceeding to be adopted in organizing churches, which was laid on the table, was taken up, and referred to the consideration of the next General Assembly.

The Assembly took up the appeal of Dr. John Rollins from a decision of the Synod of West Tennessee, affirming a decision of the Presbytery of Mississippi, affirming a decision of the Session of the 1st church in New Orleans, by which he had been excluded from the privileges of the Church.

The Moderator read the rule reminding the Assembly that they were about to sit in a judicial capacity, and enjoining on the members to recollect and regard their high character, as judges of a court of Jesus Christ, and the solemn duty in which they were about to act.

Dr. McAuley was appointed to manage the cause of the appellant.

The sentence of the Synod appealed from, the reasons on record, which were assigned by the appellant for his appeal, and the whole record of the proceedings of the inferior Judicatories in the case, including all the testimony, and the reasons of their decision were read.

Dr. McAuley was then heard in support of the appeal. Only one member of the Synod was present, and he declined saying any thing. The parties then withdrew. And the roll was called in part, to give the members an opportunity to express their opinion.

Adjourned till this afternoon at half past 3 o'clock.

Concluded with prayer.

The minutes of the last session were read.

The Assembly resumed the appeal of Dr. Rollins. The remainder of the roll was called. After which the final vote was taken, when the appeal was sustained, and the decision of the Synod was reversed, and Dr. Rollins was restored to the privileges of the church.

Resolved, That in the standing committee to certify the qualifications of preachers travelling from the bounds of the Presbyterian Church, the name of the Rev. Obadiah Jennings of Nashville, Tennessee, be inserted in the place of that of the Rev. Theodore Clapp, of New Orleans.*

The Assembly having completed its business, the roll was called agreeably to a standing rule; and it was found that the following members were absent without leave, viz. Rev. Henry R. Weed, Rev. Luther Clark, Rev. Morris Barton, Mr. Abijah Marvin, and Mr. James Kerr.

Resolved, That this Assembly be dissolved, and that another Assembly chosen in the same manner, be required to meet in the First Presbyterian Church in Philadelphia on the third Thursday in May, 1831, at 11 o'clock, A. M.

Concluded with prayer, singing, and the apostolick benediction.

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* *The Standing Committee of the General Assembly, to certify the good qualifications of preachers travelling from the bounds of the Presbyterian Church, at present are,*

The Rev. Samuel T. Mills, of Smithfield, New York; the Rev. William Wisner, of Ithaca, New York; the Rev. Samuel C. Aikin, of Utica, New York; the Rev. Samuel Miller, D. D., of Princeton, New Jersey; the Rev. Ashbel Green, D.D. LL. D., of the city of Philadelphia; the Rev. Francis Herron, D. D., of Pittsburgh, Pa.; the Rev. James Culbertson, of Zanesville, Ohio; the Rev. Joshua L. Wilson, D. D., of Cincinnati, Ohio; the Rev. Joseph Badger, of Gustavus, Ohio; the Rev. John H. Rice, D. D. of Prince Edward county, Virginia; the Rev. James Blythe, D. D., of Lexington, Kentucky; the Rev. Alexander McEwen, of Abingdon, Virginia; the Rev. John Witherspoon, of Hillsborough, North Carolina; the Rev. Benjamin M. Palmer, D. D. of Charleston, S. Carolina; the Rev. George Potts, of Natchez; and the Rev. Obadiah Jennings, of Nashville, Tennessee.

View of Publick Affairs.

EUROPE.

Liverpool papers to the 27th of August, containing Paris dates to the 16th of that month, are the latest which, so far as we know, have reached this country at the time we write.

Britain.—The elections to the new parliament, consequent on the accession to the throne of the present monarch, are said not to be favourable to the Duke of Welling-

ton's administration. There were 126 new members elected to the House of Commons from England and Wales. It is calculated that there will not be more than nine or ten Roman Catholick members in the new parliament. But it cannot be certainly known, till the meeting of parliament, what will be the state of parties, or what arrangements will be made in regard to the ministry. Meetings have been held in almost every large town, both of England and Scotland, to express the popular gratification, at the recent revolution in France in favour of free government. Contributions to the amount, it is said, of three millions of francs, have been made for the wounded, and the families of those who lost their lives in the conflict with the royal troops in Paris, on the memorable 27th, 28th, and 29th of July—The meeting in Edinburgh forbore to recommend contributions, in connexion with an expression of their approbation of the revolution, under the impression that the two objects ought to be kept distinct. The Quakers had addressed the king and queen separately; and their deputation and addresses had been graciously received and kindly answered. Their majesties are said to have dispensed with a considerable part of the former court-etiquette, by which royalty received adulation and was kept at a distance from the people—their popularity has of course gained much by this change. It is fortunate for England that before the late revolution in France, the present reigning sovereigns had shown a disposition to come nearer to their subjects than their predecessors had done; inasmuch as their doing it now will appear to be the effect of choice, and not of necessity—a necessity which will be felt by every crowned head in Europe, and to which all must yield, or do worse. The king of France, with the duke and duchess of Angouleme, the duchess of Berri, with her children, marshal Marmont, the duke of Ragusa, with their several suites, arrived at Cowes, in the Isle of Wight, on the 17th of August. They came over from the opposite coast of France, (port of Cherbourgh) in two American vessels, chartered for the purpose—the Great Britain and the Charles Carroll. They were received without much indication either of displeasure or gratification. The British government, on being sounded on the subject, refused to receive the French ex-king in any other character than that of a private individual; and as such he had proceeded, with his attendants, on the 23d of August, to Lulworth Castle, where the party were to take up their residence during their stay in Britain. The prospect of a productive harvest in England was uncommonly promising; the price of grain had declined, and business in some districts was reviving and affording a degree of relief to the poor—The most important item of intelligence for us from Britain is, that our minister, Mr. M'Lane, has effected an arrangement, by which the British ports in the West Indies are to be opened to our vessels, on advantageous terms. A treaty to this effect, is said to have been brought over in the last packet from Liverpool.

France.—We last month brought down the narrative of the manner in which the late revolution in France originated and was conducted, till Saturday the 31st of July. We are now to continue our chronicle; but events of great moment have followed each other in such quick succession during the last month, that our notice of them must be brief and summary, and some of the less important we shall scarcely be able to mention. On Sunday, the 1st of August, all hope of conquering Paris by the royal troops, which had been fondly cherished till the preceding day, was abandoned, and the king and royal family, with a number of his attached friends and adherents, departed from St. Cloud (fifteen miles from Paris) for Rambouillet, distant about thirty miles to the west of the capital. A military corps of 15,000 men attended the royal party at starting; but was greatly diminished by desertion, before the arrival at Rambouillet in the evening. Here, on the next day, (August 2d) commissioners, sent for the purpose from Paris, entered into a negotiation with the king; the result of which was, that both he and the Dauphin abdicated the crown, in favour of the Duke of Bordeaux, son of the Duchess of Berri, and grandson of the king—a boy in his eighth year, and therefore not of age to have done any thing offensive or unpopular, and whose father, while living, had been the most popular man of the whole Bourbon family. The commissioners stipulated to pay the king four millions of francs, and caused one million to be put immediately at his disposal. But while they were taking measures to convey to him the other three millions, they found that the arrival of 15,000 more troops, who seemed inclined to adhere to him, had disposed him to depart from his engagements, and actually to refuse to deliver up the crown jewels, which he had carried away, and which were of immense value. When the news of this bad faith of the king reached Paris, such was the excitement, that in a few hours 50,000 men of the national guard were on the road to Rambouillet, to reduce him to unconditional submission. When the first division of these troops was near at hand, the king confirmed his abdication, gave up the crown jewels to the commissioners,

and cast himself on them for protection. Protection was granted him, and the next morning (August 3d) he set out under a military escort for Cherbourgh. He received neither insult nor gratulation on his whole journey. His afflictive situation, it is said, caused him to weep frequently and profusely. The people treated him with cool civility, and in a few instances with compassion. They took off their hats and bowed as he passed, but showed him no other token of respect. On the whole, we think their behaviour was in a very high degree laudable and magnanimous; and indeed our reading does not furnish us with the recollection of any thing comparable to the exemplary conduct of the whole French population, both in Paris and in the country, through the whole of the national insurrection (for it has been nothing less) which has recently taken place. From Cherbourgh, as we have already stated, the king and his attendants passed over to England, where it is generally believed his residence will be only temporary. Prince Polignac, the chief adviser, as is believed, of the measures that have caused the revolution, has been apprehended in his flight; and he, with one or two of his colleagues in the late French ministry, are now in the hands of the people whom they have sought to oppress—Their destiny remains to be seen. The Prince was taken in the disguise of a servant. Who can reflect on the change of condition experienced by him and his master in two short weeks, without being impressed with the mutability of worldly distinctions, and the folly of human pride!

We now return to trace the course of the proceedings at Paris for the establishment of a new government. General La Fayette had acted as commander-in-chief of the National Guard, as well as a member of the Chamber of Deputies, from nearly the first of the revolution. He arrived in Paris on the evening of the 27th of July, and from that time appears to have been the presiding genius that directed every movement which was capable of receiving direction. He probably caused the Duke of Orleans to be proclaimed Lieutenant General of the kingdom, before any assembly of the Deputies had taken place, and obtained their ratification of the appointment, when they met on the 31st of the month. On the 2d of August he announced publickly that the Lieutenant General had appointed him the commander-in-chief of the National Guard, and that he accepted the command. The day previous to this (August 1st) the Lieutenant General issued an ordinance for wearing the tri-coloured cockade, and prohibiting any other; the day following he published two other ordinances for the relief of the printers who had suffered by the royal ordinances—he remitted their fines and discharged them from confinement.

On the 3d of August the Lieutenant General, dressed in his military uniform, escorted by the National Guard, and preceded by his family, went from his residence, the Palais Royal, to open the session of the Chambers. He was received with joyous acclamations, and delivered a speech, temperate but decisive—He condemned the measures of the late king and ministry, commended the resistance and the good conduct of the citizens, declared his attachment, from conviction and inclination, to free government, and said, "I accept beforehand all the consequences of it." He recommended the revisal of the charter, the speedy passage of some necessary laws, intimated that foreign powers, particularly England, would not interfere with their arrangements, predicted the prosperity of France under the new order of things, and informed them that the night before, at 11 o'clock, he had received from the late king and Dauphin their formal abdication of the crown in favour of the young Duke of Bordeaux, and that he had, on that morning, deposited the document in the Archives of the Chamber of Peers. About 200 Deputies were present; the speech was received with great applause, and the speaker, with his family and guards, retired, amidst the shouts and salutations of the Deputies and the populace. The Deputies adjourned immediately after the speech. They met again the next day, (August 4) at 12 o'clock, their number having increased to 250. After ballotting for some standing committees, they took up the important subject of the king's abdication. This offered matter for much discussion, which seems to have occupied the attention of the Deputies during the remainder of that day, and the whole of the day following. The great point to be decided on was, whether the throne was *vacant* or not; that is, whether the nomination of the Duke of Bordeaux as his successor, by the monarch who had abdicated, should be considered as valid, or whether the nation would reject the proposition altogether; and if they concluded to abide under a monarchy, (which some were for abolishing altogether) choose a king for themselves—a king who should receive his crown as the gift of the people, and not as a matter of claim, or of right, from any other source whatsoever. At the commencement of the session, (August 6) a member, by a formal motion, accused the late prime minister, Polignac, of high treason; this was received with acclamation, and referred to a committee. Then,

after a short recess, M. Berard proposed two resolutions—1st. "That the throne is *vacant*." 2d. "That the preamble and the following articles of the Constitutional Charter ought to be suppressed, and the whole modified in the following manner"—specifying the articles to be suppressed, and those which he proposed should be amended, and some new ones that he thought should be added. After these propositions had been discussed at considerable length, they were referred to a special committee, and the Chamber adjourned till half past eight o'clock in the evening. At that hour they met, and their first act was to vote thanks to the city of Paris, for the conduct of its inhabitants on the 27th, 28th, and 29th of July, and to invite the government to erect a monument, "to transmit to the remotest posterity the event which it is destined to commemorate." At ten o'clock the committee on the charter brought in their report, and after a short debate, it was ordered to be printed for the use of the members, and to be made the subject of discussion on the following day, at ten o'clock in the morning. At that time (August 7) the discussion accordingly took place. The debate on some of the articles was very ardent, but eventually the propositions of M. Berard, and the changes in the constitution proposed by the committee, and some others which were proposed by members during the debate, were carried, and the whole constitution, as amended and altered, was adopted by a majority of 219 against 33. It was also decided by a vote of a vast majority, that "on the acceptance of the Charter as thus modified, the Deputies call the Duke of Orleans to the throne, under the title of the King of the French." The Deputies then proceeded on foot to the Palais Royal, "to carry up the message to the Lieutenant General of the kingdom." On the 9th of August the Deputies were sworn to support the new Charter, and at two o'clock the King elect, attended by his family, appeared among them. The declaration of the Chamber of the preceding day, that the crown should be offered to the Duke of Orleans on his acceptance of the Charter, was, at his request, publickly read, and then placed in his hands. The adhesion of the Chamber of Peers was then given in, after which the king elect made the following declaration:—

"Gentlemen Peers and Gentlemen Deputies—I have read with great attention the declaration of the chamber of deputies, and the act of adhesion of the chamber of peers; I have well weighed and reflected upon all its expressions. I accept, without restriction or reserve, the clauses and obligations contained in this declaration, and the title of King of the French, which it confers upon me, and I am ready to swear to its faithful observance."

The form of the oath was then handed to his Majesty; and the King, kneeling and uncovered, with his right hand elevated, pronounced in a slow but firm voice the following oath, which was heard by those outside, such was the profound silence observed by the assembly, at this solemn moment:—

"In the presence of God, I swear faithfully to observe the Constitutional Charter, with the modifications expressed in the declaration—only to govern by the laws and according to the laws; to render fair and exact justice to every one according to his rights, and to act in all things with a sole view to the interests, happiness, and glory of the French people."

Loud and repeated acclamations, and salutations of the king and queen, immediately followed the taking of the oath. When silence was obtained, he ascended the throne and made a short speech. After a few words of introduction, he said—

"I should greatly have desired, never to occupy the throne to which the national wish has just called me; but France, attacked in her liberties, saw the publick order in danger; the violation of the charter had shaken every thing; it was necessary to re-establish the action of the laws, and the power of doing it was vested in the Chamber of Deputies; you have done it, gentlemen; the modifications which we have just made in the charter, guarantee security for the future. France will, I trust, be happy at home, respected abroad, and the peace of Europe more firmly established."

Loud plaudits and cries of "Vive le Roi" were repeated, and the king, deeply affected, bowed to the assembly, retired, and shook hands with the peers, deputies, and citizens, who crowded round him. After having mounted his horse, the king was again surrounded by crowds of citizens, who took him by the hands, and he was frequently compelled to drop the reins. The queen, leading the young duke d'Aumal, and followed by other members of the royal family, stopped some time in the midst of the peers, deputies, and citizens, and spoke to several of them. "Be well persuaded, said she, that we have all one heart, devoted to the happiness of the French." The queen's dress was not distinguished from that of the other ladies, except by its simplicity. She wore a white dress and hat, ornamented with blue ribbons. The etiquette of courts was banished from the solemnity, which gives a king to

thirty-two millions of people. On leaving the chamber of deputies, the king returned to the Palais Royal, where he had a grand dinner, at which were present peers, deputies, and citizens of distinction, After dinner the king showed himself several times on the terrace, leaning on the arm of the president of the Deputies, with whom he continued a long time in conversation. In the evening the city was illuminated, and in spite of a violent storm, fireworks were set off till a late hour.

Our space forbids us to mention in detail the changes made in the charter—They amount to this, that France is now under a monarchy considerably more limited than that of Britain—in a word, *a republican monarchy.* The throne is hereditary, to the exclusion of females. All the peers created by the late king are deprived of their titles and stations—73 of them, thus deprived, have entered a solemn protest against this measure. The other peers retain their former titles and privileges; but with an express stipulation, that what relates to their order shall be open for deliberation and decision in 1831, when it is expected that there will be a new house of deputies, chosen under the present charter. The subject of the peerage has caused more difficulty, and more division of sentiment, than any other. There is no state religion. Yet it is declared that the majority of the French belong to the "Roman Catholick apostolick church;" and that the clergy of this, and other Christian denominations, shall be paid from the national treasury. This we regret; but suppose that in this, as well as in several other particulars, the most enlightened part of the deputies have yielded to circumstances. The king and each of the chambers may propose laws, and each has a negative on any law: but all laws in relation to taxes can be originated only in the house of deputies—The deputies are elected for five years. We wonder at this —the frequency of elections is the best guard of freedom. All descriptions of persons, the king not excepted, are amenable to the laws. No foreign troops can be employed but by the consent of the chambers. The trial by jury is established; and the freedom of the press is guaranteed—the printers to be legally responsible for what they publish. The king makes treaties, is commander in chief of the sea and land forces, and appoints all officers—His prime minister is made responsible for his acts—Minor points we pass over.

There were not a few who were desirous of establishing a pure republick; and it seems to be credibly stated that this would have been the government actually chosen, and that general La Fayette would have been made its president at once, if he himself had not prevented it, or if he had shown it the least favour; but that he foresaw, if the estasblishment of a republick was attempted, that it would not be well received by a considerable part of the French nation; that it would certainly embroil them with the other powers of Europe, and produce a very sanguinary war; and that from these considerations, with his usual humanity, disinterestedness and magnanimity, he was the first to propose and urge forward what has, in substance, been adopted —He is unquestionably the first man, as to influence, in France, and the most illustrious personage now living. And old as he is, long may he live, for the good of his country, and a blessing to the world. Our hope, under God, for the ultimate success of the present revolution, much depends on the extent of his influence and the wisdom of his counsels. He alone could prevail with a crowd, that had assembled to dictate to the chambers on the subject of the peerage, to disperse. Perhaps he alone has the entire confidence of all parties. Even the late king, after he had fled, consulted him, on the subject of resigning his crown. Although bred to arms, he hates war, and will do all in his power to prevent it. He is even desirous to preserve the lives of the late ministers who advised the offensive ordinances.

The style of the new king is "Louis Philippe I. king of the French." He has chosen his ministry, and appears thus far to have acted with wisdom and firmness. He has not given satisfaction to all; for that was impossible, among opinions and wishes directly opposite; but a very large majority approve and support his measures. His manifest wish is to please the people, so far as he can do it consistently with his duty. He has given a hundred thousand francs for the relief of the wounded and those who have lost relatives in the late revolution; and his enormous private fortune enables him to decline the reception of a considerable part of the stated allowance made to the king. His queen too is exceedingly popular.

The deputies have been busily employed in their department. Freedom of debate is not restrained. The friends of the late monarch speak their sentiments plainly. A number of them refused to take any part in the measures which deprived Charles the X. and his family of their claim to the throne. Some refuse altogether to attend the sittings, and their places are likely soon to be declared vacant. But an overwhelming majority are heartily engaged in supporting the new government. It is expected that after passing some important laws of urgent necessity, the present chamber will be dissolved, and a new election of deputies take place, agreeably

to the provisions of the existing charter. In the mean time, the royalists, and others deeply dissatisfied, are using every artifice, and employing every effort, to promote dissention, and to disturb the peace of the capital—but hitherto without success. In all the great towns and cities of the kingdom, the revolution has been approved with wonderful rapidity and unanimity. At Bordeaux, and in some other places, the royal troops and officers made resistance, and some blood was shed; but the evil was not extensive, and peace is now every where restored. The memory of the horrible events of the former revolution, manifestly operates as a salutary restraint.

It appears that the conquest of Algiers has not been followed, as was expected, with the ready submission of the whole country. Hordes of Arabs still remain hostile, and apparent friendship in them too often turns out to be only real treachery. The French commander-in-chief was near falling a victim to one of their plots. He was saved only by his own bravery and presence of mind, and the determined courage of a few troops that attended him on an expedition into the adjacent country. Even in the city of Algiers itself, an insurrection and massacre of the French soldiery has been plotted. A few Turks who remained were the prompters of this, and have, in consequence, been sent out of the country. Disease also is prevailing among the French troops. There is no prospect, however, that the place will be given up. Admiral Duperre has been created a Peer of France by the new government; and the soldiery at Algiers have hailed the new Constitution. We have not any definite information of the part taken by General Bourmont—He was ardently attached to the late royal family, but we think he will not cleave to its fallen fortunes.

The foreign ambassadors at Paris had remained entirely neutral, up to the date of the last advices. This was to be expected—They would naturally and properly wait for instructions from their several courts. Not one of these courts, we have reason to believe, but has been greatly agitated by the late occurrences in Paris, and the present state of things in France. The revolution will be likely to affect Britain, less than any other European power; but we have little doubt that the British ministry would much rather things should have remained as they were, than that this revolution should have taken place. Yet we think Britain will not quarrel with France—the spirit of the nation will not permit it, at least at present. The king and court of Spain, we are already assured, have been thrown into great trepidation, and are taking every measure in their power to keep the people in ignorance, and to be prepared for the worst. The same is the state of things in Portugal. But concealment is impossible; and we think that a revolution in both these kingdoms, and in Italy also, is eventually certain, and probably near at hand—Insurrections, we are informed, have already commenced in several places. And we must say, (the horrors of revolutions notwithstanding) we do wish they may take place—They are, it is true, dreadful calamities; but they are a less evil than perpetual ignorance, superstition, and slavery; and these, in the countries we have mentioned, cannot, we fear, come to an end, without revolutions. Nor will Austria, Prussia, and even Russia, remain unaffected by the change that has taken place in France. In all these countries there is, and has been for years past, a leaven of freedom in operation. It seemed to be in a measure neutralized, by the re-establishment of the Bourbon house in France, and the military force called into action to effect Napoleon's overthrow. But the secret ferment will now be quickened into new vigour and activity. It appears by the last accounts, that the powers composing the misnamed Holy Alliance are all alarmed—and well they may be. They will probably endeavour to be found in concert, in the manner in which they will act toward France. But they will have a difficult business to manage, let them shape their course as they may. The truth is, the second revolution of France, as well as the first, will affect the whole civilized world—the second, far more favourably, we hope, than the first. But what that effect will *certainly* be, we pretend not to foresee—time alone can solve the problem. It may set all Europe in a flame, and be productive of distress incalculable; and not operate, even in France, as auspiciously as present appearances seem to promise. On these considerations, some have thought and said, that the expressions of publick approbation which it has received in our country, and elsewhere, have been premature. We think otherwise; for what have we approved? Nothing but a successful resistance to arbitrary power, and the capacity which the people of France have acquired to form such a government as they think will best promote their interests and happiness. These are proper subjects for approbation and rejoicing—whatever may be the use which the French make of their privileges; or whatever may be the consequences to the surrounding nations. If men abuse their privileges and their power, we will regret the abuse; but will never regret their obtaining what was their due, and what they ought to have improved wisely and profitably. But we do cherish a pretty sanguine hope, that the consequences of

the late revolution will not prove disastrous, but highly beneficial, both to France and to the world at large. As already suggested, revolutions may be terrible; but like the convulsions of the elements in the natural world, they may end in a healthful moral atmosphere, which otherwise could never have been enjoyed. Such we hope will be the result of the experiment now in progress—If disappointed, we will submit to the order of an inscrutable providence. In the womb of that providence, events of the greatest interest seem to be struggling into birth. God is apparently on his way to work wonders in the earth. Who can look at the signs of the times—the destruction of the Mahometan supremacy, the annihilation of the Barbary powers, the revolution in France, the agitation of nations, the diffusion of the Scriptures, the missionary spirit that has been awakened, and all the benevolent and pious enterprises which distinguish the day in which we live—who can look at all this, and not see that in less than a century hence, the world is likely to wear a new aspect—But we are exceeding our bounds, and perhaps need an apology for the length to which we have extended our narrative and our remarks. We can only say, that we thought the wishes of our readers and the nature of our work demanded something like what we have attempted. Our narrative has cost us some time and pains, to collect, compare, condense and arrange the facts and dates which it embraces. But we were desirous to exhibit and leave standing on our pages a connected account of an event that may have a prime efficiency in changing—we hope propitiously—the face of the moral world—We have nothing more to say of Europe for the present, except that the Sultan Mahmoud is likely to have added to his other losses that of one of his most valuable provinces. The Pacha of Albania has rebelled, and has in the field an army nearly double to that which the Sultan has been able to send against him.

ASIA AND AFRICA.

From neither of these large sections of our globe have we, in the month past, noted any news that could be deemed important, and for any thing unimportant we have no space.

AMERICA.

All the republicks of Southern America are still in an unsettled and agitated state; and as all fear of any attempts of Spain to invade or injure them will now be at an end, we are apprehensive that the discord produced by the contending parties will rather increase than diminish. It would be a waste of time and paper, to recite, in any thing but the newspapers of the day, the ephemeral changes which are constantly occurring. We can but lament the ignorance, folly, mistakes and broils of our republican neighbours. The mass of the people in the southern part of our continent are uninformed; and their men of information, of whom they have a considerable number, seem to be governed solely by a desire of personal influence and aggrandizement. They want that genuine republican integrity, virtue and patriotism, which the circumstances of their country most urgently demand. Recent information has been received that General Bolivar is banished from the state which his skill and valour delivered from the yoke of Spain. We regret exceedingly that the voluntary exile into which he declared he was going, and which, for what reasons we know not, he has too long delayed, had not prevented this measure, dishonourable alike to him and to the Colombian republick.

United States.—When we contemplate the present state of the world, we feel that our most lively gratitude is due to the God of providence, that our lot is cast in the United States, rather than in any other country or nation of the earth. We are free from all want and tyranny, and from the danger of at least an immediate disturbance by the recent revolution of France; and we know of no other people in our world, of whom all this can be affirmed with any thing like equal truth. If we were free from national sins—from African slavery, Indian oppression, Sabbath profanation, and an abounding licentiousness of principle and practice—portending judgments to come, our cause for self gratulation would be almost without alloy. As it is, our rejoicing may well be mixed with trembling; because, however free from present trouble, we may reasonably expect that some sore chastisement is near at hand, unless prevented by speedy repentance and reformation. We well know with what contempt suggestions of this kind are regarded by the profane and careless: but this very contempt increases our danger—"Fools make a mock at sin." It seems to us that the Lord is "arising to shake terribly the earth;" and while iniquity abounds among a people who are receiving his special favours, if they escape punishment in one form they will assuredly meet it in another. "The Lord reigneth, let the people tremble —The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof."

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

OCTOBER 1, 1830.

BOARD OF MISSIONS.

In the August number of the Reporter, we announced to our readers the important fact, that the Board of Missions had actually at command *more men than money!* We present it again, for the serious consideration of all who love the cause of Missions. For ourselves we confess that the fact now stated, has in a measure disappointed our expectations; but at the same time we rejoice to say that this disappointment is accompanied with more than a counterbalance of encouragement.

1. We have met with some *disappointment.* It is but a few months since the language of our own Board, and that of almost every other Missionary Society in our land, justified the confident expectation, that, if *men* only could be found, willing to engage in Missionary labours, the *means* of their support would be furnished in abundance by the churches. And when we remembered that there were in connexion with the General Assembly, about *two thousand churches*, embracing *two hundred thousand members* in full communion, and that many of these churches, and a very large number of the private members of them, were really affluent and independent—when we reflected that the humble pittance of *fifty cents* a year, contributed to this Board, by each communicating member, would yield an annual revenue of *one hundred thousand dollars*—when we received, and published to the churches very many affecting appeals from the destitute—and when we recollected the numerous pledges of liberal patronage which had been given to this Board, by individuals, churches, Presbyteries, and Synods, in different parts of our country, we felt ourselves fully warranted in entertaining and expressing a confident expectation that *money* would not be *wanting*, when *men* could be found to enter the Missionary field.—With these circumstances in view, we did not then expect, what now proves to be true, that the number of Missionaries actually engaged in the service of the Board, would in a short time, so far exceed the *means in hand* for their support, as to render it necessary for the Board to *anticipate* the annual contributions of their 400 Auxiliaries, by borrowing money to enable them to meet their engagements. Such however is the fact—and although we are fully aware, that the present state of our treasury is owing in a great measure to the circumstance, that the annual payments from our auxiliaries, are not ordinarily, made until the month of December, still, we cannot refrain from expressing our regret and disappointment. And opposed as we are to the system of *loaning money* for the purpose of carrying forward Missionary operations, we do again most respectfully and earnestly appeal to individuals, to Elders, to Ministers, and to Auxiliaries, for *pecuniary aid.* You see, brethren, our pressing necessities; and you possess the ability to afford us relief.—Can you find it in your hearts to withhold the funds which are indispensably required to sustain the faithful labourers who are are *reaping the whitened fields of our own country?* We have confidence in the churches, and we *wait* for a reply.

2. The fact stated affords us *great encouragement.*

The moral desolations of our land have been disclosed—the cries of the needy have been uttered—and a truly *Missionary spirit* has been awakened

in the *schools of the prophets*, and among many of the *pastors* of the churches in the middle and eastern states. In this way it is, that the number of our Missionaries has been increased, within the short space of two years, from *thirty-one*, to *more than two hundred!* Within the last *four months*, *forty* new Missionaries have been added to the 198 reported to the Assembly in May, and about *thirty* more are, at the present time, applicants for missionary appointments. Some pastors of churches in this highly favoured region of the country, who had agreeable settlements, and a competent support, and a goodly number of the most talented youth from our Theological Seminaries, inspired with new zeal in the cause of Domestic Missions, have cheerfully turned away from the well watered gardens of the East, and in the humble character of Missionaries, have offered themselves as pioneers to "prepare the way of the Lord," in the comparatively parched and barren wilderness of the South and West. It is well worthy of particular notice also, that this truly astonishing increase of Missionary labourers, has occurred at at a time when the amount of compensation appropriated by this Board to its Missionaries is only about *one-fourth* of what it was when they employed only thirty-one, and paid them at the rate of $33 per month. To the Board of Missions, these things are truly encouraging, and they must be still more so to the dwellers in the wilderness, whose Macedonian cry has at length been heard by many, who are now responding, through the Board, "Here are we, send us." For these propitious circumstances the Board desire to be unfeignedly thankful, and to give all the glory to the Great Head of the Church, to whose gracious interposition and blessing, they are exclusive debtors for all the good that has been accomplished through their humble instrumentality—and now, to all their friends and patrons throughout the country, they would affectionately say, Brethren, "let us not be weary in well doing," "to do good and *communicate*, forget not." The fields are "white unto the harvest," the spiritual reapers are ready, but "How shall they preach, *except they be sent?*"

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

Remarkable progress of Missions.

The following extract from a letter of the Rev. Levi Spaulding, a Missionary in Ceylon, to his brother in Dover, N. H. dated November, 1828, presents a very brief, but striking view of the truly encouraging success which has attended the labours of our Missionaries in that Island. Let the Christian read and be grateful, and give to God all the glory.

"When we arrived, there were only two stations at which the old houses and churches had but partially emerged from the ruins of a hundred years exposure to rains and banyans. The buildings, at the other three stations now occupied, were tumbled down, overgrown with bushes, and inhabited by owls, serpents and scorpions. At each of these five stations, there are now comfortable houses and other buildings for the accommodation of a family and a church. Then there were about a dozen native free schools, connected with the mission, in which there might have been 400 boys—now there are more than *ninety* schools and *four thousand* children connected with us. When we came, there were no girls in these schools—now, eight or nine hundred of the above number are girls. Then, there was in use in these schools, an old Dutch catechism, written on the ola, and a few, very few tracts and scripture extracts—now, we have a tolerably good introductory school book, and a compendious catechism, both in print, and in use, and as many as a thousand copies of either Gospels, or Epistles, or portions of the Old Testament, are read in the schools every day. Then, there was no press, and only about one tract to one thousand people—now, we have three presses, and have printed, and with the exception of a few on hand, have distributed one edition each, and some of the second and third edition of fourteen different tracts. Then, our system of boarding schools was like the world at the creation

—without form or void, and a few youth who attended, were almost compelled to come—now, that shapeless beginning has assumed a form and system and motion with one hundred and fifty boys, and thirty girls, and our Seminary stands higher above the heads of the people here, than Oxford or Cambridge above the people of England: though it may be unworthy the name of a College or University. There was, then, no well educated native to assist us—now, fifteen or twenty young men of good promise have left the seminary and are either employed by us or others as teachers or as readers. Others who have been taught in our mission, though they have not pursued a regular course, are employed by Government, as interpreters at their courts, or as parish notaries, &c. Then, three native lads had been admitted to one church—now, there is more than one hundred. Then, the people heard and saw evil spirits, and goblins, in all these old Churches and houses, and considered themselves polluted if they ate or drank on our premises—now, these ghosts and demons have all fled, and many of the first classes bring their sons to eat and drink and sleep and live within our gates. The best of us then, was only able to stammer in the Tamul language, and as for the Indus band, they had only begun the alphabet, and could not speak a word; and were all quite unaccustomed to the climate—now, there is no one among us who does not, on any occasion, speak readily extemporaneously—and as for our constitutions, we are become natives. True, we are not so able to endure fatigue as when we came—our gait and motions are slower—but with more experience and prudence we may do twice as much in a month that will turn to account; and find ourselves quite as free from pain, as we should probably be, if in America. It is true, the effects of all our labors on the mass of the people would not be very visible to a traveller—but we who have been on the ground, can see, that the progress of sin is in some measure checked; it does not roll through the country like a flood as it did then. It only bursts out occasionally—or flows in hidden channels. A spirit of inquiry is excited, the shadow of heathenism on Sevans dial has gone back ten degrees—the stone is rolled from the well's mouth; and were it not for the two giants, Caste and Customs, who hold this people with more than an iron grasp; I see few obstacles to the entire triumphs of Christianity.

NORTH AFRICA.

The following extract from the Journal of Mr. Bird, contained in the Missionary Herald for September, presents in a very affecting light, some of the errors and superstitions of the Mohammedan religion, and contains a triumphant exposure and refutation of the same. The passage of the Journal quoted, is dated at the Island of Jerba, June 12th, 1830.

This morning the pilgrims at Mecca commence their sacrifices, and the day is held sacred all over the Mohammedan world. It may be called the Good Friday of the Moslems. The captain of the port prepared a sort of public breakfast at the custom-house, to which I with the rest was invited. Almost the first conversation was on the subject of religion. Our host began by giving what he called a true account of the supposed crucifixion of Jesus Christ, saying, of course, that God, at the moment of the crucifixion, took Jesus away in a miraculous manner, and substituted another man who resembled him. When he had finished, I begged leave to ask how it was possible, if such a substitution were made, that both Christians and Jews should, from that day to this, have agreed in maintaining the contrary. What could have been the object in the divine mind of concealing such a thing from Jesus' pious friends, for these were by common consent devout and holy men. Why should God deceive his own people, and leave them to go forth under this deception and publish to all the world a religion having for its very basis the false supposition that Jesus was crucified? You may say that you do not know that Christians at first did publish such a religion, for that that we have corrupted the Gospel history. But this corruption I utterly deny, and you cannot prove it. How can you prove that your Koran has not been corrupted? You will say that all history from the days of Mohammed downward, has uniformaly represented the Koran to be just what it is at present, and that no one disputes this testimony. In the same manner, in regard to corruptions of our Gospel, we can say in opposition to Mohammed, that all history, from the days of Jesus downward, had uniformly represented the Gospel to be just what it was, when first it was contradicted by him, and no one had disputed the testimony of history on that subject. Multitudes of authors had written upon the Gospel long before

Mohammed's days, all whose quotations from that book were found to accord very exactly with the Gospel as it exists among the Christians of the present age. I acknowledged freely that many corrupt practices had crept into many churches of Christians, and that also a few corrupt books had been written, calling themselves Gospels, in which, for aught I knew, they might find the name of their prophet and a denial of the death of Jesus, but contended that these things were no proof that Christians had corrupted their books. Without yielding the point at all, they began to ask why we chose to follow the illiberal example of the Jews, in receiving some of the prophets and not all: adding that we were as culpable in adhering to Jesus, to the exclusion of subsequent prophets, as the Jews were in adhering in the same way to Moses. I replied that in every case of receiving or rejecting a prophet, we ought to be governed entirely by evidence; that when God wished to change the customs of Moses, he sent Jesus with all the proofs that any man could possibly demand, to show that the proposed change was that of divine and not mere human authority. Now Mohammed, if he would change our customs and faith, is bound in fairness to exhibit his credentials as did Jesus. We are ready to follow all the prophets, but we expect them to show some proof, beside their own bare assertion, that they are such. Had Mohammed raised one man from the dead, it would have been evidence that he was from God. Had he brought proofs that the Christians had corrupted their books; we might have believed him in that respect also; but how can we believe without reason? Without proofs we have not the means of believing. It is not because we are obstinate, that we do not believe in Mohammed, it is because that, with such slender proofs, we cannot. We feel that we are accountable for our faith, and that God would justly condemn us, at the day of judgment for believing in any prophet without good evidence. We wish to follow the truth. We are not Christians because our fathers were such, but because we see that Christianity has truth on its side. Now look at the arguments which support your system. What is the sum of them? The prophet's word and the prophet's sword. These are no arguments: they may spread a religion, but they are no proofs of its truth. The religion of Jesus was not spread by such means: but its glory is, that it was spread by fair argument, by persuasion, by suffering. Here they had to acknowledge that their religion was not spread, at least at its commencement, but by the sword, and I understood the captain of the port to quote to the others a passage of the Koran, authorizing Mohammed to resort to that mode of propagating "the faith." They seemed to feel, too, that the fact made against them in argument, for that since the sword was employed, the conclusion was natural, that rational proofs were wanting. You say, I continued, that we Christians are like the Jews; that we treat Mohammed as they did Jesus; that is we were both under the guilt of rejecting a prophet of God. Now you know that, from the days of Jesus until the present time, the Jews have been scattered all over the world and subjected to the most cruel oppressions. This you acknowledge to be a judgment of God upon them for rejecting Jesus. If then Christians are under a similar condemnation, we ought to expect God to treat them in a similar manner. But it is now 1,200 years since our fathers rejected Mohammed, and I do not see any special manifestation of divine anger upon them. I do not see but that Christian nations are nearly or quite as rich, and powerful, and enlightened, and flourishing and happy, as the Mohammedans. At this they smiled, for it is notorious among them that, in all the improvements of civilization, Christians are infinitely their superiors. I left the company to go and get my New Testament at the wharf, hoping to have some further conversation with them; but when I returned they had all gone into the city. I afterwards, however, saw the captain of the port, and made him a present of a book, begging him to read it, as he had expressed a readiness to do, and to be assured at the same time that he was reading the pure, unchanged, original Gospel of Jesus Christ.

SANDWICH ISLANDS.

Station at Honoruru.

The following brief notices are extracted from a report of this station, including all the Schools on the Island of Oahu, dated, October 16th, 1829, and published in the September number of the Missionary Herald.

As an evidence of some progress among the people, we are happy to mention the erection of a very large school house, 128 feet in length by 37 in

breadth for the accommodation of our higher schools, or classes, on the monitorial plan; also a very large church, 196 ft. in length by 63 in breadth. The house was dedicated on the 3d of July, with appropriate and very interesting exercises. It was filled at an early hour, and many assembled around the doors. Probably 5,000 were present, besides some foreigners.

The following day, at a public dinner, Kaahumanu repeated in a public manner the sentiments of the king, gave her sanction to them, and represented this expression of the will of the king, as binding on all within his dominions. We felt some concern for the exposure of this youth on this aniversary. The same evening, however, he took tea with the mission family, spent the evening, and joined in a hymn and prayer.

Admissions to the Church and the Candidates.

The next day, the first Sabbath that our new meeting house was occupied, it witnessed a scene equally as interesting as the dedication, while the church attended on the ordinances of baptism and the Lord's Supper. Twelve persons, having been sometime propounded, were baptised, and entered into solemn covenant with the church. Fourteen others having been carefully examined, and having given pleasing evidences that their faith and hope are built on Christ, the chief corner stone, were propounded for admission. These maintaining a decent walk, and receiving further instruction with respect to the nature of the ordinances, and of church discipline on the 20th ult. were baptised and admitted into covenant fellowship with the church. Besides these evidences of the work of the Holy Spirit at this place, these happy fruits of the preaching of the Cross of Christ, many hundreds of the people have come to us confessing their sins, desiring instruction in the way of salvation, and proposing to give themselves to God as his servants. About 500 of them are formed into a sort of inquiry meeting. While we rejoice to see so much evidence of a great moral change in the habits and characters of hundreds, and we might almost as well say thousands, who seem to have exchanged an exceedingly vicious for a moral life, we deem it necessary to proceed with great caution in admitting any to the church, who have not, for a considerable length of time, given evidence of a radical change of heart.

Schools, for training Native Teachers.

[Considerable exertions, similar to those described below, for training native teachers, have heretofore been made by the missionaries, especially at Lahaina, and Kairu. But in no other case perhaps have the chiefs done so much to forward the work.]

Some years ago it was proposed to Kaahumanu to build a large school house near our establishment for the purpose of affording instruction to the chiefs and school-teachers, engaging as a condition on our part, to furnish it with writing tables. About a year ago, she applied to her brother, governor Adams for the timber, and we purchased in April last about 400 feet of boards for the tables. These were paid for by the residue of a donation given by commodore Vassilieff and his officers, and which had been reserved for this purpose. The house has been erected, and tables, blackboard, &c. fitted up; and three distinct classes have been accommodated here the summer past: one composed of about 80 school-teachers, chiefly under the instruction of Mr. Chamberlain and Doct. Judd, who have directed their attention to systematic writing and arithmetic, and the art of school teaching. During one quarter Mr. Shepard met them once a week to teach them reading. Another class, consisting of about 30 of the most interesting females at this place, were under the instruction of Mrs. Bingham, Mrs. Judd, and Miss Ward, who have endeavoured to raise their characters, improve their minds, and fit them for usefulness, by teaching them the duties of religion and social life, together with reading, writing, and the use of the needle; and this with special reference to their becoming teachers of others in due time. Another class consists of six young men of hopeful piety and promising talents, who have been selected to assist Mr. Bingham in prosecuting translations, and to receive special theological instruction, with a view to their highest usefulness among their countrymen. They are already useful at funerals, conference meetings, &c. Mr. B. has also attended on another class, consisting of Kauikeaouli, Haalilo, Kinau, Ii, and Kamaikaui, a daughter of Mr. Young, who are learning to read English and render it into Howaiian, and who attend to writing, arithmetic, psalmody, and Scripture history.

The number of schools under our superintendence is 150, including, accord-

ing to the returns in July last, 4099 pupils: viz. Honoruru 40 schools, containing 399 men, 438 women, 47 boys, and 36 girls—total 920; in other districts 110 schools, 1150 men, 1656 women, 183 boys, 190 girls—total 3179; which added to the 920 scholars in Honoruru, makes the total on the island of Oahu, as above, 4099. It will easily be seen that where so large a portion of those who attempt to learn are adults, who are frequently burdened with heavy taxes, both on their time and on the fruits of their labour, the attendance at school cannot be as constant, or during as many hours in the day as is expected from learners of the common age in a civilized country, and that the progress of our common schools, other things being equal must be comparatively slow.

The Object and Effects of the Schools and the Press.

To give the people ability to read the word of God, to encourage and accustom them to read and understand, to treasure up and practise those sacred truths which we publish, is at present the primary object of our schools in general. A great point is gained, if one-fourth of the population are willing to devote one hour a day to this object. Every day's experience shows us that our schools are every where nurseries of a pure morality, and in numerous instances, of vital piety. A great proportion of those who receive our books feel a sort of obligation to obey the moral instruction which they contain. Estimate, then, if you can the value and importance of our printing press, by which we can easily disseminate annually three or four millions of pages of evangelical publications among forty or forty-five thousand of pupils, who are thus furnished with such means of grace, as to leave them without excuse, if they do not believe on the Son of God to the saving of their souls. In this connexion you will rejoice to know that the edition of the Gospel of Luke, which was finished last March, is in the hands of the people, read and studied by multitudes with great satisfaction. Another edition of our hymn book, containing 100 hymns, has been called for, and has been printed, making 20,000 copies of the enlarged work. We have printed also the Acts of the Apostles in an edition of 10,000 copies, and a tract from Exodus and Leviticus, containing 112 pages, in an edition of 10,000 copies, and 20,000 spelling books. The translations of the Psalms is in hand, about 25 of the first in order we intend to print soon.

We might add as evidences of improvement here, the attention of the people to Sabbath schools, the institution of Christian marriage, the construction of better habitations than formerly, thousands of garments made up by their own hands from foreign manufacture, and a pretty general abstinence of the whole mass of native population, with some sad exceptions, from the use of ardent spirits, from ordinary labour on the Sabbath, and from gambling or games of chance.

NOTICES OF THE STATION AT WAIMEA.

Admission to the Church and Character of the Converts.

WAIMEA, the only station on the Island of the Tauai, is occupied by Messrs. Whitney and Gulick, with their families. All the schools on the island, together with the church and all the means for diffusing religious knowledge, are under their care. Mr. Whitney under date of February 17th, 1830, remarks—

Of late, we have not seen so much of what we believe to be the special operations of the Holy Spirit. Our meetings, however, are well attended, and not a few are still inquiring after the truth. Seven have been admitted to our church the year past, among whom is our governor, Kaikioeva. Three are newly propounded. The whole number of natives members of this station at our last communion was fifteen. All of them so far as we know, have hitherto walked worthy of their profession.

Mr. Gulick, under date of Feb. 18th, makes the following remarks respecting the extent of religious knowledge, and the kind of religious feeling manifested by the people.

Yesterday a man who lives with me, came to my study, to converse on the subject of religion. He thinks he has recently been converted. His previous conduct together with his conversation, afford us a pleasing hope that he is indeed born again. Still, however, we are not free from anxiety on his account. But from his regard for the Word of God, we trust the work is the operation of his Spirit, and that it will be perfected.

Although I have frequently seen persons weep, when conversing with them on the subject of religion, there seems to be with us, very little of that deep feeling, which was common in Brainerd's congregation. I suppose the reason is too obvious. We are not Brainerds. We, however, occasionally, have evidence of a truly tender conscience.

An instance or two may perhaps be worthy of notice. Deborah, formerly queen of the leeward islands, and called Tapule, was seen weeping very freely; the cause of her sorrow being inquired, she replied that she had overheard a missionary praying in secret for the conversion of her countrymen, and she wept when she thought how few of them repented, after all that was done for them.—On one occasion I asked Maria, one of the new converts, if she still loved Jesus Christ. She answered, "My heart follows after him and does not forsake him." I said why do you love him? She replied, "Because he died on the Cross to save me." Perceiving the big tear start from her eyes, as it frequently does when she converses on this subject, I said, why do you weep? She answered, "Because of my great love to the Saviour." And we have better evidence than mere words can afford that this is the language of her heart.

She told me one morning, the thought had often come into her heart, that she ought to go to some dark place, meaning where there was no knowledge of God, and of the way of salvation, and exhort the people; but that she thought afterwards, perhaps it was her duty to stay at home, and try to persuade her neighbours to serve God. Hers does indeed appear to be a decided and glorious change. Not long since she was one of the vilest, most dissolute, and most hopeless of a degraded people. When almost ready to despond, I am sometimes reanimated by conversing with her, and by reflecting on her case.

Week-day and Sabbath Schools.

Respecting these, Mr. Whitney remarks—

There are eighty schools and as many teachers, extending to every village on the Island. At a late examination there were 2,350 scholars who could read. About the same number can write, but for the want of paper, slates, &c. they did not exhibit. Many others are learning, but we do not encourage any to exhibit, but such as can read in any place to which we choose to appoint them. Owing to the want of competent teachers our schools have not made the proficiency we could wish. We hope, however, to make some special exertions, and that ere long the teachers will be better prepared for their work.—As knowledge increases, there is a regular progress in the morals of the people. Habits formed and matured in the darkness of paganism are daily yielding to the sober, modest and industrious manners of civilized life; and superstition, with its attendant evils, is retiring before the light of the sun of righteousness.

On the subject of Sabbath schools, Mr. Gulick adds—

We have at present two Sabbath schools. I should say, from 50 to 150 pupils attend. They read the Scriptures, and recite portions of them from memory. Thirty verses is a common lesson. One female, apparently near 60 years of age, and obliged to use spectacles, recited 37. A middle aged woman repeated 62. These lessons, I understand, were committed in one week. I usually meet with one or the other of these schools after the morning service, and ask them some questions on the discourse which they have heard, and occasionally on the parts of Scripture which they read or recite. Mrs. Gulick purposes to commence a school for children, next Sabbath. The last examination of schools, which occurred about two months since, I was unable to attend. Kaahumanu accompanied Mr. Whitney around the island on that occasion, and, as he informed me, gave the people much excellent advice.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Presbytery of Wabash, Indiana.

[We have recently received the pleasing intelligence, that this Presbytery has adopted the plan of correspondence recommended by the Board of Missions, and we publish the following letter from the Cor. Ex. Committee of said Presbytery, entire—hoping that the appeal made will find its way to the hearts of some, who are anxious to enter upon Missionary labors.]

Bloomington, Ind. Aug. 6, 1830.

Rev. and Dear Sir,—The Wabash Presbytery at its Session in April last, approving of the recommendation of the Board of Missions of the General Assembly, appointed an executive committee of Missions.

This committee, from various causes, has been retarded in its meeting, but at length met, on the 4th inst. and resolved to commence, without delay, a correspondence with the Assembly's Board.

The tract of country which this Presbytery includes as its bounds, is very extensive. It includes 15 counties in Indiana and 2 in Illinois. A part of these counties are densely settled, for the age of the country, whilst other parts are but sparsely settled. The people who are Presbyterians strictly are few.

The organized churches are 17 and these are included in 13 of the counties. One only of these churches has a settled pastor, and that church has three separate places of meeting. Six churches only have a stated supply; and four of these have but two ministers to supply them, and one of the other six is supplied one sabbath a month by a minister living in another county. The other ten churches have only occasional supplies; and with several, the occasions are very infrequent.

In several other places, where no churches are gathered, some few Presbyterian members and families are scattered; and in some of these places it is probable that some months of well directed missionary labors, would result in the formation of a church.

And all these places might be formed into districts, to be occupied by missionaries with great profit. But we *must have men*, ministers, or we *lose the churches* we have, and we shall get few if any more unless in these bounds we have an increase of ministers. What, brethren, can we do, but look on the waste lands and mourn? Cultivate to be sure a little field about our tenement, as great, as with its difficulties, our time and our strength will admit, and then look over the rest of the land and mourn, that it lies waste, and brings forth weeds and thorns and brush. Brethren, our hearts desire and prayer is after ministerial help. To whom should we look? We look to our mother church—we *look* to your *venerable board*, and we beg for *help*—we ask you to send us men whom we know not, but *men* in whom *you* have confidence, for we know not any to recommend to you, nor have we the means to support them. Some funds, amounting in all to $15 00 are in the hands of our Presbytery, subject to the order of your board. And if you can appoint two or more to our bounds, and let us district them, we can raise something for them. We believe about one fourth of a sufficiency to keep them labouring in the field. Pray pity us and send us the men if they can be had, but let them be men who will *stay* when they come, otherwise we had better do without them.

When we say two, we only ask for few because we know the men at command are few—"The laborers are few." Many are needed in our bounds, and the difficulties of being without are yearly increasing. Pray for us, and help us, and assist us to lay the foundations of society, and to rear up in the waste places the *churches* of our Redeemer.—God is with us in our toils, and our desire is that His kingdom may come.

Yours truly,

ISAAC REED,
B. R. HALL,
D. H. MAXWELL,
Executive Committee of Missions of Wabash Presbytery.

Presbytery of Crawfordsville, Indiana,

A few weeks since we were officially informed, by a letter from the Rev. James M. Ray, that this Presbytery, at its spring sessions, formed an auxiliary connexion with the Board of Missions, and adopted the following preamble and resolutions, viz:

Whereas, The General Assembly of the Presbyterian Church have recently taken effective measures for enlarging the power and extending the operation of the Board of Missions, acting under their direction; and viewing it vitally important that our vacant churches should be speedily supplied with able, faithful, and orthodox ministers: Therefore,

Resolved, That this Presbytery become auxiliary to the General Assembly's Board of Missions, and that every church session under our care be requested to form itself into a Missionary Society, auxiliary to this Presbytery.

Resolved, 2. That at every stated spring session of the Presbytery, there be an Executive Committee of five appointed, to transact the business of Missions during the time that intervenes between the meetings of the Presbytery—and that they be the organ of communication between the Presbytery and the Parent Board.

Resolved, 3. That every church session be authorized to direct any portion of its contributions to be applied to the care of the Home Missionary Society; and the executive committee of Presbytery shall be their organ of communication with that Board.

Resolved, 4. That the stated clerk of Presbytery, be directed to forward a copy of the above resolutions to each church session within our bounds.

The subject of appointing an executive committee for the Presbyterial Missionary Society was taken up, and Brother John R. Moreland, Isaac Cave, James Thompson, J. S. Thompson and James M. Ray, were appointed that committee.

Attest,

JAS. THOMPSON, S. C. P.

[An extract from the proceedings of the Executive Committee just named, on April 26, 1830.]

Resolved, That the stated clerk of Presbytery be requested to inform the several churches of the organization and officers of the executive committee, and request the several church sessions immediately to form their churches into Missionary Societies, auxiliary to the Crawfordsville Presbytery, on the plan suggested in the Missionary Reporter—and that the contributions of 25 or 50 cents a member therein named, be raised before the 1st Sabbath in July for the present year, and transmitted, with the number of members to J. R. Moreland, Treasurer of Presbytery, and that they be requested to endeavour to extend the circulation of the Missionary Reporter in their several congregations.

A true Extract,
Attest,
J. M. Ray, Sec. Ex. Com.

Presbytery of Lexington, Va.

We have just received official information that this Presbytery, at its recent Sessions in Lewisburg, adopted the plan of Correspondence recommended by the Board of Missions, and also, that they have now in the hands of their Treasurer, subject to the order of this Board, $160 from the Female Benevolent Society of Staunton, Va. and $95 collected in the Presbyterian church of Lewisburg, Va. at the meeting of the Presbytery.

The Corresponding Executive Committee for the present year consists of the Rev. Conrad Speed, D. D. Rev. Francis M'Farland, Rev. Joseph Smith, and Messrs. Joseph Brown and Joseph Cowan, Elders.

At the request of said committee, the Rev. Wm. G. Campbell has been appointed a Missionary for one year—and one or two more who expect to be licensed by the Presbytery will probably be commissioned in the course of a few weeks.

A NOBLE EXAMPLE.

[The following letter addressed to the Corresponding Secretary, was received a few days since, from the Pastor of the church at St. Louis, Missouri. It presents an example of Christian liberality on the part of a "*frontier church*," which we certainly hope will "*provoke*" many of the older and more favoured churches in our connexion, "to love and *good works*."]

Saint Louis, Aug. 2, 1830.

Dear Sir—Since my return to this city, in looking over the list of auxiliaries to your Board, I find the church of this place is omitted, and supposing that omission to arise from your having received no official information upon the subject, I send you the following extract from the Records of Session of January 2, 1830.

"In pursuance of the recommendation of the General Assembly, the Session passed the following resolution:—

"*Resolved*, That this Session highly approve of the measures taken by the General Assembly's Board of Missions, for collecting funds and extending its aid to destitute parts of our country, in order that they may be supplied with the preaching of the gospel, and that we will co-operate according to the plan proposed by said Board."

Elder John Shackford is the treasurer of Session, in whose hands there are at present $105 55, subject to your order. It may also be gratifying to your Executive Committee to learn that this frontier church engages to contribute at least $100, annually, to the funds of your Board. Your fellow labourer in the gospel. William S. Potts.

Great want of Missionaries in Tenn.

In a letter addressed to the Corresponding Secretary, dated Rutherford County, (Tenn.) Aug. 28, 1830, the Rev. Jesse Alexander, says,

"I have just returned from a voluntary mission of seventeen days through the counties of Warren and Franklin. In this time I preached fifteen sermons and administered the Lord's Supper in three vacant churches: my feelings at the close of these communions were indescribable. When I saw the assembly solemn and attentive, and the tear stealing from many an eye, every thing appeared encouraging for the increase of the church; but when I reflected that they were not to hear another sermon for six or eight months, my hopes were blasted, and all I could do was to pray that the Lord would send labourers into his vineyard.

"Two of these churches, Ebenezar and Craggyhope, both in the county of Franklin, (Tenn.) requested me to write to the Assembly's Board of Missions to send them a Missionary.

"I reside in Rutherford county, and have charge of four churches; to three

of these I preach on Sabbaths, to the fourth on week days.

"There is not another Presbyterian preacher between me and the Cumberland Mountain, a region of ten counties, the most of them thickly populated. I have frequently left my charges, and travelled through these counties, and preached to the vacant churches and neighbourhoods, where I could find some times two or three Presbyterians settled together; some of them had not heard a sermon for years. In pursuing this plan I have for years past preached nearly every third day through the year, but my constitution is broke, and my health gone. I can do no more. I hope you will come over and help us."

REPORTS OF MISSIONARIES.

Pennsylvania.

From the Rev. John Joyce, Allegheny Town, September, 1830:

"The latter end of October last, I was favoured by Divine Providence with health to recommence my labours in Allegheny county. One half of my time I gave to *Laurenceville*, a village adjacent to the garrison, on the Allegheny river, two miles above Pittsburg. The vicinity is populous, and filling up rapidly with the summer dwellings of families from the city. There is no place of worship in the village. A few of the families only find it convenient to attend public worship in Pittsburg. Had the people of that place a convenient meeting-house, and regular preaching, I have no doubt a Christian church, respectable for its numbers and weight of character, might soon be formed there. Were these points gained, provision would be made for the religious improvement of the soldiers and public officers of the garrison; and how desirable is it that the guardians of our civil liberty should themselves be blest with the spiritual freedom wherewith Christ makes his people free. The Sabbath school in *Laurenceville* is well attended, and several Christian men whose locks begin to whiten, do not think it beneath them to act as teachers in the school. Your Missionary has had much satisfaction in proclaiming 'the word of life' to the children, the teachers, and the people of Laurenceville.

"Braddock's-Fields, is a place which demands special attention, there is a very flourishing Female Seminary near the meeting-house at the Fields. I devoted every second Thursday to that place. My audience was composed of about one hundred persons, including the members of the family.

"The necessity of cultivating this garden spot will be evident on recollecting, that, in the common order of Divine Providence, the present and eternal interests of a family, perhaps a neighbourhood, will be lodged in the hands of each individual of that juvenile congregation. Some of the young ladies have 'submitted to the righteousness of God,' and have, as we hope, 'obtained mercy.' Thus 'the weak take the prey,' and on the ground where British soldiers fought and fell, a mightier struggle is now carried on, and the youthful soldiers of the cross are 'made conquerors, and more than conquerors, through HIM who hath loved them and given himself for them.'

"Allegheny Town afforded me a very pleasant field of labour for the remaining part of my time, being invited by the Rev. Joseph Stockton, and the people to whom he preached every second Sabbath in that town, to occupy the pulpit the other half of the time. I cheerfully entered on this inviting service, and continued to preach there up to the third Sabbath in last month. My beloved colleague and myself had the pleasure of organizing a church, and of obtaining the aid of brethren whom all judged qualified to sustain the office of 'Ruling Elders' in the house of God; a want which heretofore had prevented my respected colleague from attempting to form a church. We were privileged to sit down with between sixty and seventy professed disciples at the table of our common Lord.

"The Sabbath school in Allegheny Town is in a very flourishing state; the elders of the church 'take the oversight thereof willingly,' and when the new meeting-house is erected and suitable rooms provided for the accommodation of the children, I think it probable the present number might be doubled.

"The establishment of a great depository of books at Pittsburg by the American Sunday School Union for supplying the Valley of the Mississippi, will be of incalculable value to the schools of Pittsburg and the surrounding region. The Sunday schools of our region will furnish in steady succession students for our Theological Seminaries, and in return they will send forth the well furnished living teacher, to proclaim through all the Valley, and the regions far beyond it, the unsearchable riches of Christ."

From a Missionary of the Board in Pennsylvania, dated August 10, 1830.

Sudden Death of two Drunkards.

"I have been endeavouring to prepare the way for forming a temperance society, but I meet with so much opposition that I am almost afraid to make the attempt. And sure I am, that there are but few places where a temperance society is more needed.

"I have no doubt that ardent spirits have been the cause of more deaths in this country than all other diseases combined. We have had two shocking instances of this in our neighbourhood recently. A man left his harvest field intoxicated, reached his own house, laid down on the floor, and expired in a few minutes. And not a week since, one of my neighbours left the tavern late at night to go home, very much intoxicated. He had the river to cross on his way home, which was so shallow as to be easily waded; he was observed entering the water in this situation, but it was supposed there was not water sufficient to drown him: in this they were mistaken. Before he reached the opposite shore he fell to rise no more. He was the son of a respectable man, who is yet living, but has numbered his eightieth year. Will it not bring down his grey hairs with sorrow to the grave. I hope we will be able to turn these instances of mortality to the advantage of the temperance cause amongst us."

Gratuitous Agency of Dr. Blythe in Ohio.

In the Treasurer's account, published in the last Reporter, we had the pleasure of acknowledging several sums of money, collected by Dr. Blythe, in Ohio—but we were under the necessity of deferring a particular notice of his Agency until the present time. We are now happy to state, that Dr. Blythe was engaged in a voluntary agency in Ohio, both for the Board of Missions and Education, during the months of May and June. In the course of these two months he travelled more than 1000 miles, visited a large number of congregations in different parts of the state, revived and enlarged several auxiliaries of both Boards, and formed several new auxiliaries, particularly to the Board of Education. The amount of subscriptions obtained for the two Boards is about 500 dollars. He provided for the permanent support of at least one beneficiary, whose name has been reported to the Board of Education. The agent did much, also, to advance the interests of Sabbath Schools, Bible and Tract Societies, and other benevolent institutions. We cannot but indulge the hope, that the noble example of this venerated Father in the West, will have an influence upon many of the *younger brethren*, in all sections of the church, and that the expense of special agencies will be in a great measure saved to our benevolent institutions, by *voluntary agencies* of one, two, or three months each, by regular Pastors of the Churches.

Presbytery of Red Stone, Pa.

From Mr. Wm. C. Anderson we have just received a very interesting report of an agency in behalf of the Board, within the bounds of this Presbytery. He spent *six weeks* on this agency—travelled 550 miles—formed 18 Auxiliaries, and made arrangements for the organization of 6 more—obtained subscriptions to the amount of $453 22—collected $46 59, and procured 22 subscribers to the Missionary Reporter. The whole number of the members of the Auxiliaries formed is 858. Mr. Anderson remarks, "I did expect to have collected more money, but the *harvest expenses* had drawn from the farmers their loose change, and the markets had not yet opened—but from the spirit manifested by all persons whom I met, I think the Board may safely calculate on receiving from the ground passed over $700. Those congregations not visited, will be, before the meeting of Synod, by the brethren in the neighborhoods.—All parties seem disposed to aid you—all are astonished at your success, and they say to you *"go on."*

APPOINTMENTS.

Rev. E. Bouton, for 1 year to Terre Hout and vicinity, Vigo co. Indiana.

Mr. C. B. Bristol, for 1 year to Middletown, Va.

Mr. A. Y. Lockridge, for 1 year to Rowan co. N. C.

Rev. J. H. Parmele, for 1 year on the Muskingum River, below Zanesville, O.

RE-APPOINTMENTS.

Mr. Geo. Printz, for 1 yr. to Luzerne co. P.

Rev. S. Scovel, 1 yr. to Hamilton co. O.

Mr. Jno. Gloucester, for 6 months to the 2nd African Church, Philadelphia.

Mr. John S. Galloway, for 6 months to Somerset, Perry co. or Eaton, Preble co. Ohio.

Rev. Joseph Myers, for 1 year to Brockport, Monroe co. New York.

Rev. Silas Parsons, for 1 year to Wilson, Niagara co. New York.

Rev. A. Leonard for 1 year to Truro, Franklin co. Ohio.

Mr. Wm. Brobston, for 1 year to Elizabethtown, Brown Marsh, South River, and Big Swamp, N. C.

Rev. J. Purkiss, for 1 year, vicinity of Montreal, Lower Canada.

Mr. Adam Gilchrist, for 1 year to South Carolina, under the direction of S. C. Missionary Society.

LETTERS RECEIVED.

W. Dunlap, Del. J. Dinsmore, Pa. G. G. Sill, N. Y. J. Moreland, Ind. P. Monfort, O. N. L. Rice, N. J. A. M'Keehan, Pa. G. M'Cuen, Pa. S. Martin, Pa. T. Archibald, Miss. T. W. Bacot, S. C. A M'Iver, N. C. R. Cathcart, Pa. S. Thompson, Pa. M. Harrison, N. Y. G. Fetter, Ky. J. H. Parmele, O. J. Culbertson, O. N. Murray, Pa. S. Parsons, N. Y. R. Elliott, N. Y. L. Myrick, Pa. J. Winchester, O. J. Myers, N. Y. W. W. Caldwell, Mass. J. Alexander, Tenn. J. R. Morrison, Pa. W. Andrews, O. E. Bouton, O. R. Stone, O. W. B. Worrell, N. J. D. Mapes, N. Y. A. Y. Lockridge, Va. T. Shore, Md. W. F. Houston, Pa. J. Witherspoon, N. C. W. Brobston, N. C. J. Purkiss, L. Canada. J. S. Thompson, Ind. S. King, Pa. L. Henderson, Tenn. J. M'Kinney, O. J. Paine, Va. J. S. Ball, Missouri. A. Coe, St. Peters, D. M'Intyre, N. C. S. King, Pa. J. T. Ewing, Geo. T. Barr, O. L. F. Leake, N. J. M. Carpenter, N. Y. J. Rickhow, Missouri. G. Colston, N. Y. R. G. Linn, O. J. Hudson, Ky. J. Blythe, Ky. W. G. Anderson, Pa. J. H. Dickey, O. J. Smith, Va. D. Storke, N. C. G. Morgan, N. Y. W. Barker, N. Y. C. B. Bristol, N. J. N. Murray, Pa. J. Reed, Ind. H. Patten, Tenn. S. Hodge, Tenn. Congregation of Centreville, N. Y.

New Auxiliaries.

Wilson, N. Y.; Cambria, do.; Brockport, do.; Warren, Bradford co. Pa.; Fairfield. Pa.; Round Hill, Pa.; Unity, Pa.; Blairsville, Pa.; Ebenezer, Pa.; Bethel, Pa.; Saltsburg, Pa.; Rehoboth, Pa.; Uniontown, Pa.; Georges' Creek, Pa.; Richland, Venango co. Pa.; Newtown, Pa.; Whitehall, NY. Cambridge, do. The last three were organized by Rev. Mr. Scovel, last year. To. 376.

Account of cash received by the Board of Missions of the General Assembly, from the 1st to the 20th of September, 1830.

Averasburgh, N. C. Annual subs. per W. Smith, Esq.				$6 50
Buffalo Spring. From Aux. Soc. per Mr. J. B. Camben, Tr.				3 50
Blairsville, Pa.	Do.	Rev. W. C. Anderson,		1 87½
Congruity, Pa.	Do.	do.		7 25
Derry and Paxton, Dauphin co. From members of Presbyterian congregation, per Mr. Jas. R. Sharon,				12 25
Fairfield, Pa. From Aux. Soc. per. Rev. W. C. Anderson,			$3	
From collection in congregation, do.			12 60	
				15 60
Great Conawago. From Female Miss. So. per Rev. D. M'Conaughy,				25 00
Greensburg, Pa. From Aux. Soc. per. Rev. W. C. Anderson,				2 00
Georges Creek.	Do.	do.		5 25
Indianapolis, Ind.	Do.	Rev. J. R. Mooreland,		20 00
Louisville, Ky.	Do.	Mr. J. Reinhard, Tr.		18 37
Memphis, Tenn.	Do.	Mr. Moore,		5 00
Nicholasville, Ky.	Do.	Rev. J. Hudson,	5 50	
Do.	Donation from Mrs. Jane Meaux,	Do.	10 00	
				15 50
Philadelphia, From Robert Ralston, Esq. his subscription for 1830,			100 00	
Do.	Geo. Ralston, Esq.	Do.	100 00	
Do.	Alexander Henry,	Do.	100 00	
Do.	Collection in 8th Pres. Church, per Mr. Wm. M'Keen,		15 00	
Do.	Monthly col. in 11th Do.		3 40	
Do.	Wm. F. Geddes,		5 00	
Do.	do.		3 80	
				327 20
Roundhill, Pa. From Aux. Society, per Rev. W. C. Anderson,				7 25
Rehoboth, Pa.	Do.	do.	87½	
Do.	Donation from J. Cunningham,	do.	75	
Do.	do.	Charles Moores, do.	25	
				1 87½
Unity, Pa. From Aux. Society,		do.		1 37½
Woodford, Ky.	Do.	per Mr. D. A. Sayre,		8 50
Wilson, N. Y.	Do.	Rev. S. Parsons,		12 56
Winchester, Ky.	Do.	Rev. J. Hudson,		3 75
Warren, Pa. Donation from Mr. J. Bills, per Rev. Wm. C. Anderson,			2 12½	
Do.	do.	H. Graham, do.	1 00	
Do.	do.	J. Watson, do.	1 00	
				4 12½
Missionary Reporter, From sundry subscribers,				28 50
				$533 23

Solomon Allen, *Treasurer,*
No. 18 *South Third Street.*

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

In the absence of the Agent and Corresponding Secretary of the Board of Education, who is now engaged in removing his family to the city, no apology will be required for publishing in this number the following extract from Dwight's Theology, on the importance of learning, and habits of study in the ministry.

—

"To every man, who would well understand any complicated subject, comprehensive views, clear discernment, and the art of arranging his thoughts with skill and perspicuity, are indispensable. These attainments are the results only of long-continued study, habits of exact discrimination, and extensive practice in the art of methodizing his thoughts.

To a Minister, all this is peculiarly necessary. His prime business is to teach; and he must therefore have learned. An ignorant teacher is a contradiction in terms.

The prime object of study to a Minister is the *Bible*. In order to understand this sacred book, it is necessary not only to study it intensely, and abundantly, but to become acquainted, also, with the languages, in which it was written. The importance of this knowledge is completely seen in the fact, that the scriptures are ultimately what they were, as they came from the hands of the writers; not as they came from the hands of the translators.

Another requisite is an acquaintance with *Ecclesiastical history*. This will teach him the sins and virtues, the errors and sound doctrines, the prosperous and the adverse circumstances, which have existed in the Church, in its various ages; together with the causes, by which they have been produced. Generally, he will derive from this source the same advantages, in the Ecclesiastical sense, which the Statesman derives, in a political sense, from Civil history. He will learn what the Church has been; why it has thus been; and how in many respects it may be rendered better and happier.

Another requisite to the same end is an acquaintance with wise and learned commentaries on the *Scriptures*. The authors of these must, in many instances, have understood this sacred book better than himself. By a prudent recurrence to their explanations, he will be enabled to gain a knowledge of it, which, otherwise, would be impracticable.

The *Science of Ethics* is only a branch of theology.

Logic is indispensable, to make him a sound reasoner; and *Rhetoric* to teach him how to write, and how to speak, with skill, and success.

The knowledge of *History* and *Geography* is indispensable to all men, who would make contemplation, or instruction, any serious part of their business.

The Book of Man is to every minister a necessary object of investigation, that he may know to what beings he preaches; how to preach to them in an interesting and useful manner; and how to understand, explain, and impress, a multitude of Scriptural passages.

Generally, all that knowledge, which will enlarge and invigorate his mind, will, so far as he can attain it, contribute to render *him* a more able and judicious preacher, and *his discourses* more instructive, interesting, and edifying, to his hearers.

A considerable number of persons, professing to believe the Bible, are found in this and other countries, generally persons remarkably ignorant, who have pronounced *learning*, or as they have termed it, *book-learning*, to be a disqualification for the Ministerial office. Ignorant as they are, they have, still, understanding enough to perceive, that ignorance itself cannot furnish a man for the business of teaching. They have accordingly provided a substitute for learning, which, in a preacher, they could not otherwise avoid acknowledging to be indispensable. The substitute is this. "Their preachers, as they profess to believe, are supplied, directly from heaven, with supernatural light and power; so as to enable them clearly to understand, and profitably to expound, the Word of God." They further declare, "that men, destitute of these endowments, cannot even understand his Word, that the real and only, profitable, sense of the Scriptures is mystical, and not at all discerned by common eyes; that, to understand it at all, the supernatural endowments, which they claim, are absolutely necessary; and that learning, therefore, is of no use to this end." This is the substance

of their doctrine; although expressed by them, as every thing else concerning religion is expressed by ignorant and enthusiastic men, with much uncertainty and confusion.

This scheme deserves a sober examination on two accounts only. One is, that it is seriously adopted by its votaries. The other is, that these are considerably numerous. For these reasons I shall animadvert upon it in the following observations.

1. *The Scriptures give us no reason to conclude, that Inspiration would continue after the Apostolic age.*

The endowment, challenged by these men, appears to be that kind, and degree, of Inspiration, which was formerly given to those, whose business it was to interpret unknown tongues. I do not mean, that they directly challenge this character in express terms, but this is what they mean, if they mean any thing. The Scriptures they declare to be written in language, which, as to its true and useful meaning, is unknown to mankind at large. They, as they profess, are endowed by Heaven with the power of interpreting it to others. But the Scriptures give us no reason to believe, that any such Inspiration exists. The burden of proof plainly lies upon them: and, if they fail of furnishing it, their pretensions stand for nothing.

2. *If they are actually thus inspired, their Inspiration can be of no use to mankind.*

The language, which they use in interpreting the Scriptures, is the plain, common language of men. The Scriptures are written in this very language, chosen with incomparably more skill and success, than that, which is used by these preachers. The most important things in the Bible are written in the plainest possible manner. If mankind cannot understand the terms here used; the terms, which *they* employ, must be still more unintelligible. Their labours, therefore, must be absolutely useless.

So far as the language of the Scriptures is attended with any difficulty, and demands any skill in interpreting it, the efforts of these men are worse than nothing. The only power, by which any language can be correctly explained to those, who speak it, is critical skill in that language. But this, these men have not begun to possess When, therefore, they comment, they merely blunder. What they attempt to explain, they only perplex. As they do not understand the language themselves; it is impossible, that they should make it understood by others.

3. *They give no proof, that they are thus inspired.*

The Apostles proved their inspiration in three unobjectionable ways.—They wrought miracles; uttered unrivalled wisdom; and exhibited throughout their lives unrivalled virtue. These men furnish neither of these proofs. They do not pretend to work miracles: they are always weak, ignorant, and foolish; and, though sometimes, it is to be hoped, men of piety, are never distinguished by any remarkable excellence; but fall below most other pious men, through the influence of characteristical pride, prejudice, enthusiasm, censoriousness, and bigotry.

As, therefore, they furnish no proof, that they possess this power; mankind are under no obligation to believe their pretensions. Neither the Apostles, nor even Christ himself, claimed the least faith in their mission, nor the least obedience to their precepts, until they had proved themselves sent from God, and inspired with the knowledge of his will by the unanswerable evidence of miracles. Nor can it be supposed, that God would require us to believe any man to be inspired, or sent with a commission from himself, unless he furnished clear, unquestionable proof of his inspiration. If we were to admit the contrary position, and were required to believe men to be inspired because they asserted themselves to be inspired; there is no error, which we should not be obliged to receive, and scarcely any crime, which we should not be called upon to commit. No men have been more erroneous; few men have been more wicked; than such, as have claimed inspiration. Such were *Judas Gaulonites, Theudas, and Barchochab:* and such have been many in succeeding ages. But the preachers, in question, furnish no evidence of their own inspiration, whatever.

4. *They are not thus inspired.*

From what has been observed under the last head it is evident, that if they were inspired, their inspiration could be of no possible use to any but themselves; because, as they give no proof of it, none can warrantably believe it. But it is contradictory to the whole history of God's providence, that men should be inspired for their own benefit merely. No fact of this kind is recorded in the Scriptures. Nor can it be admitted by Common sense.

But the men themselves furnish ample proof, that they are not inspired.

They are ignorant of the propriety and meaning of language; and use it falsely, absurdly, and in violation of the plainest rules of grammar. They reason weakly erroneously, and inconclusively; lay down false premises, and draw false conclusions. Their sentiments are regularly vulgar; often gross; and not unfrequently indecent. It is impossible, that the Author of all wisdom should be the author of folly; inspire absurdity; and disclose his own pleasure in the lame conceptions of ignorance, in the mistakes of mental imbecility, and in the disgusting sentiments of indecent vulgarism. Ignorant men, he may undoubtedly inspire: but their inspiration makes them cease to be ignorant men; enlarges their views; ennobles their sentiments; and adorns all their communications with pre-eminent propriety and dignity. The writings of *Peter* and *John* have communicated wisdom, elevation, and refinement to the ablest men of all succeeding ages. Nothing was ever more unlike their writings, than the crude effusions of the preachers in question. Besides, the doctrines, which they teach, are contradictory to each other. The language of Scripture, they frequently misunderstand, and misinterpret; supposing that, which is simple, to be figurative, and that, which is figurative, to be simple; and thus making the Scriptures speak not only what they never meant, but what it is impossible, that they should mean; viz. gross absurdity. Were an intelligent man to attribute these things to the Spirit of God, he would, in my view, be guilty of blasphemy. These preachers are shielded from this charge only by their ignorance.

The Priests, and Prophets of the Jewish Church were almost all *educated men.* Whenever they were not, and often when they were, they were inspired. The Priest's lips, says God in Malachi, "should keep knowledge; and they should seek the Law at his mouth: for he is the messenger of the Lord of Hosts." If the Priests were to keep knowledge; they must have previously obtained it. Such, plainly, ought to be the conduct of every *messenger of the Lord of Hosts.* The Apostles were educated for a series of years by the best of all teachers, the Saviour of mankind, and were then inspired. In this manner were Ministers anciently prepared for the business of instructing mankind.

Thus the pretence, on which these men act, is unfounded, false, and vain.

The basis, on which it is erected, is, I presume, the following text. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." But of this text, and of others like it, they totally mistake the meaning. Spiritual discernment is that view of divine truth, which is experienced by those, who love it. Such persons by this discernment perceive the excellence and beauty of that truth, but are not enabled by it to understand, in any other respect, the meaning of a single passage at all better, than they would have understood it without this discernment. It does not at all enlarge the understanding, communicate knowledge of language, nor enable the mind to discern the proper sense of that language. Every sanctified child has spiritual discernment. Still he is a child; extremely limited in his understanding, ignorant of the meaning of words, and incapable of interpreting Scriptural passages. These preachers are only larger children. *St. Paul* has forcibly described their character in Heb. v. 12; &c. For when for the time ye ought to be teachers; or, as rendered by *Dr. Macknight*; For though ye ought to have been teachers, on account of the time, (that is, have lived so long under the Gospel, that ye ought to have known enough of it to teach others,) ye have need that one teach you again which be the first principles of the Oracles of God; and are become such, as have need of milk, and not of strong meat. For every one, that useth milk, is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those, who by reason of use have their senses exercised to discern both good and evil. How different is this character from that of the Scribe, instructed unto the kingdom of Heaven, who is like unto a householder, that bringeth forth out of his treasure things new and old!"

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The following are the forms of returns to be made quarterly by the beneficiaries, which were promised in page 188 of the August No.

I. *Form to be used by persons preparing for College or in College.*

SCHEDULE of A. B. in——under the patronage of the General Assembly's Board of Education, for Quarter ending——

I hereby declare it to be my serious purpose, to devote my life to the Christian Ministry, and solicit the patronage of the Education Board.
A——B——
Standing 1st, 2d, 3d, or 4th year.
No. of weeks' study during the Quarter.
Price of Board per Week.
Amount for Board during the Quarter, Tuition during the Quarter.
Expense for Room and Washing.
Expense for Clothing.
Expense for Light and Wood.
Expense for Books and Stationery.
Incidental Expenses.
Total Expenses during the Quarter.
Debts at the beginning of the Quarter, exclusive of dues to the Ed. Board.
Received from Education Board during the Quarter.
Received from other Funds, and from Friends, including Clothing and Books.
Number of weeks teaching School.
Received for teaching School.
Received for labor.
Total of receipts during the Quarter.
Remarks.

II. *Form to be used by Students of Theology.*

SCHEDULE of A. B. in a course of Theological Study in——under the patronage of General Assembly's Ed. B. for quarter ending

I declare it to be my serious purpose, to devote my life to the Christian Ministry, and to pursue a three years' course of Theological studies. For this object, I solicit the patronage of the Education Board.
A——B——
Standing 1st, 2d, or 3d year.
Number of Weeks included in this acc.
Number of Weeks engaged in Study.
Expense for Board.
Expense for Tuition.
Expense for Room and Washing.
Expense for Fuel and Light.
Expense for Books and Stationery.
Expense for Clothing.
Incidental Expenses.
Total of Expenses for the period specified.
Rec'd. from Board of Education during this period.
Received from other public Funds and from Friends including Clothing and Books.
Received for personal Labors and Services.
Total of Receipts.
Remarks.

THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LII.

We are now to consider the eighth commandment, which is—"Thou shalt not steal." The requirements and prohibitions of this commandment may best be treated separately: "It requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others."

Here we are to consider, I. What we are to do, to promote our own wealth and outward estate, and, II—The wealth and outward estate of others.

I. In promoting our own wealth and outward estate, it is of importance to consider, first of all, that it is a duty to do so.—This, too often, is not sufficiently considered. There are a few, indeed, who are born to such an ample inheritance, that they ought not to endeavour to increase their property, unless it be with an express and fixed purpose to devote the whole increase to charitable and pious uses. The great duty of those who inherit independent fortunes is, to husband and employ them for the purposes of benevolence; of which I am to speak hereafter. But the answer before us implies, that it is a duty incumbent on *all*, to take a suitable care for their outward provision; and of the greater part to endeavour to increase their worldly property: And this corresponds with an explicit precept of inspiration. "Provide things honest in the sight of all men." It is indeed true, that the excess of a worldly spirit is more common than the want of a suitable care. Yet the latter is really a sin, as well as the former; and it is one of which youth especially ought to be admonished. To be inactive, or careless, with respect to our future worldly circumstances, is not a matter that is merely optional, and which therefore we may regard or neglect, as inclination dictates—Much less is it a matter of indifference to spend wantonly, what ought to be saved to ensure and increase our future comfort and usefulness in life. There is an important religious duty to be regarded in this concern, which all who would keep a conscience void of offence must remember and perform. We are bound "to glorify God in our bodies and spirits which are his;" and "whether we eat, or drink, or whatsoever we do, to do all to the glory of God." Now, that this duty may be duly regarded and performed, it is important—

1. That we choose properly our general course, profession, or calling in life. "No man liveth to himself." In shaping our course through life, we have doubtless a

right to consult, reasonably, our own happiness and inclination. But those who make self-gratification, or personal ease, indulgence and pleasure, the sole or chief object of regard, in planning for the future, or in spending their time as it passes, err egregiously, both as to their happiness and their duty. To "do good and to communicate," is one of our sweetest enjoyments, as well as one of our most sacred obligations; and he who lives only for himself, loses the one and violates the other—He loses all the delight—one of the highest, as well as purest, that man can ever know —which springs from indulging and cherishing the social and benevolent affections. The man who looks not beyond himself, soon finds himself an isolated wretch; his mind preys upon itself; his soul stagnates for want of employment; or is corroded by avarice; or he grows brutalized by his sensuality, and generally becomes as contemptible as he is wretched; and worst of all, he prepares for himself an awful account to his Maker, for a wasted existence, and an abuse of the bounties of providence.

I know not how many of you, my young friends, may have expectations, or possessions, which may exempt you from the necessity of planning and labouring for a subsistence, for yourselves or for a family. But whatever may be the wealth that you inherit, or may ever acquire, let me warn you never to be either idle or selfish. If you become so, be assured you will be miserable, both in this world and the world to come. Plan for yourselves some lawful employment that will keep your minds and bodies constantly occupied—occupied, not that you may add to hoarded wealth, but that you may relieve the necessitous, and promote extensively plans and enterprises of benevolence, virtue and piety. We live in a day in which such plans and enterprises are numerous, and their call for patronage is reasonable, loud and imperious. Select such as you verily believe are best calculated to promote the glory of God, and the good of your fellow men; and not only give liberally of your wealth to their support, but give your talents, your time and your influence, to direct and render them effective. Thus will you provide most effectually for your present personal happiness; and if what you do be done from real love to God and man, you will lay up for yourselves "treasures in heaven—an inheritance incorruptible, and undefiled, and that fadeth not away."

But many of those whom I address have yet a profession or calling to select, in the prosecution of which they are to endeavour to procure and further their wealth and outward estate, so as to provide for their comfort and usefulness in future life. In choosing a profession, trade, or calling, youth ought to pay a suitable regard to the wishes and advice of their parents or guardians; and parents and guardians should show a like regard to the inclinations and choice of youth; and both should carefully and impartially consider the fitness, or qualifications of the party concerned, for the vocation, or business, which is in contemplation for him. Earnest prayer to God for direction should be used on this occasion; because the whole complexion of the individual's future condition in the world, and perhaps his destiny for eternity, may depend on the determination made. That business should be usually chosen which has the fewest temptations attending it, which will not be incumbered with unlawful or unnecessary oaths; or which, on any account, cannot be successfully prosecuted without much danger of injuring others, or committing sin in its prosecution. While children are under age, parents should not permit them, whatever may be their wish-

es, to engage in any business or pursuit that is either clearly unlawful in itself, or peculiarly hazardous to their morals or their health.

2. Industry—habitual industry—is a duty incumbent on all, in the lawful procuring of worldly property. This has already been intimated; but it deserves a distinct notice and inculcation. Diligence in business is expressly enjoined by the apostle Paul, as a Christian duty; and he lays it down as a law of Christian morals, that "if any would not work, neither should he eat;" and adds—"Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." The influence of industry on success in any business, is greater than every thing beside. He who exerts himself only occasionally, or as the homely but expressive phrase is, by fits and starts, seldom acquires much, however vigorous may be his efforts while they last; but he who labours steadily and perseveringly, with an activity always roused but never overtasked, seldom fails to accumulate property—it may be, by slow advances at first, yet often to a very large amount in the end. Look around you and see who are the men of wealth. In almost every instance they are those who began the world with little—often with nothing but their hands and their industry. The same way to wealth is equally open to all. No other country on earth affords such a wide, varied, and fruitful field for industrious enterprise, as our own. No individual, whom God favours with health and the use of his faculties, and who has none to provide for but himself, need with us be long subject to real want; and nearly all, with the ordinary blessing of Providence, may rise at length, if not to affluence, yet to a state of worldly competence and comfort—especially, if to industry they add—

3. Frugality and economy. Without these, indeed, the gains of industry may be, and sometimes actually are, scattered almost as soon as acquired. Those who are poor will never rise to wealth, and those of small property will not be likely to increase it, without frugality in expenditure—forbearing to purchase what they, for the present, ought not to possess; and even abstaining from those articles of food, drink and clothing, which are the most costly, and therefore seldom necessary to health, or to real respectability and enjoyment. I once lived near a family, the heads of which were among the most active and laborious individuals I have ever known, and in the prosecution of a mechanical business, received not a little ready money: but they and their children lived more luxuriously than even their wealthy neighbours—The best of the market was always on their table. When asked why they pursued this course, the reply was made by another question, "Who ought to live well, but they that work hard for it?" It is scarcely necessary to add that this family, that thus always lived well, always likewise lived poor; that is, they accumulated nothing, and the education of the children was grossly neglected.

The increase of property unquestionably depends more on saving, and economy, or prudent management, than on rapid gains. "How happens it, said one neighbour to another, that you are rich and I am poor, when we began the world alike, and I have laboured as faithfully as you." The answer was—"You have earned as much money as I; but here is the difference, you have spent your earnings, and I have saved mine." Think not, my young friends, that I am recommending a niggardly, parsimonious, or avaricious spirit and system of conduct. Far from it. All I aim at is to impress you with the importance of that prudence and self-denial, by which you may not

only provide for a time of sickness, and for your old age, and for leaving something to your descendants, but that you may also be able to be charitable and liberal. "Be frugal that you may be generous, for no man can give out of an empty purse."*

4. We ought constantly to implore the direction of God in the management of our worldly affairs, and his blessing on the labour of our hands—"In all thy ways acknowledge him, and he shall direct thy paths—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." With the excellent commentary and practical observations of Scott, on the verse of sacred Scripture last recited, I will close what I have to offer on this part of our subject—"In a chapter peculiarly recommending industry, the wise man, or rather the Spirit of God by him, has given a most important admonition on this verse. 'The heathens—were prone to imagine all things requisite to happiness to be placed in themselves. But the Scripture every where inculcates, that it is God who giveth wisdom to the wise, and victory to the valiant, and riches to the diligent, and good success to the prudent and patient.' [Bp. Patrick.] In fact, a large majority of nominal Christians, especially the active, sagacious and managing in worldly business, are heathens, at least practically, in this respect. Perhaps they acquire their wealth by using many sinister methods; and with it they ensure vanity and vexation. But when riches are given by the blessing of God upon the honest industry of one who depends on him, and uses them to his glory; they are possessed without perplexing care, or a guilty conscience, or a dread of consequences —The hope of the righteous is gladness. If the Lord see good he can give them wealth, and exempt them from the sorrow and vexation attending ungodly prosperity. He can prolong their days, while vice shortens the lives of wretched multitudes. He will make their diligence acceptable and useful, while disgrace attaches to the slothful. He will give them strength and courage in his ways; and they shall not be moved forever, being built on an immoveable foundation—'This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord.'"

(*To be continued.*)

* Witherspoon.

WITHERSPOON ON REGENERATION.

(*Continued from p. 507.*)

In selecting extracts from Dr. Witherspoon's work on regeneration, we have had it in view to preserve some connection between the portions taken, although a large part of the treatise has been, and must be, omitted. The portion which immediately follows our present remarks, is preceded, in the treatise, by a train of reasoning, extended through two or three pages, going to show that in regeneration, "*there must be a discovery of the real nature of God.*" We take a small part only of this reasoning; enough, however, to establish the important truth intended to be proved, and to show the justice of the important inferences which the Dr. deduces from it.

We take this opportunity to say, that we hope our readers do not pass these extracts, as matters of little interest—with a cursory glance, or a total omission. They contain truths of the utmost moment to all; stated with a clearness and precision, and with a powerful practical application, such as we but seldom find in any writer. Every thing too, is confirmed by most pertinent quotations from the sacred scriptures. Since we commenced making extracts from this

excellent work, we have seen, by an advertisement in a foreign journal, that the whole treatise has lately been republished in Britain, with a commendatory introduction, by the celebrated Wilberforce, who has also recommended it in his "*Practical View.*" This distinguished man, as we learned from Dr. Witherspoon himself, acknowledged his deep indebtedness to this treatise, in his early attention to practical religion.

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Regeneration consists in having the image of God again drawn upon the heart; that is, its being carried out to the supreme love of God, and delight in him, or, in other words, brought to the supreme love of, and delight in, perfect goodness and immaculate holiness. When this is the case, the sinner is renewed, he again bears the image of God which he had lost, he is again fitted for the presence of God, from which he had been expelled. But if he has wrong notions of God, if he takes him to be essentially different from what he really is, he serves not the true God at all, he bears not his image, he delights not in his fellowship, he is unfit for his presence. If religion consists in a divine nature, such a person does not possess it, unless there are more Gods than one. There may, indeed, be an alteration in him, he may have transferred his allegiance, and changed his master, for idols are many, but he is not brought unto God; and, so long as God is immutable, his happiness is impossible.

I can recollect nothing that is worth notice as an objection against this, but that our knowledge of God, at any rate, is extremely imperfect and defective. It is so to be sure, while we are in this world; nay, probably, it will be so to all eternity: for "who can by searching find out God? Who can find out the Almighty unto perfection? It is high as heaven, what can we do? deeper than hell, what can we know? The measure thereof is longer than the earth, and broader than the sea."* But there is a great difference between the imperfection of our knowledge of God, and forming conceptions of him that are fundamentally wrong. There is a great difference between having weak and inadequate ideas of the truth, and believing or acting upon the opposite falsehood. Unless this is admitted, we shall never see the unspeakable advantage which the Jews enjoyed over the gentiles, "because to them were committed the oracles of God;" nor indeed shall we see the worth and beauty of the ancient dispensation in general. It was one uniform display of this great and important truth, which is delivered with so much majesty by God himself: "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." Neither is this at all relaxed under the New Testament. The importance of "holding the truth as it is in Jesus"—of "holding fast the form of sound words"—and "keeping the truth," is often declared, as well as that "no lie is of the truth." And no wonder that in this pure and spiritual constitution, it should be necessary to have clear and distinct views of him who is "the Father of spirits."

Thus I hope it appears, that, in order to a saving change, there must be a discovery of the real nature of the one only, the living and true God. Before we proceed further, let me observe that hence may be seen, in the clearest light, the danger both of ignorance, and error.

I. Of ignorance. It is plain that those who are grossly ignorant must be unrenewed. Those who do not know God, cannot possibly love him. Do you not now see the meaning and weight of the strong

* Job, xi. 7, 8, 9.

language of scripture, where we are told the heathen nations were "sitting in darkness, and in the region and shadow of death?" What force should this give to the prayers so often offered up, both in publick and in private, that the "name" of God may be "hallowed" and his kingdom come? How much should it add to the zeal and diligence, especially of those who are appointed to watch for the souls of others? What concern should it give them, lest any under their immediate inspection "should perish for lack of knowledge." It is indeed surprising to think, what gross ignorance prevails at present among many, notwithstanding the excellent opportunities of instruction which they have in their offer. Nay, even among those who are instructed in several branches of human science, it is astonishing to think what ignorance there is of every thing that relates to religion.

If accident or curiosity has brought this discourse into the hands of any such, let me intreat their attention for a little. I beseech you to think upon, and tremble at your state. You may have some sort of a nominal belief of an unseen, unintelligible being, called God, while you know neither "what you speak, nor whereof you affirm." You may perhaps have heard, or rather in our happy native country you cannot but have heard of Christ Jesus, the Son of God, styled often the Saviour of sinners; but you "know neither the Father nor the Son." You know not God as Creator, nor, by consequence, your obligations and duty to him, or your apostacy and departure from both. You know not what sin is, and therefore, you cannot know a Saviour. If ever you come to true religion at all, light will break in upon you in your darkness, you will no more be able to forget God, he will follow you into your secret chambers, he will come home upon you, and assault you, as it were, with the reality of his presence, with the sanctity and purity of his nature, and the terrible majesty of his power. O how great is the effect of a real discovery of the divine glory, whether in the word, or by the providence of God—to a saint or to a sinner. Hear how Job expresses himself, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes."* We have the same thing well described by the prophet Isaiah, as the effect of divine power in desolating judgments. "Enter into the rock, and hide thee in the dust, for the fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.—And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."† So soon as it pleases God to open your eyes upon himself, with whom you have to do, it will humble you in the dust, it will discover your danger, it will make redemption precious to you, and the name of a Saviour unspeakably dear.

2. The same thing shows the danger of error, as well as ignorance. Among many loose and pernicious principles, which are zealously spread, and blindly embraced, in this age, one of the most prevailing and dangerous is, the innocence of error. "O, say some, every man

* Job, xlii. 5, 6.

† Isaiah, ii. 10, 11, 19, 20, 21.

is to inquire freely, and each will embrace what appears to him to be the truth. It is no matter what a man believes, if his life be good. Even he who mistakes, may be as acceptable to God as his opposite, if he is equally sincere." Now there is no doubt that liberty to inquire freely, is an inestimable blessing, and impartiality in religious inquiries an indispensable duty. But the above maxim becomes false and dangerous by being carried to excessive length; and it is carried to this excess by the favour of two suppositions, which are false and groundless. The maxim is frequently applied to justify an open and virulent opposition to the most important truths of the gospel; nay, sometimes, even a denial of all religion, natural and revealed. To be able to apply it thus, it is necessary to suppose that false opinions will have as good an influence upon the heart as true. If this is the case, the boasted privilege of free inquiry is not worth having, and all the labour bestowed on the search of truth is entirely thrown away. Another supposition contained in the above maxim is, that a person may be as sincere in embracing gross falsehoods, as in adhering to the truth. If this be true, our Creator hath not given us the means to distinguish the one from the other, which is the highest impeachment both of his wisdom and goodness.

Such persons do not consider, that a corrupt inclination in the heart brings a bias on the judgment, and that when men do not "like to retain God in their knowledge," he frequently, in his righteous judgment, gives them up to a reprobate mind. Nay, when they reject his truth from an inward hatred of its purity, he is said to send them "strong delusions," as in the following passage: "Because they received not the love of the truth, that they might be saved, for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."* But the nature of regeneration will serve, in a peculiar manner, to show the danger of error. If men form wrong notions of God, if they love and worship, and resemble a false god, they cannot be renewed, they are not like, and therefore unfit for the presence of, the true. Be not deceived, he cannot deny himself, and therefore, "there is no fellowship of righteousness with unrighteousness, no communion of light with darkness, no concord of Christ with Belial."†

I must here, to prevent mistakes, observe that this ought, by no means, to be extended to differences of smaller moment, under which I rank all those which regard only the externals of religion. I am fully convinced, that many of very different parties and denominations are building upon the one "foundation laid in Zion" for a sinner's hope, and that their distance and alienation from one another in affection, is very much to be regretted. Many will not meet together on earth for the worship of God, who shall have one temple above, where all the faithful, "from the east, and from the west, from the north, and from the south, shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of their" eternal "Father." But after all, I must needs also believe, that it is possible to make shipwreck of the faith. This appears plainly from the following, as well as many other passages of scripture: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."‡ If any take up false

* Thess. ii. 10, 11, 12.
† 2 Cor. vi. 14, 15.
‡ 2 Pet. ii. 1.

notions of God, or expect sanctification and eternal life in any other way than he hath pointed out in his word, though they may now build their hope on a fond imagination that he is such an one as themselves, they shall at last meet with a dreadful disappointment in this awful sentence, "Depart from me, I know ye not, ye workers of iniquity."

From the Evangelical Magazine.

THE TENTH PLAGUE.

"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon.——And there was a great cry in Egypt, for there was not a house where there was not one dead."—*Exodus*, xii.

The avenger of Jacob came down from on high,
And his countenance blazed on the far troubled sky;
And the boldest and bravest stood pale and aghast,
As he dreadfully rode on the pestilent blast.

And wide was the stroke—to each unsprinkled door
His death-gleaming meteor the fierce cherub bore;
Not a house could escape the fell swoop of his sword,
From the cot of the slave to the dome of the lord.

Then burst the wild death-cry and shriek of affright,
All flood-like and dire, on the silence of night;
And the loud mingling clangour of curses and cries,
On the wings of the tempest, roll'd up to the skies.

Then rose the deep sob of hearts bursting with grief,
And the wild laugh of madness that mocks at relief;
And the moan that proclaims the full conquest of care
O'er the heart-stricken victims of icy despair.

Then o'er her young babe did the mother's tears run,
As she prest to her bosom her first-born son;
For its smiles they were fled, and bereft of its breath,
It convulsively writhed in the tortures of death.

Then sprang the proud youth from his couch of repose,
And grasping his armour he ask'd for his foes;
Half way from its scabbard his bright falchion flies,
When unwounded he staggers, falls prostrate, and dies.

Then droop'd the lone widow, and gray was her head,
By the son of her youth she was sheltered and fed;
Her pride and her comfort—she liv'd by his care—
She flew to his couch—but her son was not there.

She sought him, and found him—he lay as he fell,
And black as the sulphur-scorch'd demons of hell;
His cheek it was cold, and his eye shot no ray,
For his spirit had fled from its dwelling of clay.

She lay down beside him—her tears ceas'd to flow,
Not a sob or a groan gave a sign of her wo;
Her course it was ended, her journey was done,
And she pillow'd her head on the breast of her son.

Hark! hark! how Egyptia the ruin bewails,
Her beauty is withered, her puissance fails;
Her sons they are fallen, not in fields that are gory,
They were struck without warning, and died without glory.

But hark! on the wind rolls the voice of a song,
Now louder and louder it echoes along;
Still higher and higher the swelling notes rise,
'Tis the pæan of multitudes piercing the skies.

But whence is that host, that with banners unfurl'd,
Rolls on like the flood that o'ermastered the world?
And what are those wild notes that through the air sweep,
Like the voices of winds when they burst from their sleep?

The men of that host are the children of Shem;
The fall of Egyptia is freedom to them:
No more shall the task-master torture his slave,
Nor the Hebrew be laid in a bondsman's vile grave.

For the sword of Jehovah hath blazed o'er the land,
And Israel is saved by the strength of his hand;
And now their hosannas they raise to that might,
Which hath scattered o'er Egypt destruction and night.

Barnstaple, June 11, 1830. J. Bennett.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 513.)

Paris, Aug. 11, 1828.

Monday.—The traveller in all his wanderings meets with nothing which gives him so much delight, as a letter from his distant home. A long one from you was put into my hands to-day. I retired immediately to my room—locked the door—and read over and over its cheering contents, without interruption. Oh, how I wish myself with you, and that the great gulf between us were passed.

We have now visited most of the objects which usually arrest the attention of the stranger in Paris; and not having time to remain long in one place, we begin to think of changing the bustle of the city for the romantick scenes of Switzerland—Though quite an easy matter to get into this vast metropolis, it is a tedious and difficult task, fairly to make your escape from it. No one, either a foreigner or native, can travel in the interior without a passport; and two or three days are sometimes lost, before you can obtain it in due form, with all its stamps and signatures. This morning we set off for the police office. The apartment where passports are obtained is of vast extent, lined with shelves, on which are arranged a great variety of labelled boxes—such as "*Surveillance des etrangers*," &c. &c. These horrid mementos of French *espionage* carried my fancy back to the reign of despotism and terror; and filled my mind with images of cruelty and dismay. The desks of the numerous functionaries were crowded with applicants, whose rough and revolting aspects were quite in unison with the forbidding physiognomy of the officers whom they addressed. I will not dwell on the inquisitorial details through which I had to pass, before I obtained the passport which I brought with me from home. When this was at last secured, the operation we found had but just commenced. The signature of our worthy minister, Mr. Brown, who lives at the other end of the city, must next be obtained—then the precious paper must be returned to the police office to undergo another *visé*—and then, after waiting a day, the minister of foreign affairs will stamp it and subscribe his name—provided you pay him two dollars for the privilege. The latter part of this process will occupy us to-morrow, and perhaps the day after. Every American who has been harassed with the abominations of the French police, will recollect with fond enthusiasm and heartfelt pride, the superior cha-

racter of his own free and happy government.

While passing in front of the Palace of Justice to-day, we witnessed a curious exhibition. A stage, about three feet high, was erected in the centre of the square, on which five or six criminals were placed, with their hands tied behind them, and with their offences printed in large letters over the heads of each. They were exhibited to a great crowd, in this position, for about an hour, and then were suffered to go at large. One man wept most profusely during the whole time; and one who had committed a more heinous offence than the rest, was branded with a hot iron on the shoulder. I was struck with the sensibility and sympathy manifested by the crowd on this occasion, for I had supposed that the miseries and murders presented to the eye, during the revolution, had rendered the Parisians callous to the more common woes of suffering humanity. But there is a sobriety in the habits of the common people of France, and a courtesy and mildness in their *ordinary* intercourse, which is strikingly contrasted with the sanguinary excesses and wanton cruelties, which they perpetrate when they become excited and rebellious.

Tuesday, August 12.—You are fatigued, I suppose, like myself, with the *lions* of Paris—I will, however, exhibit two or three more, while our passports are preparing. By the way, we have been informed by an American friend, just returned from a pedestrian excursion into Switzerland, that the *signature* of the Minister of Foreign Affairs is altogether unnecessary; and that we might as well keep our 20 francs, as throw them away on a useless formality, intended only to tax timid travellers.

Paris is ornamented, in several places, by what are called portes, or gates. These are triumphal arches, erected on certain memorable occasions. Besides the splendid arch of the Tuileries, which I have already noticed, we examined particularly, to-day, two on the Boulevards: one of which is called the Porte St. Denis, and the other the Porte St. Martin. The first is supposed to be one of the noblest monuments of the age of Louis XIV., and was erected by the city, in commemoration of certain victories which distinguish the reign of that monarch—It forms a perfect square, of 72 feet. On each side of the archway through which carriages pass from the Fauxbourg into the dirty street of St. Denis, there is a beautiful pyramid, in bas-relief, filled with appropriate trophies.

The Porte St. Martin is by no means equal in beauty to St. Denis—it is divided into three arches, and is ornamented with various devices in bas-relief. The fountain of St. Martin, on the Boulevards, not far from this arch, is supposed by many to be the finest thing of the kind in Paris. It does not, however, please my taste. From its form and magnitude it is called the Chateau of water.

In the evening we visited one of the theatres, to see the performance of a play, intended to represent the costume and manners of the French, *before*, *during*, and *after* the revolution. The play was interesting and instructive—If there can be such a thing as a well regulated theatre, it is secured in Paris. There is no noise; and all improper ornaments in scenery and dresses are excluded. I have seen it somewhere remarked, that in France "the theatres were churches, and the churches theatres:" and I have seen more rude behaviour, and more meretricious decoration in their places of worship, than in their best play-houses.

Wednesday, August 13.—The baths of Paris are celebrated by most travellers, for their neat-

ness, comfort and economy; but from my experience, they are not superior, in these respects, to those of England or America. The number of baths, throughout the city, is immense. One of the first things which strikes the stranger are the large and elegant *house-boats*, floating on the Seine, on which are painted in large letters, *Bains pour les Dames, et Bains pour les Hommes*—The Chinese baths, on the Italian boulevard, are quite beautiful, and are much frequented.

Before leaving Paris, I ought not to omit mentioning Galignani's library and reading room. It is almost the first place which the American traveller visits. For a few francs you may gain constant access there, during your stay. The American and English papers are here regularly received, and a daily gazette, in English, is published at the rooms. We bought, in the library, to-day, a "Guide through Switzerland and Savoy," as a help during our contemplated tour, which we propose commencing to-morrow afternoon.

Thursday, August 14.—We spent some time this morning in the museum, or conservatory of arts and trades. Here most of the contrivances and machines, invented by French genius, are deposited—Carding mills, spinning-jennies, looms, and their various appendages, occupy the first apartments; and most of them appeared to me far more complicated and clumsy than those used in England or America. The models of publick and private edifices, showing the various stages of French architecture, were interesting. In the church of the old priory, for the abbey of St. Martin, is the place where these things are deposited—we saw a number of hydraulick instruments; and among the rest, the celebrated contrivance of Montgolfier, to raise water. The remnants of the first large balloon ever inflated with hydrogen gas, and of which M. Charles was the æronaut, is suspended in the upper part of the church; and ploughs, mills, fire engines and ladders, are arranged below. In other parts of the museum, we saw all sorts of culinary instruments, lamps, grates furnaces and stoves; models of wine presses; threshing machines, fences and gates. Such a multitude of complicated and various objects presented themselves to our notice in rapid succession, that our attention became distracted, and we were convinced that many visits would be requisite, to give us any clear and satisfactory idea of the whole. Before leaving this museum, I ought to mention, that we saw a number of *establishments* in miniature, in which all the various operations were represented as going forward; thus there was a little brewery; an oil mill, and some other establishments, completely furnished. I was pleased with a nice model, about 3 feet square, representing a chemical laboratory, with all the retorts, crucibles and other apparatus in perfect order. On viewing this institution, no one will deny that the French possess great mechanical ingenuity; but it must be admitted that they have exercised their genius more in perfecting toys and trifles, than in improving important useful inventions.

All necessary arrangements being made, so as to permit us to pass without molestation through the interior of France, at about 6 o'clock, P.M. we entered the Diligence for Dijon; and I may say, we quitted Paris without many feelings of regret. It certainly contains many objects of great interest; but when the curiosity is once gratified, few Americans, who are disposed to regular and domestick habits, can consider it a desirable place of permanent residence, or of long abode.

The places in the Diligence are all numbered, and each person takes his seat as he is marked on

the book when he pays his fare—this arrangement prevents any dispute, and avoids all ceremony. The best seats are in the corners; for as you travel day after day, and night after night, you must go to sleep. If the traveller could as easily transport himself from Paris to Dijon, as he can his reader, much annoyance, and fatigue, and bruising would be escaped; and but little gratification, of any kind, lost. I can truly say, that I never passed two days and nights, which was the time consumed in this operation, more uncomfortably. We met with but few things on the road which excited the smallest interest. We passed a number of small towns which all had a dirty and mean appearance, and a degree of gloom, owing, no doubt, to the absence of *shop windows.* An article of merchandise we sometimes saw, lodged in some obscure place, to indicate that a larger supply might be had within. During our first night in the Diligence, we stopped a moment, at about 12 o'clock, at some dirty village tavern, and were regaled with some *cabbage soup.* It was the only *eatable*, except coarse bread, that we could obtain. We swallowed it hastily, and then rolled away in the stage, without ceasing, till a late hour the next day. There is one advantage in travelling at night through France; for by this means you escape, in some degree, the annoyance of the miserable mendicants seen all along the road during daylight. Early in the evening of the third day, we arrived at Dijon, which is the principal town in the department of Cote d'Or, and which was the residence of the ancient sovereigns, or Dukes of Burgundy. We had time before dark to survey the city. It is surrounded, like most of the other towns through which we passed, by a wall, and near the gate, towards Paris, there is a large cross of very handsome workmanship, with a distorted figure of the Saviour fastened upon it. We saw a number of poor women kneeling before the railing which surrounds it, apparently in deep devotion, undisturbed by the hollowing and boisterous plays of groups of children near them. All along the road, from Paris to this place, we observed *crosses* and images of the Virgin: some of which, from their fantastick ornaments, were shockingly ridiculous. In one instance, there was a large figure of the Saviour, nailed against the side of an out-house; and in another, we saw the image of the Virgin, in a red petticoat, white short-gown, and a flat Burgundy cap.

There are but few towns in France which have not some open space or publick walk, planted with trees. The promenade here is in the outskirts of the city, and is kept in very good order. There is a poplar tree, not far from the cross, celebrated for its great size. Some of the churches are quite handsome—One of them we found converted into a stable, and a publick granary. We were attracted by its tall, slender, and well proportioned spire, to the cathedral; it is undergoing a thorough repair. It was here that Guyton Morveau's first experiment was made, in purifying infected air by means of muriatic acid. The character of Guyton is one of the most remarkable in the records of biography—for the extent and versatility of his knowledge, as a politician, a naturalist, a jurist, a chemist, an orator and a poet. At one time, he was seen courting the muses, and at another as an infuriate republican, voting for the death of the king: now he was seen presiding in the legislative assembly, and now floating in the air over the French army, at Fleurus, in his own balloon: now he was deeply absorbed as a finan-

cier, and then engaged in minutely examining the dregs of a gallipot, in the laboratory.

The palace of the Prince of Condé, where the parliament used to assemble, is quite a handsome edifice, and has a large open space before it: I saw, this evening, a great crowd collected here, apparently for no other purpose than to look at each other. I do not wonder that the French people are so fond of being out of doors, under trees, and in other publick places; for really their houses, as far as I have seen them, are in general cheerless and uncomfortable.

In the Diligence we fell in company with a person going to Geneva, who speaks English very well, is perfectly familiar with the route, and who has taken us under his special care: we are already indebted to him for much kindness. The hotel where we are to lodge for a few hours, is large, clean, and commodious. At supper we had some of the best Burgundy wine, to ascertain its qualities. It is certainly one of the best *French* wines I have tasted.

I must not forget an incident which occurred to us last night. The Diligence stopped a few moments at a village inn, near which, in an open space, under some trees, feebly illuminated with a number of small lamps, the lads and lasses of the neighbourhood were collected together in little groups, and dancing to the musick of an old fiddler, mounted on a large block of wood. This was a fête champétre. I had often read with enthusiasm, of villagers dancing on the green—of rustic sports, of the freshness and fragrance of the dewy landscape; but, alas, I have witnessed the reality, and the spell which so long charmed my imagination is forever broken.

At 3 o'clock, on the morning of the 17th, we left Dijon in the coupé, or front apartment of the Diligence; and between one and two in the afternoon, we took *breakfast*, on cabbage soup, &c., at Dole, which is a town of some interest. We stopped here an hour or two; and as it was Sunday, we passed the little time we had in a retired little grove, on the bank of a fine stream of water. Between Dijon and Dole, we passed the village of Genlis, the birth place of Madame De Genlis, remarkable for the *number* of her literary productions. Her chateau was pointed out by the conductor.

After riding a long distance from Dole, we passed through Arbois, noted for its white wine—and then arrived, late in the afternoon, at Poligny. We now began to ascend, *on foot*, Mount Jura. The windings of the road over this mountain, are exceedingly circuitous, and from some spots you may see the route you are to travel, for a great distance. Near the top of the first *summit*, there is a most beautiful view of the valley below, which is vast and fertile, and so bounded by the mountain as to form the figure of the letter V. On the summit, there is an *oratory* to the Virgin, which is composed of a stone pedestal, about four feet high, on the top of which there is a nitch, containing an image, about a foot and a half high. It seems to be of wax, and is wonderfully decked with beads and tinsel. The Virgin holds the infant Saviour in her arms, who is crowned with a fanciful diadem of garnets and pearls. A strong metallick *door*, of open work, defends the image from injury. The town of Poligny, which is near the base of Mount Jura, gives an interest to the prospect from this summit. Though it was Sunday, there appeared in this land of crosses and images but little regard paid to the day. The cutting of stone, the hauling of timber, the mowing of grass, and many other operations, were all going on as upon any other day.

There is a good deal of wood

land in this neighbourhood, but I do not recollect to have seen a single bird. All the singing birds, as well as the other species, are killed here, to gratify the palate of the all-devouring epicure.

All night we spent in traversing the hills and valleys of Mount Jura; and the morning opened upon us, weary and restless, just at the base of its last and highest summit. This is so steep and long that we all descended from the Diligence, and commenced a four hours' walk, to the top. As we began to descend the mountain, the prospects and the country around increased in interest. The first view of Mont Blanc, and the lake of Geneva, with the country below, surpasses all my powers of description. The day was clear, and perhaps there never was a better opportunity of witnessing it, than the one we now had. I cannot do better than give you a translation of Cuvier's description of this scene, which is extracted from his Life of Saussure.

"How is the traveller struck with admiration, when, on a fine summer day, after having forced his laborious progress over the summits of Jura, he arrives at that pass where the immense basin of Geneva suddenly expands before him; when he sees at a glance that beautiful lake, the waters of which reflect the azure hue of the sky still purer and deeper; that vast expanse of low country, so highly cultivated, and interspersed with such pleasant abodes; those little hills, rising gradually above each other, and clothed with so rich a vegetation; those mountains covered with forests of perpetual verdure; the towering ridge of the upper Alps, rising above this superb amphitheatre; and Mont Blanc, the monarch of the mountains of Europe, crowning it with his enormous load of snows, where the arrangement of the masses, and the opposition of the lights and shadows, produce an effect which no description could ever adequately convey, to the conception of him who has not beheld this wonderful scene." All the impressions of natural scenery I have ever received, are comparatively feeble to those which the sudden appearance of this magnificent spectacle has left upon my mind.

The road down this side of the mountain is exceedingly fine, and is one of Napoleon's immortal works. It is part of the grand line of road made by him, to facilitate the passage of his troops into Italy, over the Simplon. About half way down, he has constructed a fountain, which furnishes a large supply of excellent water, in a place where it was much wanted; and where no water was ever known before. Innumerable channels, which collect the rains and dews, are cut into the mountain, all communicating with a reservoir, which issues into a stone basin.

What cannot art and industry perform,
When science plans the progress of their toil.

After reaching a more level country, we passed through a number of small, neat villages. At Ferney, we saw the chateau of Voltaire, through a long double avenue of trees, but we had neither time nor inclination to take a near survey.

The country round Geneva is enchanting; and is every where in a high state of cultivation. The general neatness of the houses, and the contented and smiling countenances of the people, convinced us that the moral and political state of the inhabitants differed essentially from those of France. I assure you this is not ideal; the very *look* of the people, and the aspect of the ground, is changed. I experienced an indescribable pleasure in leaving France and the superstitions of popery; and in again entering the country of protestants.

At the gate of the city our pass-

ports were taken from us; and after some little delay at the *stage office*, we were conducted to the Crown Hotel, where we were furnished with neat and commodious apartments. To have thus terminated, without accident, a toilsome, and sometimes perilous journey, of four days and nights, with scarcely any intermission, was a circumstance calculated to excite a sentiment of religious gratitude. I have often heard the term, *la belle France*, applied to the country we had just left; for what reason I cannot imagine. I certainly am not disposed to ring its praises. Perhaps its beautiful portions lie to the south, nearer the shores of the Mediterranean.

(*To be continued.*)

RELIGION AND STATE; NOT CHURCH AND STATE.

Under this title, a sermon has been sent us; delivered July 4th, 1830, in the Hall of the Indiana College, Bloomington; by the Rev. A. Wylie, D.D. President of the College; and published by request of the students. At a time when infidelity is assailing the most sacred institutions of religion, and with this view is raising a loud clamour throughout our land against the union of church and state—a union which is really impossible, in the existing state of things, and to which Christians are more seriously opposed than infidels themselves—it is peculiarly incumbent on the friends of religion, of all denominations, to come forward boldly in its defence. We feel it to be a duty to say, in passing, that in our opinion the whole religious community is indebted to the venerable senior Bishop of the Protestant Episcopal church in the State of Pennsylvania, for the Remonstrance which he has recently published, with his name affixed, against what may properly be denominated *a plea in favour of Sabbath desecration*, under the name of a Review, in a popular periodical; and having for its reputed author a gentleman of high legal standing. How long—we take this opportunity to ask solemnly—will the friends of religion, in the United States, continue to extend their patronage to works, however distinguished by literary merit, which go to the subversion of principles and institutions, connected indissolubly, as they believe, with the temporal and eternal welfare of their fellow citizens? Let the press be free, and let those who hate religion patronize the publications which they like—We wish our christian faith to be defended by nothing but argument. But we see not how any Christian can answer to his conscience and his God, for aiding to sustain an engine directed against all that he holds most dear and sacred—aiding to send forth extensively, a vehicle replete with poison, productive, it may be to thousands, of all the horrors and agonies of "the second death."

The text of Dr. Wylie's sermon is, Psalm, ii. 10, 11, 12; from which, after a pertinent introduction, he proposes to consider, I. The dangers to which our liberties are exposed; and then, II. The influence of christianity in preventing those dangers. Both these points are ably treated, but we pass them without either analysis or extracts, for it is not a set review of the discourse that we propose to give. We have found in its conclusion a very just and eloquent defence of the Christian Sabbath, and the gospel ministry—topicks of which such a defence is, at this time, most seasonable and important; and for this reason we place it on our pages, under the conviction that we could fill the space which it occupies with nothing better.

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"The institutions of christianity are admirably suited to maintain

the principles of sound morality in their proper vigour. Of these institutions I shall notice at present but two; and of these the first is *The Sabbath.*

"Could religion be separated from morality, or did it depend upon a set of instinctive impulses, or wild impressions, having no settled foundation in reason and reflection, it would be beyond our control or cultivation, and the Sabbath unnecessary. But this is far from being the case. It consists in a right state of moral feeling, having its foundation in knowledge. Christianity, in the present day, cannot consist with a state of ignorance. The very evidences by which it commends itself to our approbation and acceptance, cannot be discovered without research and consideration. But knowledge, in order to become practical and impressive, must be cherished into life by meditation. Devotion must be cultivated, and religious and moral impressions must be renewed, and deepened, from time to time, in the performance of religious duty. There must, therefore, be time for such performance, and this time must be held sacred; otherwise the encroaching demands of secular concerns would, by degrees, engross the whole, and no interval remain, but that afforded by sickness, for attending to the all-important claims of piety and virtue.

"The mind, if constantly engaged in the pursuit of temporal interests, would become heated to a degree of ardour incompatible with the sober decisions of the judgment, in relation even to the ordinary concerns of life; much more, with regard to those of a moral and religious nature.* A man must have *time* to think of his duties and obligations; his origin and destiny; the vanity of the world and the importance of his eternal interests; his relations to his fellow men and to his God; and to review his conduct and experience, in reference to the great standard of rectitude contained in the law, or he will not think of them. And what, in a moral point of view, must be the state of that mind in which reflections of this sort never find a place?

"The Sabbath stands connected with every thing sacred in religion, and by its very recurrence tends to revive a sense of it in the mind. God is its author, and it reminds us of his right in us, as our Creator and Saviour. It assembles us in the sanctuary, with our neighbours and friends, on the level of our common relation to Him, as suppliants before his throne of grace, and the objects of his love and providential care. Its solemn stillness invites to holy musing, and disposes the heart to the exercise of charity. It brings us away from our pursuits of vanity to the contemplation of our chief good, and the enjoyment of communion with the Father of our spirits. It presents a sedative to every turbulent passion, a lenitive to every care, an incitement to every duty. It is, in short, a type of heaven, and replete with power to exalt the soul in preparation for that glorious state. Its influence on the well-being of society is beyond calculation.

"It is of vital importance to the purity of publick morals, that instruction should be statedly and publickly given, on the great subjects of man's duties and interests, throughout the land. The experience of all ages shows that, without instruction on these subjects, man becomes ignorant, depraved

* By the tenor of the above remarks it will be perceived that the author had been thinking of the question of "Sunday Mails." Since the above was written, he has seen in the July number of the North American, some observations on this subject, well deserving the candid attention of the friends of liberty and religion. The piece is very ably written, and ought to be copied into all the newspapers, so as to meet the eye of every citizen.

and ungovernable. It is vain to talk of conscience and the light of nature. Without cultivation conscience is erroneous, or inoperative. And as to the light of nature, if that phrase be used to signify any supposed capacity of arriving at the knowledge of truth on subjects of morality and religion, without the mind's being *put* upon thought and investigation, as in all other cases of acquiring knowledge, it is a phrase without meaning. For there *is* no such capacity belonging to our nature. Is the light of nature a blind instinct, operating like appetite without reason or reflection? Is not the generation now living indebted for all the knowledge they possess to the generations preceding? The improvements in art and the advancements in science, which have been made in the present day, have they not been made on the foundation of that stock of knowledge which *instruction* had handed down to us from the discoveries of the past? And can any thing be clearer than that, without instruction, the most civilized and enlightened states would retrograde into barbarism?

"A prejudice exists against the institution of the gospel ministry, because it is conceived that instruction on matters of religion tends to fetter the mind, and destroy, or, at least, infringe its liberty of judgment. Nothing can be more unreasonable than such a prejudice. Instruction does not diminish the liberty of thought, any more than light diminishes the liberty of motion. A man does not walk more freely, because he chooses to walk in the dark, nor does the judgment pronounce its decisions with greater liberty, for not perceiving the grounds on which to decide. He, surely, cannot be a moral or a religious man who does not know what morality and religion are, nor is any one likely to abstain from vice who has never considered its consequences. Evil actions proceed from blind impulses; the motives to virtuous ones are suggested by thought, reflection, consideration; and these imply knowledge.

"But if instruction is necessary for the production and maintenance of morality and religion, should it not be communicated by men qualified for, and devoted to, such a service? What more reasonable expedient could be imagined or devised for this purpose, than that which the Author of Christianity has adopted—an order of men of cultivated talents, ardent piety, and unblemished integrity, consecrated to the office of teaching the doctrines and dispensing the ordinances of religion, and of holding up, in their instructions and example, before the eyes of the people, a lofty standard of pure morality? Will it be said that there is no security that those who aspire to this office shall be of this character? I would answer that, where they are dependent on the people for their support, as, in all cases where religion is not corrupted by an establishment, they must be, there is every security that the nature of things will admit. Their profession excludes them from secular employments, and, therefore, secures them, as far as any thing of an extrinsick nature can secure them, from the corrupting influence of ambition. They have the certain prospect of never rising above mediocrity, and the most of them of not rising up to mediocrity, in their worldly circumstances: none will therefore seek the profession from motives of avarice. Besides, even publick opinion attaches a character of sanctity to the office, which will forbid a person of doubtful morality to exercise its sacred functions. Instances to the contrary there may be, but, except where the institutions of christianity have been perverted by an unhallowed union of church and state, they ever have been, and must be, rare. Let facts decide. Where did there ever exist an order of men

more pure in morals, more laborious in the performance of official duty, more self-denied, more zealous in every good work, than the primitive apostles; the clergy of the reformation; those of the protestant churches since; those of the United States at the present day?

"To the Christian minister it belongs to wield that instrument of tried and mighty efficacy, the word of God, which, 'like a fire and a hammer' breaketh and melteth the rocky heart—to apply the waters of baptism, the significant emblem of our regeneration by the Spirit—and to set forth Christ Jesus 'crucified and slain'—a scene of the sublimest moral grandeur, of the deepest and most tender pathos. It is his, to counsel the inexperienced, direct the inquiring, and encourage the timid in the ways of wisdom—to convince the gainsayer and reprove the disorderly—to instil good principles into the young, and to cheer the dreariness which surrounds the path of the aged—to bind up the heart which affliction and bereavement have broken—to visit and comfort the sick, and to soothe with divine consolations the agonies of the dying—to heal, or to prevent the breaches of discord, and to bind together the people of his charge in the silken bands of charity. Possessing such a character, and clothed with such an office—an office giving him access, on the one hand, to ideas and scenes so holy and so impressive; and on the other, to the human heart, in circumstances wherein, if ever, it will be tender and susceptible—what a powerful influence must the Christian minister exert upon the character of those among whom he labours!

"I see the man of God!—It is the holy Sabbath morning. The assembly are seated, waiting his arrival. As he approaches, his gait, demeanour, and the deep serenity of his countenance, show that his soul is impressed. In the retirement of his study, where his habit is, assiduously to consult the sacred oracles, he has been bearing on his heart before the mercy seat the dear people of his charge; and now he comes to them in the fulness of the blessings of the gospel of peace. He rises, and with him the whole assembly; and in the language of adoration, prayer and thanksgiving, addresses Him who 'ruleth over all.' He is the mouth of the congregation. Their hearts go with his expressions. The sacred volume is opened, and the words of eternal life fall with divine authority, upon the listening ear—distil like refreshing rain, upon the thirsty soul. The book is closed, and the voice of praise resounds. Again the soul is lifted up in prayer. The theme of discourse is announced. An air of attention, but of less deep and solemn feeling, overspreads the assembly. And as the discourse proceeds, subjects of awful moment interest the feelings; God; his law, providence and grace; sin and holiness; time and eternity; life and death; heaven and hell; the incarnation and atonement; the kingdom and priesthood of the Son of God; science, nature, art—every thing within the wide range of reason and revelation is in turn brought in, to inform the understanding, to stimulate the conscience, to exalt the affections, to influence the will. The hearers are, I will not say, entertained—they are convinced and persuaded. They repent; they believe; they love, fear, hope; they resolve; and, at the conclusion of the services, they go away to put their resolves in execution, being furnished and strengthened for every 'good word and work'—for the faithful discharge of all the duties of life. And thus does he continue to labour and watch, like a good shepherd over his flock, from week to week and from year to year, till his limbs totter and his voice fails with age. And though possessed of talents and learning, which might have enabled him to

shine in halls of legislation, or to rise to wealth and secular respectability, in any of the ways which the world proposes to its votaries; yet, for his love of Christ and his regard to the immortal interests of men, he has turned his back upon it all, and contented himself with less than the income of the humblest mechanick. And yet he has been reproached—and by men wearing the Christian name too—with being mercenary in his views; and by the unreflecting world he has been stigmatised as a 'hireling priest.'—But on all this he has calculated from the beginning; and therefore, with a spirit unbroken, he perseveres in his course of well doing and of patient suffering: and when he dies, and not before, does he enter upon his reward. Blessed man! Thou hast well done! Thou hast vindicated the ways of God to man. Thou hast stayed the progress of corruption. In a crooked and perverse generation thou hast been 'a burning and a shining light,' and now, that thou art transferred to shine in heaven, the lustre of thy bright example continues, and shall long continue, to bless the world.

My hearers! I could not arrest the course of these thoughts. The case that I have described is no imaginary one. It has been drawn from actual observation. The truth of the description may, by the candid observer, be recognised in many a living instance in our happy land. With the uncandid and prejudiced —with the whole of those, and they are a numerous class, who have not experienced in themselves the power of those peculiar motives which the religion of the Bible inspires, all such accounts as these will, I know, pass for romance, and provoke nothing but scorn and ridicule. To such, certainly, as think to put down the efforts of Bible societies, Sunday school societies, and the other benevolent and Christian enterprises of the day, by the cry of "Church and State! a money making scheme!" and other clamours of this sort, it were useless to make an appeal. The authors of any absurd calumny are usually perverse enough to construe the most undeniable facts, that may be adduced in order to expose and refute it, as a new and decisive argument in its favour: and, indeed, I shall be surprised if the humble attempt which I am now making, to show the importance of christianity to the preservation of our civil liberties, should not be adverted to by some, as an instance in point, to prove, that, on the part of its friends, there is a constant hankering after secular power. To such I have nothing to say, as they are not to be convinced. To such friends of their country and of republicanism as are not so unreasonable, I would say, in behalf of my christian brethren, and especially those in the ministry—When we ask, as citizens of these United States, that the institutions of christianity be not trampled on, it is not the cause of christianity, but the cause of our country, that we are pleading. Christianity is the most independent thing on earth. It stands complete within itself, and on its own basis. It owes the government nothing; and it craves nothing from government. It can exist under any government, and in despite of any. It has existed in the fire and in the floods, and made its way against all that the powers of earth and hell could do against it. It draws its life from the blood, and grace, and promise, of its Author. Its 'kingdom is not of this world.' When taken into alliance with the state, then, indeed, is it 'shorn of its beams'—shorn of its strength. Or, more properly speaking, when the state adopts its forms, it is insulted and goes away. *And liberty goes with it.* Thus it has always been. Thus it was in the days of our fathers. Thus it came to this continent, where it has flourished and become great; and the nation with it. And let it be

well marked that the liberties of the nation cannot perish but by being dashed against the rock of its strength—cannot be preserved but by the nation's letting it alone. But when the nation *violates* any one of its institutions, this surely is not letting it alone.

"When, therefore, we attempt to show the importance of the Christian religion to the success of the experiment of a popular government, which is now going on among us, and which, should it prove unsuccessful, is likely to be the last which will be made, at least for ages; or when we ask of our rulers not to give to the measures of government a direction of hostility to the institutions of Christianity; or when we deprecate, and would, so far as in our power, counteract, an attempt to give to publick opinion such a direction—whether such attempt should originate in the sinister zeal of her friends, or the blind rage of her enemies, it matters not—let us not be understood as entertaining any fears for the cause of Christianity. It is for the liberties of our country that we fear. As it respects the former we can sing: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be cast into the midst of the sea: Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.' Psal. 46: but we have no such security to support our hopes respecting the latter. We have absolutely none at all, save what is founded in the purity of the publick morals: and that this should be preserved, we have less than none, if a respect for the Christian religion should cease to characterize the community. To our rulers, and to the people—for, as yet, they [the people] are the rulers in the last resort—could we sound the admonition of our text, with a trumpet's voice, which should be heard over all the land—with hearty good will, and in a full conviction both that it is needed and that it is applicable—we would sound it: 'Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.'

From the Christian Observer of June last.

JUSTIFICATION *THROUGH* FAITH.

To the Editor of the Christian Observer.

Permit me, in Christian simplicity, and with a sincere desire, not to provoke angry controversy, but to promote temperate discussion, and thereby edification, to ask, "How is a sinner made righteous, or justified?" and, as arising from that, "What is justification?"

Inverting the order, I ask first, "What is justification?" is it acquittal? is it innocence? or is it the being considered and made righteous? or is it righteousness itself? Is it pardon *and* favour? does it give both a right *and* a title to God's favour? is it a claim to, *and* a meetness for, heaven? In which, or in how many, of these does it consist?

Wishing to be corrected if I err, to prevent misconception, I beg leave to state my own views of a pardoned believer's justification, before I proceed farther. By justification, then, I understand God the Father's mercy (or pity) and favour, *ex*ternally given; God the Son's obedience and suffering, personally performed; and God the Spirit's grace and power, *in*ternally wrought, enabling us to believe: the first is felt for us, and shewn to us: the second is done for us, and reckoned, or imputed, to us; and the third is wrought in us, and im-

parted to us. Thus, justification is inseparable from sanctification; and, like salvation, is all of grace; the grace of the Father, in accepting for us, and reckoning, or imputing to us, what Christ has done in our stead, and for our good; the grace of the Son, in working out for us the pardon of our sins, and in purchasing our right (in him) to heaven; and the grace of the Spirit, in revealing to us what Christ has done and suffered; and working in us, and imparting to us, a holy and new nature, a lively faith, and all other graces: this, in my esteem, constitutes imputed righteousness, and its necessary concomitant inherent holiness. What God, the adorable Trinity, has planned and provided, God the Son has effected, God the Father has accepted, God the Spirit reveals and applies, and the humbled and repentant sinner by faith believes, receives, and appropriates. Grace provides what faith embraces, and what good works evince us to be possessed of, namely, justification; that is, acquittal from sin, exemption from hell, and both a right and a title (in and by Christ) to heaven: so that before *God*, we are justified by *Christ;* before *man*, through *works;* and, to *our own apprehension and comfort*, through *faith:* in other words, by grace, through faith, and that not of ourselves, but of God's free grace and mercy. This gives to God all the merit and glory, and to man all the benefit and comfort: this secures holiness, checks licentiousness, enforces gratitude, elicits praise, abases pride, and produces humility.

I have, I find, insensibly, begged the question, "How are we justified?" in stating my own views: but I will still ask, "How is man justified with his Maker?" is it "by works," as we have *mis*-rendered St. James? If by works, by *what* works? If by *good* works, or by works *of faith*, is it wholly and solely, or in part? or is it by faith? and if by faith, is it by faith alone, or only, without works? or by faith necessarily producing works? or is it by faith and works united, each contributing its part? or, lastly, is it by neither of these separately, nor by all of them unitedly, but BY *grace* THROUGH *faith?*

The difference between *by* and *through*, as applied to faith, will be seen and acknowledged by all who consider this verse, in the eleventh chapter of the Epistle to the Hebrews, "By faith the walls of Jericho fell down;" wherein it is evident that the writer meant *through* the faith *of the Israelites* the walls of Jericho fell down. A drowning man is saved by his rescuer *through* his holding the rope; a beggar is kept from starving by a donor, *through* his eating the bread, or food, given him. In these cases love and pity are the source or cause, the bread and the rope are the instrumental means. To apply this to the point in hand, I ask, is faith the *cause* or the *means* of a sinner's justification? I humbly conceive the latter.

If we are justified *by* faith, then faith is our justifier; as he by whom we are taught is our teacher: a position which would startle any but a Pharisee or a Papist.

If we are justified *by* faith, or by faith only, how do we interpret this saying, "By thy *words* thou shalt be justified?" or this, "Ye see that a man is justified by *works?*" Are all three, faith, words, works, synonymous, or identical?

If we are justified *by* faith, then, as we read of "the *work* of faith," and that "this is the *work* of God that ye believe;" as faith is a *work*, are we not justified by *works?*

If we are justified *by* faith, then our justification rises and falls, and is subject to all the fluctuations of our faith, which may be strong one hour, and weak the next. According to this we should be *fully* justified when *strong* in faith; *partly* justified when *weak* in faith, or of

little faith; *not* justified when assailed by *unbelief;* and *condemned* when *doubting* or *despairing*. Then would St. Paul's words, so sadly perverted, "he that doubteth is damned," be, in this sense, most true.

If we are justified *by faith*, then are we also "saved *by hope*," which would make hope a saviour, as well as faith a justifier; whereas "it is God that justifieth;" "neither is there salvation in any other" than in Christ the Lord.

If we maintain the doctrine of justification *by* faith, do we not set up another saviour or justifier than Jesus Christ; and so far, eject the Saviour from his throne? or rob him of his crown? or make him give his glory to another?

Again, I ask, is faith above all other graces? is it more essential to salvation than love; more necessary than repentance; more indispensable than restitution; more difficult than the *love* of enemies, invariable truth, unfeigned humility, heartfelt prayer, and the constant practice of the golden rule? Can faith save us?

Feeling it to be essential to comfort, though perhaps not to salvation, to have correct views on this important subject, I have written the above, that the confusion which I find in the minds of many, may, should they read this, be removed; that each of the Christian graces may have its proper place in our esteem, and that God, "the giver of all grace," may have all the praise. The divine and the scholar may use the expression, "justification *by* faith," without danger, though, I humbly conceive, not without verbal inaccuracy: but the young and unlearned and poor Christian *can not*, without the possibility of entertaining heterodox notions, the probability of feeling unsettled as to the grounds of their acceptance, and the certainty of having much confusion and misconception in their minds as to the cause or source, the instrumentality or agency, and the means or mode, of a sinner's justification; which may retard their growth in grace; hinder their progress in holiness; obscure their internal evidences; and lessen, if not destroy, their hope, peace, and joy.

There is another point, still more, if possible, intimately connected with our justification, which I will leave to another opportunity; in the mean while I beg to add, if I am wrong, I wish to be corrected; if right, I wish to be myself, and to find others, established.

J. W. Niblock.

EDUCATION OF CHILDREN.

We recommend the following short and pithy essay, to the very attentive consideration of all our readers who are heads of families, and have the charge—a very sacred one—of the training of young children.

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From the Luzerne Gleaner.

From the Desk of Poor Robert the Scribe.

If your children you'd command,
Parents, keep a steady hand—

Our parson used to say, "Just as the twig is bent the tree's inclined." And therefore every little fellow of us—rag, tag, and bobtail—used to be obliged to say our catechism every Saturday afternoon. And methinks I can trace the influence of the serious lessons, in the conduct and opinions of every man who was brought up under the venerable pastor.

The government, as well as the education of children, is a matter of the most momentous concern.

Mrs. Hasty is as good dispositioned a woman as you will find in an hundred, but she "dont keep a steady hand" with her children. "Tommy," said she, "let that clock case alone." Tommy turned around, whistled for half a minute,

and went to work at the clock again. "Tommy," said she, angrily, "if you dont let that clock alone I certainly will whip you. I never did see such a boy (said the mother), he dont mind a word I say." She continued her knitting, while Tom continued at the clock case till *over* it tumbled, and dashed the clock and case to pieces. The mother up with the tongs and knocked poor Tom sprawling among the ruins. Tom roared like Bedlam, and the kind woman took him in her lap—was sorry she had hurt him, but then he should learn to mind his mother, and giving him a piece of cake to stop his crying, picked up the ruins of the clock. What was the consequence? Why, Tom, who, with "a steady hand" to govern him, would have become a man of worth, turned out a hasty, ill natured villain.

My neighbour Softly, good woman, dont whip her poor dear children, however bad they may conduct, for they cry so loud and so long, she is afraid they will go into fits. Yet she keeps a rod hanging up over the mantel piece, threatening them every hour in the day.

Old captain Testy swore his children should be well governed. So he laid by a good hickory, and for every offence thrashed his children till they were beaten into hardihood and shamelessness.—When they appeared on the theatre of life, they were only fit for robbery and the whipping post.

How different was the government of my old friend Aimwell and his wife—If one corrected a child, the other never interfered. When the first ray of knowledge began to dawn in their infant minds, they commenced a steady course of proceeding.

They never directed what was improper to be done, or misunderstood; but so long as the child resisted through *temper*, they continued to persist until that temper yielded. A second whipping was rarely necessary. A steady hand—a mild but firm manner of issuing their commands, were always sure to produce obedience. It was an invariable rule with them, when they were in a passion, never to punish their children; never to promise to them the minutest thing without performing; and yet their children loved them most tenderly—wantoned and played their little gambols about them with the utmost freedom. If it was convenient they came to the table—if *not*, without a murmur they waited. They grew up patterns of filial obedience and affection, and added to society the most correct, useful and respectable members.

Listen to old Robert: Never strike a child while you are in anger. Never interfere with your husband or wife in the correction of a child in its presence. The parents must be united, or there is an end of government. Never make *light* promises to children of rewards or punishments; but scrupulously fulfil what you promise. Begin early with your children—if the temper be high, break it while young—it may cost *you* and them a pang, but will save *you both* fifty afterwards—and then be steady in your government. Use the rod sparingly. It is better and easier to command from their love and respect than by *fear*. Keep these rules, and my word for it, your children will be a happiness to you while young, and an honour to you when they grow up.

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D.*

(*Continued from page 526.*)

In his second letter, Dr. Woods enters directly on the consideration of what he considers exceptionable in Dr. Taylor's "Concio ad Clerum." This will best be stated in his own words, as follows—

"Your reasoning in the place referred to is intended to obviate an objection against the character of God, arising from the fact, that he has given man a nature which he knew would lead him to sin. The position which you take in your reasoning I understand to be this; *that supposing God to have adopted a moral system, he could not have prevented all sin, nor the present degree of it;* or, as you sometimes represent it, *that God could not have done better on the whole, or better, if he gave existence at all, for any individual of the human race.* The conclusion is, *that no one can impeach the wisdom or goodness of God, considering, that notwithstanding the evil which exists, he will secure the greatest good possible for him to secure.*

The positions exploded.

"You say, the difficulties on this subject result in your view from 'two very common, but groundless assumptions,—assumptions which, so long as they are admitted and reasoned upon, must,' you think, 'leave the subject involved in insuperable difficulties.' The first of these assumptions is, 'that sin is the necessary means of the greatest good, and as such, so far as it exists, is preferable to holiness in its stead.' The second is, 'that God could in a moral system have prevented all sin, or at least the present degree of it.'

"Now from all you have advanced on the subject, I conclude that you mean to hold the *opposite positions;* namely, that sin is *not* the necessary means of the greatest good, and as such, so far as it exists, is *not* on the whole preferable to holiness in its stead; and that, in a moral system, God could *not* have prevented all sin, nor the present degree of it."—pp. 21, 22.

Dr. Woods says, "I am aware that you do not, in so many words, directly *affirm* these opposite positions;" and then goes on to show—and we think he does show, to the satisfaction of every candid and attentive reader—that the manner in which Dr. T. has treated the subject in his sermon and notes, must produce the belief that he actually meant to affirm and argue, in favour of the positions which stand opposed to what he denominates "groundless assumptions." Accordingly Dr. Woods afterwards says—

"In my remarks, then, I shall consider myself as warranted to proceed on the supposition, that you hold these two opinions, namely; first; *that sin is not the necessary means of the greatest good, and as such, so far as it exists, is not, on the whole, preferable to holiness in its stead;* —second; *that in a moral system, God could not have prevented all sin, nor the present degree of it.*—And if you should, after all, say, that you do not mean either to defend or affirm these positions; though I might be gratified to know this, I should still wish to subject the positions themselves to a careful examination. On this last supposition, (which I have made so as to be sure not to do you any injustice,) my object would be, not to charge these opinions upon you, or upon others; but to inquire, whether they are *true.* And then, though neither you nor your associates had ever embraced them, yet as some others may be exposed to them, the discussion may not be wholly lost.

"But for the present you will permit me to canvass the two opinions referred to, as though it was your intention to maintain them by means of the summary arguments contained in the passages quoted from your pamphlet. And in prosecuting my undertaking, I shall labour to observe that excellent rule of the Rhetoricians, *so to express ourselves, that we not only may be understood, but cannot be misunderstood.* I shall at least hope not to cast any additional obscurities over a subject, which is in itself sufficiently obscure and difficult."

Notwithstanding this uncommonly fair and candid statement, it has so turned out, since the publication of Dr. W.'s letters, that a bitter complaint has been made by Dr.

Taylor, or his "associates," that Dr. W. represents him as having affirmed what he never did affirm—inasmuch as Dr. T. had only proposed queries, without giving any decision, or opinion, on the manner in which they ought to be answered. We shall take the liberty to make a few remarks on this complaint; because it is one in which the whole reading community has an interest. We maintain then, that no man who publishes a book, has a right to complain that his meaning has been misapprehended, if he has written in such a manner that, out of ten intelligent and unprejudiced readers, nine will in fact misapprehend him: and this we verily believe is true, in reference to the notes attached to Dr. T.'s "Concio ad Clerum"—supposing it was really his intention not to be understood as arguing in favour of the propositions, which he opposes to those that he calls "groundless assumptions." To specify other *assumptions*, and then ask some pages of questions, all going to show the futility of what he opposes, and the plausibility of what he states in opposition, without one intimation that the answers which it would seem he intended should be given, would still be in favour of something of which he is not to be considered as the advocate, and after all complain that he is considered as their advocate—this, we confess, is to us a novel method of writing; and one for which we wish the Dr. and his associates, if they continue to write, may have a patent, which nobody shall be permitted to to invade.

Dr. T.'s notes are introduced in the following words—

"Note. The difficulties on this difficult subject as it is extensively regarded, result in the view of the writer from two very common but groundless assumptions —assumptions which so long as they are admitted and reasoned upon, *must* leave the subject involved in insuperable difficulties."—p. 110.

To our apprehension, it is here distinctly implied, at the very outset, that if the condemned assumptions were removed, the difficulties would be removed with them. Surely if the assumptions produce the difficulties, as is unequivocally asserted, take away the assumptions and you take away the difficulties.

But Dr T. gives us more than an implication. He says expressly, after having, at great length, queried the "groundless assumptions" into absurdity—

"As an apology for this note, the writer would say that the objection alluded to in the discourse, so commonly rises in the mind in connexion with the subject, that it was thought proper to notice it; and while he knows of no refutation except the one given, he was desirous of attempting still further to free the subject from distressing and groundless perplexity. This is done in his own view, simply by dismissing from the mind the two assumptions which have been examined. The mode in which the mind will in this way, be led to view the character and government of God may, it is believed, be shown to be free from embarrassment by an example."

He then goes on to state an example, which, if it have any relation at all to the subject in hand, must, we think, strike every reader as intended to exhibit or illustrate a new theory or assumption, not attended with difficulty—nay, he explicitly states, in introducing the example, as we have just seen, that "The mode in which the mind will, in this way, be led to view the character and government of God may, it is believed, be shown to be free from embarrassment." In a word, it seems to us, that nothing can be more undeniable than that it is the apparent design, and the whole design, of Dr. Taylor, in these notes, to explode an old and objectionable theory, and to introduce in its place a new one, that is free from objections. Yet when Dr. Woods shows that this new theory, which he supposes has the opinion of Dr. T. in its favour, is attended with far greater difficulties than the assumptions which he

opposes, a cry is raised that Dr. T. does not hold this new theory, any more than those assumptions which he discards. We must say, that this is the most extraordinary defence of a writer that we have ever seen. If Dr. T. and his associates would only observe what Dr. Woods justly calls "that excellent rule of the Rhetoricians, *so to express ourselves that we may not only be understood, but cannot be misunderstood,*" it would save both themselves and others no little trouble. If, says Lord Kaimes, in his Elements of Criticism—"If perspicuity in writing be not a positive beauty, the want of it is certainly the greatest defect." And this is the defect, in a remarkable degree, of the writers in Dr. T.'s school of Theology. We are reluctant to charge them with an intentional ambiguity of expression, or obscurity of manner in their reasoning, adopted with a design to provide for a reply to any apprehended confutation of their errors. But we do insist, whether this be their design or not, that they have no right to complain of being misunderstood and misrepresented, till they give us their ideas with more directness and perspicuity. Dr. W., who knows them well, seems to have suspected that something of the kind which has happened might occur; and therefore determined to oppose the opinions which he believed to be erroneous, whether Dr. T. should admit, or deny, that they had been advanced and advocated by himself. In this we think he was right; for these opinions have unquestionably been adopted by many, and we think there is no reason to doubt that they were learned—whether justly or unjustly—from the publications of Dr. T. and his associates.

The following quotation from Dr. Woods's second letter, is more extended than accords well with our scanty space; but it contains a just and lucid explanation of the different senses of the words that are used in speaking of *power*, which we think may be of general use, and we therefore give it entire.

"I shall begin with what I consider your second position. And as a proposition is generally true or false according as words or phrases are taken in one sense or another; I shall remark on the different senses of the words which relate to *power*, or the *want* of it; and shall then inquire in which of these senses the words appear to be used in your reasoning.

"A distinction has commonly been made between the *literal* sense, and the *metaphorical* or *moral* sense of the words in question. This distinction is founded in the nature of things, and no man can deny it without involving himself in inconsistency. When I use the words in the *literal* or *proper* sense, and say, God has *power* to do a thing, or, he *can* do it; I mean that he is *able* or *competent* to do it, *if he chooses*; that there is in him no want of ability to prevent his doing it, if on the whole he prefers and wills to do it; and I mean too, that if any thing whatever, which is the proper object of power, is not done, it is because God does not choose to do it, or sees it best not to do it,—and not because he is destitute of the requisite *power*.

"Thus we say, God has *power* to raise the dead, and to do it now. The word *power* is here used in the *literal*, *proper* sense. Accordingly, if the dead are not raised, and are not raised *now*, it is not because God is *unable* to raise them, or is less able now, than he will be at the last day; but solely because he does not see this to be best, and so does not choose it. If, when using words in the same literal sense, we should say, God *cannot* raise the dead; our meaning would be, that if he should, on the whole, see it to be *best*, and so should really *choose* and *will* to raise the dead; it would still fail of being done, and would fail because he had not sufficient *power*. It would be implied, that if he only had *power* enough, the thing would be done. We do not commonly speak of God as wanting power in this sense, as we believe him omnipotent. But we speak familiarly of the want of this power in man. If in any case, he fails of accomplishing a particular thing which he really *chooses* and *wills* to accomplish; we say, he is not *able*,—he has not sufficient *power*.

"This I shall call the *first* sense of the words denoting the want of power. It is the *literal*, *proper* sense.

"Let us now attend to the *metaphorical* or *moral* sense of the words denoting

want of power. When in this sense we speak of intelligent beings as not being *able* to do a thing, we mean that their *judgment* or *inclination prevents* them from doing it; that they have in their minds decisive reasons against doing it, or in favour of doing something else in its stead. Thus: God cannot lie; he cannot do an act of injustice. Here, that which prevents God from doing the thing spoken of, is the perfection of his own nature,—his infinite wisdom and goodness, and not, properly speaking, the want of *power*. For an act of injustice may be done with as little *power*, as an act of justice. God had power, in the literal sense, to inflict evil upon Adam and Eve, and drive them out of Paradise, before they sinned, as really as after. What hindered him from doing it? Infinite wisdom,—holiness,—justice. And when we say, he was *unable* to do this act, we can mean nothing more than that he was *totally disinclined*.

"But the words which denote *inability*, or want of power, are sometimes used in a sense different from either of those above mentioned; as when it is said, that God *cannot* do what is *self contradictory*, or *absurd*, or what is, from the very nature of the case, *impossible*. For example; he cannot cause a thing to be and not to be, at the same time, and in the same respect. Or, he cannot cause a part of a thing to be greater than the whole of it. The thing is, in its own nature, utterly *inconsistent*. And so it is a case in which power, either literal or metaphorical, either natural or moral, has nothing to do. A being who has neither power nor goodness, is, so to speak, just as *able* to do the thing proposed, as God is. And God, though possessed of infinite power and goodness, is just as *unable* to do it, as one wholly destitute of power and goodness. The fact is, such a thing has, properly speaking, no relation to power. It is not an object of power. And when we say, God *cannot* do it, we use the word *cannot* merely to signify, that it is utterly inconsistent and absurd to suppose such a thing.

"I have thus endeavoured to define the three senses of the phrase in question, not assuming to be perfectly right in my views of so abstruse a subject, but holding myself ready to be corrected by you, or by others.

"The position which is now to be examined, and which I have understood you to maintain, is this; *that in a moral system God could not have prevented all sin, or the present degree of it.*

"In what sense then do you speak of *the want of power* in God relative to this subject? There are several circumstances which would seem to favour the idea that you speak of it in the *literal, proper* sense.

"This might be naturally inferred from your question at your entrance on the subject. 'Do you say then, God gave man a nature which he knew would lead him to sin?—What if he did? Do you know that God could have done better, better on the whole, or better, if he gave him existence at all, to the individual himself? (See Appendix, 1.) The argument, in plain terms, appears to be this; we have no reason to complain of God for doing as he has done, because he *could not* have done better, either on the whole, or for any individual."—pp. 25, 26, 27.

Dr. W. fills up the remainder of this second letter with an extension of his reasoning, to show that Dr. T.'s language will not admit of the supposition that he intended to use the words denoting *power*, in either of the other two senses that had been explained; but that he meant to affirm, strictly and literally speaking, *that in a moral system* GOD COULD NOT *have prevented all sin, nor the present degree of it.*

It is, perhaps, right that we should be explicit in stating to our readers, that we are not to be understood as adopting for ourselves, the propositions which Dr. Woods defends against the objections of Dr. Taylor—We propose, before we conclude our review, to explain ourselves a little, in regard to this matter. Dr. Taylor is at issue with the system of Theology which has been long and extensively received in New England; and the bearings and practical influence of which are well known. Dr. Woods is the defender of this system; its defender against novelties, which we think unspeakably dangerous—infinitely more pernicious and at war with inspired truth, than any errors which we may believe are contained in the system attempted to be overthrown. But more of this hereafter.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Storks in Turkey.—The storks, those most oriental, most scriptural of birds, were numerous and familiar beyond what I could have imagined; they rarely moved at our approach; they were picking with their long bills at the worms in the sod by the road side; and when they did move, it was not by flight, but by stalking in the most stately manner, a few yards off, where they would stand and gaze unapprehensively at us, bend their heads on their backs, or entwine their long necks with each other in fondness.

The tender regard entertained by the Turks for most of the animal creation, (one of the strange anomalies of their characters—a striking contrast to their disregard of human blood and life,) is sufficiently known, as well as the fact, that to the stork they have a peculiar and reverential affection. Few things will displease a Turk more than to molest one of these birds. They call him friend and brother—and when they could yet aspire at conquest, they sentimentally affirmed, that he would accompany them wherever they should carry their victorious arms, despite of the variety of climate, of heat, or of cold.

These sagacious birds are well aware of this predilection; they build their large nests on the mosques, on the minarets, on Turkish houses; and to them, in their migratory existence, they return year after year, but the nest is never erected on a Christian roof! I have observed in many towns, particularly in Pergamus, where they are very numerous, that in the Turkish quarter they strut about most familiarly, mixing with the people in the streets, affecting the open squares in the Turkish khans, and other places of the greatest resort; but they pass not the boundary of that quarter; they never enter the parts of the town inhabited by the Greeks or Armenians.

The turtle doves, which swarm in this part of Turkey, are almost equally favourites, and equally familiar, but their familiarity is of course less striking than that of the gigantick bird, the stork.

Towards sunset I walked in an open gallery, at Pergamus.—Thence looking over the roofs and upper apartments of curious dwellings, I saw before me, at a few yards' distance, the lofty, massy, castle-like walls of the old Greek of Agios Theologos, whose rough ridges, covered with their nests, (larger than our bushel measures) and whose angles, buttresses, and every "coin of vantage," used to be incessantly frequented by troops of stately storks. They were always divided into pairs; sometimes only the long elastick neck of one of them would be seen, towering from the nest, while the consort would stand by, on one of his long slim legs, and watch with the assiduity of affection. Sometimes one of them caressing his mate ere he left her, would spread his broad snow white wings, fly away to the town or the field, and thence return with a large twig, or other materials for the nest, or a supply of provisions for his occupied partner. Other couples would be grouped on the edges of the stupendous ruin, entwining their pliant necks, and mixing their long bills. I have thus often counted as many as fifty couple of storks at a time upon the ruins. Mixed with these large white birds, or issuing from their nests, in the crannies of the walls below those of the storks, or flitting athwart the twilight sky, were thousands of little blue turtle doves, forming an amorous choir, which never ceased its cooing, by day or by night. These sounds, and I must add the vernal voices of the cuckoos, almost equally numerous, used to compose me to sleep, and to them I awoke in the morning.—*Mackfarland's Constantinople.*

Champollion.—We formerly gave a notice of the labours and results of this distinguished traveller, and we now rejoice to have it in our power to recommend our readers to a better and more detailed description of the relicks of old Egypt. A neat translation of his work, with notes, said to be written by Professor Stuart, has just been published, comprising an account of all the discoveries of the traveller among the tombs and temples of a once renowned, but now almost deserted country. As a confirmation of the truth of Scripture history, or as an illustration merely, the researches of Champollion possess a deep interest and value. The sojourning of the people of Israel, and their subsequent captivity, are depicted in various hieroglyphick and pictorial representations of the victorious and triumphal processions, the festival and domestick games; many facts of the Bible are distinctly related, and the names of contemporary Jewish and Egyptian kings are, in several instances, recorded. But aside from the interest which, as Christians, we take in the illustration and confirmation of the Bible, these discoveries will go far to satisfy a rational curiosity respecting the habits, learning, arts, laws, and go-

ernment of a country of which so little distinctly known—save that in learning nd power, she, if not the source, was ne earliest mistress.

Phenomenon in the Tide.—A Liverpool aper of Sept. 9, says—A remarkable nange in the usual flowing of the tide ook place in Bristol, on Friday week. nstead of high water being at 58 minutes ter twelve, which, according to the corect calculations of the tide table, ought be the case, the tide flowed only till en minutes before twelve, and then beran to ebb, causing a variation of an hour nd eight minutes. About three years go an irregularity of the same kind was bserved in this port and other places, hich was ultimately traced to an earthuake in the Peninsula. It is not unlikely nat the present variation in the tide has een caused by some disorganization, remote from our shores.

New Metallic Mirror.—M. Dobereiner, hile making experiments upon platina nd its combinations, discovered that hen the chloruret of this metal is heated ently with alcohol, a brown substance is btained, which is easily blackened at a igher temperature, and may be dissolved ithout difficulty in alcohol. This subtance is excellent for rubbing glass, in orer to make mirrors of platina; to effect hich, the glass is to be dipped into the lcoholick solution, care being taken that is spread uniformly on its surface, and s afterwards made red hot with the flame f a lamp of spirits of wine. The coat f platina thus deposited on the glass in s metallic state, adheres so strongly to it, hat it will be impossible to detach it. If, owever, a mirror so made, be plunged n hydrochlorick acid, diluted with water, nd if, at the same time, a layer of zinc s placed in it, the whole layer of platina vill dissolve instantly. A burnishing stick nay be used to polish the platina.

Chloride of Lime.—The Journal des Conaissances Usuelles, in the course of an rticle on the employment of chlorurets of ime, to prevent infection, says it may also e advantageously used to destroy the npleasant smell of fresh paint. In a ewly painted apartment, boards three eet long by two broad, should be laid, nd a quantity of hay, slightly damped, pread over them, upon which the chloruet should be sprinkled. If the room is arefully closed, it will be found that the lecomposing action of the carbonick acid f the air will neutralise the smell of the aint. The chloruret of lime may also be mployed to disinfect any nauseous receptacle.

Crown Diamonds.—The two most vauable diamonds of the French crown are called the Sanci and the Regent. The Sanci takes its name from Nicolas de Harlai de Sanci, who was once its owner. The Sanci was sold for a crown to the Duke of Burgundy, by a Swiss, in the fifteenth century. In 1589, it was in the possession of Antonio, king of Portugal, and by him it was first pledged to De Sanci, for 40,000 livres, and subsequently sold for 100,000 livres. De Sanci, in like manner, disposed of it to James II., of England, then resident at St. Germain's, from whom it passed into the hands of Louis XIV. The Regent is the most beautiful diamond known—it is often called the Pitt.

Grating Nutmegs.—It is a fact well known to most house-keepers that, in grating a nutmeg, if we begin at the end next the stem, it will generally be hollow all the way through, and is very liable to break, whereas if we begin at the other end it will continue sound to the last. The centre of a nutmeg is composed chiefly of a mass of fibres, united and held together at the stem end. If grated first at that end, they are cut off the point of union, and thus liberated, so that they come out and make the nutmeg hollow; but if grated at the other end, they continue to be held firmly in their place, and the nutmeg consequently remains sound.—*Massachusetts Spy.*

The Nature of Flame.—Flame is the rapid combustion of volatilized matter. The tallow, or the wax, is melted and drawn up to the top of the wick of the candle. Here it is boiled and converted into vapour, which ascends in the form of a column. This vapour is raised to such a temperature, that it combines rapidly with the oxygen of the surrounding atmosphere, and the heat evolved is such as to heat the vapour to whiteness. Flame then is merely volatile, combustible matter, heated white hot. The combustion can only take place in that part of the column of hot vapour that is in contact with the atmosphere, namely, the exterior surface. The flame of a candle, then, is merely a thin film of white hot vapour, enclosing within a quantity of hot vapour, which, for want of oxygen, is incapable of burning. But as it advances upward, in consequence of the outer film being already consumed, it gradually constitutes the outer surface of the column, and assumes the form of flame. And as the supply of hot vapour diminishes as it ascends, and at last fails altogether, the flame of a candle gradually tapers to a point.

Effect of Terror upon the Imagination.—The late Dr. Good, in early life, served an apprenticeship at Yarmouth, and had to sleep at the top of his master's house,

in a room in which there was a skeleton. "One night," says he, "I went to bed; the moonlight, which fell bright into my room, showed me, distinctly, the pannel of the door, behind which hung my silent acquaintance. I could not help thinking of him. I tried to think of something else, but in vain. I shut my eyes, and began to forget myself, when, whether I was awake or asleep, or between both, I cannot tell—but suddenly I felt two bony hands grasp my ancles, and pull me down the bed; if it had been real, it could not have been more distinct.

Weather.—A gentleman who kept an account of the changes of weather for fifty years of his life, within a hundred miles of the city of Philadelphia; says that he could not observe that the moon had any influence in producing the changes. That he always observed four or five days cold weather in continuance would be followed by moderate weather, and generally rain. That three cold nights in succession would produce rain; commonly known by three white frosts. That although five severe cold days would produce rain, yet he had known twenty days of severe heat without rain.

Northerly winds seldom continued beyond four days at a time; the severest storms are generally in August.—*Register of Pennsylvania.*

Religious Intelligence.

Aware of the interest which many of our readers take in the cause of Foreign Missions, especially of those conducted by the American Board, we have, for the present month, devoted the greater part of this department of our Miscellany to a summary account of the proceedings and statements of that Board, at their last annual meeting. Our account is taken from the Boston Recorder, of the 13th ult. somewhat abridged. The Board met on the 6th of October.

The American Board of Commissioners for Foreign Missions commenced their annual meeting in this city on Wednesday.

On Thursday afternoon, at half past two o'clock, the Communion of the Lord's Supper was celebrated in Park Street Church, where about 1500 professed disciples of Christ, from different parts of the United States, commemorated the atoning death of their Master. The communion services were performed by the Rev. Dr. Proudfit, of Salem, N. Y.; Dr. McMurray, of New York city; Dr. Porter, of Catskill, N. Y.; Dr. Tyler, of Portland, Me.; and Rev. S. Holmes, of New Bedford, Me.

In the evening another meeting was held in Park Street Church, and after prayer, by Rev. President Day of Yale College, a part of the Annual Report was read by Mr. Evarts, the Secretary of the Board; and the audience was addressed by Rev. President Allen, of Bowdoin College; President Bates, of Middlebury College; and Dr. Miller, of Princeton, N. J. A collection was then taken in aid of the funds of the Board, which amounted to $395 36.

Minutes from the Annual Report.

The Report of this year is elaborate and full of interest. We present our readers with the following summary and abstract.

Summary.

There are forty-seven Missionary stations under the direction of the Board; forty-six ordained preachers of the Gospel to the heathen; five licensed preachers, and four men who have completed their theological course, and are now ready to be ordained. The whole number of labourers of both sexes, sent from this country, and supported by the funds of the Board, is about two hundred and twenty-five. One of the stations is at Bombay, five in Ceylon, one at Malta, one at Beyroot, six at the Sandwich Islands, and thirty-three among the North American Indians. About 1100 converted heathens have been received into the mission churches, a large portion of them within the last year; and great numbers are brought under religious restraint, giving more or less evidence of piety. At least 50,000 learners are enrolled in the mission schools, and about 600 teachers, most of them natives, who have themselves been taught by missionary influence, are employed in them. The missionaries and the Board have made use of the press for the dissemination of knowledge in eleven languages; four of them spoken principally in Asia; one in Europe, principally; one in Europe and Asia, equally; four in the forests of North America; and one in Polynesia, viz. the Mahratta, Tamul, Armeno-Turkish, Arabick, Greek, Italian, Chê-

rokee, Choctaw, Seneca, Abernakee, and Hawaiian. The last, (with some help from Mr. Ellis, English missionary,) together with the Choctaw and Abernakee, persons employed by the Board were the first to reduce to writing. This is true also of the Cherokee, so far as the Roman alphabet is used. The Board has presses under the direction of the missions at Bombay, in Ceylon, Malta, and the Sandwich Islands. The works printed are, the New Testament; other portions of Scripture; various religious books and tracts; and school books. All these are put in circulation among the heathen, and the field is constantly opening for a wider and still wider circulation, and for an indefinite increase of all these evangelical operations.

Receipts and Expenditures.

The receipts of the Board, from donations and legacies, during the year, which closed on the 31st of August, amounted to $80,788 16, while the receipts from the same sources, during the year preceding, amounted to $104,542 24; leaving a deficiency of receipts in the way of contribution or donation, (which are the only sources of income worthy to be considered,) of $23,754 08. The transfer of $4000 from the permanent fund to current expenses, with some variations in the interest of money received in the two years, presents the total receipts of the year, ending August 31, 1829, at $106,928 26, and of the year just closed, at $87,019 37, leaving a deficiency of $19,908 89. But the real deficiency, and that which should be the basis of all our calculations, and all our action, is $4000 more, viz. $23,908 89.

Abstract.

1. Bombay. One Station. Messrs. Graves, Stone, and Allen, Missionaries; Mr. Garret, Printer; Miss Farrar, Teacher of Females.

During the first six months of last year, 12,000 copies of portions of the Scripture and Tracts were worked off at the mission press, amounting to 510,000 pages. Connected with the Mission are 31 schools; 12 of them for females. About 1000 boys and 400 girls attend. Female education is advancing. Sir John Malcolm, governor of Bombay, has given 300 rupees, (about 130 dollars,) to the American Missionaries, for the benefit of female schools, and other benevolent individuals gave 1200 rupees. Mr. Hall's tract entitled the "Three Worlds," and Mr. Newell's, entitled "Glad Tidings," are said to be producing a very salutary influence on the people and the Brahmins. Messrs. Hervey, Read, and Ramsey, who sailed from Boston in August last, are designed as a reinforcement to this mission.

2. Ceylon.—Five stations. *Tillipally.*—Mr. Spaulding, Missionary; 9 native Teachers and Assistants, 879 boys, and 170 girls in the schools. Cornelius Atwood, a member of the preparatory school, admitted to the church last year.

Batticotta.—Messrs. Meigs and Poor, Missionaries; 4 native assistants. Mr. Poor has published 3000 copies of a tract entitled the "Remembrancer," for distribution among the natives. The seminary contains 79 students, of whom 22 are professors of the Christian faith. Donations to the amount of 650 dollars were made to the seminary by English residents. There are 13 free schools, containing 601 boys, and 89 girls.

Oodooville.—Mr. Winslow, Missionary; 5 native assistants, 17 free schools, 624 boys, and 132 girls; and a central school of 23 girls, 8 of whom are members of the church.

Panditeripo.—Mr. Scudder, Missionary; 3 native assistants, 14 free schools, 300 boys and 105 girls. The power of the Brahmins in the neighbourhood of this station is evidently on the decline.

Manepy.—Mr. Woodward, Missionary; 4 native assistants, 14 free schools, 300 boys and 175 girls.

At all the stations, 130 natives have been received to the church.

3. Western Asia.—Two stations. *Malta.*—Messrs. Temple and Goodel, Missionaries; Mr. Hallock, printer. The number of works published at the mission press in 1829, was as follows; in modern Greek, 12; in Armeno-Turkish, 16, and in Italian, 5. Whole number of copies, 69,300; number of pages, 2,943,200; average number of pages in a copy, 52. Mr. Goodell, with the aid of an Armenian bishop, has translated the New Testament, from the original Greek, into Armeno-Turkish. This translation is to be printed at the Mission press, for the British and Foreign Bible Society. The Mission press has furnished Greece with many school books. The report gives an account of the exploring tour of Mr. Anderson in Greece; and of Mr. Bird, on the northern coast of Africa. Messrs. Dwight and Whiting sailed from Boston as a reinforcement to this mission, January last.

Beyroot.—Messrs. Bird and Whiting arrived at this station in May last. Messrs. Smith and Dwight had commenced an exploring tour through Armenia. In June last they were at Tocat, where they had visited the grave of Martyn.

4. China.—Messrs. Abeel and Bridgman, Missionaries. This mission has but just commenced. The Missionaries arrived at Canton last February.

5. Sandwich Islands.—Six stations. *Honoruru*,—Messrs. Bingham and Clark, Missionaries; Mr. Chamberlain; superintendant; Dr. Judd, physician; Mr. Shepard, printer. A new house of worship, capable of containing 4000 people, was opened in July, 1829. The young king takes an active and decided part in favour of religion and good order. Schools increasing and improving. In the island of Oahu there are 221 schools, containing 6,398 pupils. During the period embraced by the report, 10,000 copies of Luke, and as many of the Acts, have been printed and put in circulation. 74 natives have been admitted to the church; whole number as yet admitted, 185. The Jesuit Missionaries continue their operations, and seem to be making some little progress.

Waimea.—Messrs. Whiting and Gulick, Missionaries. Miss Ogden, teacher. Number of schools on the island of Touai, 80; number of scholars, 2,350.

Lahaina.—Messrs. Richards, Andrews, and Greene, Missionaries; 2 native assistants. Number of schools 173; of scholars 10,385; number of persons admitted to the church within the year, 23.

Kairua.—Messrs. Thurston and Bishop, Missionaries; 1 native Teacher. Kuakini, Governor of Hawaii, and 35 others, admitted to the church the last year. The natives hold meetings for religious improvement, as in the United States, and conduct them in the same manner. Number of schools, 200; of scholars, 8,575.

Waiakea.—Mr. Goodrich, Missionary; one native assistant. Natives very strict in their observance of the Sabbath, and other religious institutions. Number of pupils in the schools, 6,500.

Kaavaroa.—Mr. Ruggles, Missionary; one native Assistant. A great attention to religion commenced here in Feb. 1829. Not less than 200 individuals made the inquiry, "What shall we do?" The meeting for recent converts is attended by 50 or 60, and is constantly increasing. Number of pupils in the schools, about 5,000. The schools are taught by native teachers, who open and close them with prayer.

6. Cherokees.—Seven stations, viz. at Brainerd, Carmel, Creekpath, Hightower, Willstown, Candy's Creek, and New Echota; and 35 Missionaries, assistants, farmers, mechanicks, &c. in the service of the mission. This mission was proceeding very prosperously, and the Cherokees were making rapid advances in civilization and religious improvement, until the recent aggression upon their rights. By the measures of Georgia and the general government they have been thrown into the greatest perplexity and distress, and claim the sympathies and prayers of all the friends of religion and justice.

7. Chickasaws.—Four stations; 10 Missionaries and assistants. The question of removal agitates the Chickasaws, as well as the other southern tribes. The territory to which they are called to remove, is regarded by them as unsuited to their condition, and incapable of being rendered a proper residence.

8. Choctaws.—Two stations; 14 Missionaries, assistants, farmers, &c. During the year, 202 persons have been admitted to the church, as the fruits of a special attention to religion, which still continues.

9. Cherokees of the Arkansas.—Four stations, 16 Missionaries and assistants. These Indians emigrated some time since, and no sooner had they taken possession of their new territory, where they were to be forever protected from injurious intercourse with white men, than they were followed by a host of traders, who deluged the country with whiskey. The result has been most disastrous.

10. Osages of the Neosho.—Three stations; 14 Missionaries and assistants. Schools well attended; and there has been special seriousness among the people.

11. Osages of the Missouri Harmony. One station; 9 Missionaries and Assistants. Opportunities of usefulness principally confined to schools.

12. Green Bay.—One station; three Missionaries and assistants. This is a new station, and has thus far proved successful. Ten or twelve persons have been admitted to the church.

13. Mackinaw.—One station; 12 Missionaries and assistants. The meeting-house, commenced last fall, has been finished and occupied; the basement story furnishing convenient school rooms. The expense has been borne almost entirely by the Indians, and the traders from the interior, who, on this as well as other occasions, have shown much friendship for the mission, and a truly Christian liberality. It is refreshing to notice a few such instances, among so many of an opposite character.

14. Maumee.—Ohio. One station; four Missionaries and assistants. Some seriousness has been manifested in the school; the pupils have been studious, and made good progress.

There are also stations among the Indians in New York, at the following places, viz. Tuscarora, Seneca, and Cataraugus, which employ 11 Missionaries and assistants.

The above is necessarily a very hasty and imperfect sketch of the Report, but we have endeavoured to make it accurate as far as it goes.

Meeting of the Board.

The meeting of the Board for the transaction of business was holden in the chapel of the Old South Church on Wednesday, October 6th, and continued by adjournment, to Saturday the 9th.

Present—Hon. Stephen Van Rensselaer, Gen. Henry Sewall, Hon. Jonas Platt, Hon. John C. Smith, Rev. David Porter, D. D., Rev. C. Chapin, D. D., Hon. Wm. Read, Rev. Samuel Miller, D. D., Rev. Archibald Alexander, D. D., Rev. President Day, D. D., Rev. President Bates, D. D., Rev. Leonard Woods, D. D., Rev. J. H. Church, D. D., Rev. Lyman Beecher, D. D., Rev. Wm. McMurray, D. D., Rev. Thomas De Witt, D. D., Jeremiah Evarts, Esq., Rev. John Codman, D. D., Rev. Justin Edwards, D. D., Rev. Warren Fay, D. D., Henry Hill, Esq., John Tappan, Esq. Rev. President Allen, D. D., Rev. Bennet Tyler, D. D., Hon. Samuel Hubbard, Rev. Alexander Proudfit, D. D., S. V. S. Wilder, Esq., Rev. President Porter, D. D., Rev. Wm. Jenks, D. D.

There were also honorary members present from various parts of the United States.

Hon. George Sullivan, of Exeter, N. H. and Hon. Roger Sherman, of Fairfield, Conn. were elected members of the Board.

Sir John Malcolm, Governor of Bombay, Sir Richard Ottley, Chief Justice of Ceylon, and Archdeacon Glennie, of Ceylon, were elected Corresponding Members of the Board.

The committee to whom was referred that part of the annual report which relates to the American Indians, reported the following preamble and resolutions, which after a long and interesting debate, were adopted.

In adverting to the painful and important subject of the claims of the state of Georgia to the absolute right of property, as well as the exclusive jurisdiction over the territory of the Cherokee Indians within that state, and the projected removal of those Indians, together with the Creeks, Chickasaws, and Choctaws, to a region beyond the Mississippi, this Committee report, for the consideration of the Board, the following resolution, viz.

Resolved, That, from the peculiar relation in which those defenceless and unoffending Indians stand to this Board, we feel it to be our indispensable duty, at this crisis of their destiny, to express our sympathy in their distressed condition; and also our deep sense of the solemnity of the obligations which treaties, superadded to the claims of natural justice, have imposed on the government of our country in behalf of those interesting people; and we earnestly implore the blessing of Almighty God to enlighten and to guide the deliberations of the constituted authorities of our country, so as to secure the just rights of those Indians, and preserve the faith and honour of the government.

The following resolution also was discussed and passed.

Resolved, That the Prudential Committee be instructed to prepare and present to both Houses of Congress a Memorial, earnestly and respectfully expressing the views and sentiments of this Board on the subject of the proposed removal of the Indians, residing in the states of Georgia, Alabama, and Mississippi, to a region beyond the river Mississippi, in reference to the benevolent plans of extending to those Indians the blessings of civilization and religious instruction.

The subject of the claims of the children of Missionaries in Ceylon, in respect to education and support, having been submitted to the Board by the Prudential Committee, was committed to a committee, who reported certain resolutions, which, after full discussion, were adopted.

The committee appointed to consider the subject of conducting the executive business of the Board, the expenses of the missionary rooms, agents, &c. reported, that after all the attention which they had been able to give to the subject, they found occasion to recommend no specifick directions to the Prudential Committee. On the contrary, they are satisfied, that the executive and pecuniary business of the Board has hitherto been transacted with economy, prudence, and fidelity; and that the whole subject may be safely left in the hands of the Prudential Committee.

This report was accepted.

A committee, appointed to inquire what measures may be adopted to promote increased efforts in the missionary cause, recommended that the publications of the Board be multiplied. This report was accepted.

Afterwards the following preamble and resolutions were adopted.

Whereas, the period has arrived, in which it is incumbent on those who love the Lord Jesus, and pray for the subjection of all nations to his reign, to make greater efforts and sacrifices, in order to carry forward, to its entire accomplishment, the sacred enterprise in which this Board is engaged, therefore,

Resolved, That it be recommended to the Prudential Committee to appoint, as speedily as possible, such number of general and other agents in different parts

of the country, as in their judgment may be necessary to bring before every Christian in the community the duty of aiding in the great work of converting the world.

Resolved, That the Prudential Committed be requested also to consider whether it may not be expedient occasionally to call home, for a season, Missionaries now in the field, to plead this cause among the churches of the land.

Resolved, That it be further recommended to the Prudential Committee to take into consideration the question, whether the greatest permanent success of the cause of Foreign Missions both at home and in Pagan lands, do not render it important, that a delegation be appointed to visit the stations now under the care of the Board in different parts of the world.

Resolved, That it be respectfully and earnestly recommended to the friends and supporters of Foreign Missions, in connexion with this Board, vigorously to sustain the Prudential Committee in any or all of the foregoing measures, which shall be adopted, and in any other measures which shall be found necessary for the efficient and successful prosecution of this benevolent object.

The Committee appointed to report on the case of disabled Missionaries, and the widows and orphans of Missionaries, who are unable to maintain themselves, reported, together with a Preamble making a statement of the case, the following Resolutions, which were adopted, viz:.

Resolved, That the Board and the Christian community are under obligations to extend a kind and sympathizing regard to superannuated, disabled, and enfeebled Missionaries, who have been compelled by ill health, or other causes, to leave their respective fields of labour; and that they are also under obligations to supply the wants of such Missionaries, and of the widows and orphans of Missionaries destitute of the means of support, in such a manner as shall manifest the gratitude and confidence of the friends of Missions.

Resolved, That in all provisions for this purpose, the Prudential Committee shall act according to the circumstances of each case, until a system shall have been adopted and sanctioned by the Board; and that, in all cases, a strict regard be had to economy.

Resolved, That it is expedient that a separate fund be established for the class of persons above mentioned, which fund shall be constituted in the following manner:

1. By donations from Missionaries on their entering upon Missionary service; which donation shall be preserved and invested by the Board, in the most prudent manner; and which shall be reserved for the use, in the first instance, of the donors themselves and their families, should need require; but, if not required for the donors and their families, they shall form part of a permanent fund, the interest of which alone shall be applied to the purposes here contemplated.

2. By donations and legacies which shall be given for this specific object.

3. By occasional grants, when necessary, from the general treasury of the Board.

The above is not intended as a complete account of the doings of the meeting; but merely as a summary of the articles of business, which are most generally interesting to the Missionary cause. When the minutes shall appear, in the official publication of the Board, we shall be able to give further information.

The next annual meeting of the Board will be held at New Haven, Conn. on the first Wednesday in October, 1831, at 10 o'clock, A. M. Rev. Dr. Woods of Andover, first preacher, and Rev. President Allen, second preacher.

The following gentlemen were elected officers for the ensuing year, viz:

President,

Hon. John Cotton Smith.

Vice President,

Hon. Stephen Van Rensselaer.

Recording Secretary,

Rev. Calvin Chapin, D. D.

Prudential Committee,

Hon. William Reed,
Rev. Leonard Woods, D. D.
Jeremiah Evarts, Esq.
Hon. Samuel Hubbard,
Rev. Warren Fay, D. D.
Rev. Benjamin B. Wisner, D. D.

Corresponding Secretary,

Jeremiah Evarts, Esq.

Assistant Secretaries,

Rev. Rufus Anderson,
Mr. David Greene.

Treasurer,

Henry Hill, Esq.

Auditors,

John Tappan, Esq.
Charles Stoddart, Esq.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of October last, viz.

Of the Rev. John W. Scott, a quarter's rent, for the Contingent Fund .	$87 50
Of the Rev. George S. Woodhull, the annual collection in Princeton for do.	16 40
Of the Rev. John Gray, collected in Easton congregation, Pa. for New York and New Jersey Professorship, to be credited to the Synod of New Jersey, ...	60 00
Of the Rev. Thomas J. Biggs, on account of his subscription to the Professorship to be endowed by the Synod of Philadelphia, . .	20 00
Of Samuel M'Nair, Esq. executor to the estate of John Keith, Esq. late of Bucks Co. Pa. deceased, his legacy for the endowment of a Scholarship, $2363 76, in Pennsylvania Five per Cents. equal to . .	2500 00
And interest thereon, ...	295 45
Amount	$2979 35

View of Publick Affairs.

EUROPE.

Advices have been received from France of as late a date as the 9th of October, and from Britain to the 3d of that month. All Europe is in agitation, and a large part of it is deeply convulsed. Momentous events take place so rapidly, that the publick daily papers can scarcely find room for seasonable details—We can give but little more than an outline, with the principal facts of recent occurrence.

Britain.—In Britain, as in almost all other places where the late revolution in France has been heard of, that occurrence, and the effects which it has produced, is producing, and must go on to produce, in all the states and kingdoms of Europe, both great and small, engross extensively the minds, and conversations, and pens, and presses of the community. We do not recollect the month, since we undertook to chronicle passing events in the political world, in which we had so little to note relative to the merely domestick concerns of Britain. The British papers, indeed, abound and superabound in intelligence, as we have already stated; but it nearly all relates to what is transpiring on the adjacent continent. In the recess of the British Parliament—and it was in recess at the date of the last advices—we have commonly much less to record than when that important body is in session. But we have always heretofore had more to say than at present. Parliament was called by royal proclamation to meet on the 26th of October. In every part of Britain the people appear to have hailed with enthusiasm the changes which have recently taken place in France. Resolutions and addresses to the French authorities by large assemblies have been voted, and contributions for the relief of the sufferers during *the three great days* (July 27, 28, 29) have been raised and forwarded to Paris. The validity of the new government of France and the right of Louis Philipé to the French throne, have been formally acknowledged by William IV., and the English ambassador at Paris has received and presented his new credentials. Talleyrand, the ambassador from France, who it is suggested received his appointment with a view to gratify the Duke of Wellington, has arrived in London, and been treated by the Duke with great distinction. Mr. Huskisson, the member of parliament for Liverpool, lost his life by being run over and shockingly crushed by a rail road car—He survived but a few hours, and died in great misery. The rise and fall of stocks had been somewhat, but not greatly affected, by the agitations of the times—they were rising at the last accounts. Changes, favourable to freedom of commerce, were expected to be made by the new parliament in the East India company's charter, and in the regulations touching the colonial trade. The harvest promised an average crop. The city of London never probably presented such a tri-coloured appearance as it has done since the recent events in Paris—Cockades, ribbons, purses, braces, handkerchiefs, indicating the valorous achievements of the three great days, fill the windows of the shops in Ludgatehill and Cheapside, and other places of great resort. In a word, no signal occurrence at home, has probably ever received more numerous testimonies of popular approbation in Britain, than that which has recently taken place in France.

FRANCE.—In our last two numbers we endeavoured to trace the rise and progress of the late revolution, and to mark its several steps of advance, in chronological order, till the establishment and organization of the present government. This we thought of some importance, as a matter of present gratification to our readers, and a source of future reference. We shall hereafter note the principal facts and events which come to our knowledge, as in the case of other states and nations; but we shall neither attempt a complete recital, nor observe a regular series of dates. Since the establishment of the new government, as related in our last number, the events most worthy of notice, to the date of the last advices received in this country, are the following—An alteration in the form of making laws has been adopted, upon the plan of the British Parliament. Hereafter the deputies are to propose, the peers to sanction, and the king to ratify—formerly the king proposed, and was the medium of intercourse between the Chambers. M. Casimir Perrier, on a plea of ill health, has resigned his office as president of the Chamber of Deputies, and M. La Fitte has been appointed in his room by a very large majority. He is a man of great wealth and extensive mercantile influence. His only daughter, and we believe the sole heiress of his enormous fortune, was, the last or previous year, married to young Ney, son of the Marshal, and prince of Moscow, who has lately been appointed to the command of a regiment of the national guards. It is now no matter of reproach, nor hindrance to promotion, to have been connected with the friends of Napoleon Buonaparte. The bust of Marshal Ney has been carried to the Pantheon by twelve of the national guard, attended by a grand procession, and an eloquent discourse was pronounced on the occasion. Posthumous honours have also been accorded, not only to those who fell in the late conflict for freedom, but to others whose deaths were not recent—and among the rest, we are sorry to say, to Voltaire and Rousseau. A considerable number of laws and ordinances have been enacted, which we cannot pretend to specify. We think them all wise and salutary. Disturbances of a serious aspect have been created in Paris, and in some other large towns, by the mechanicks and working men, particularly by the printers—alleging the want of employment, occasioned by the use of machinery. Some of the printing presses have been obliged to stop their steam enginery, and others to suspend almost entirely their operations. It is affirmed, however, that these commotions are subsiding; and this seems to be confirmed by a letter which has been published in this country, from General La Fayette to General Bernard. But the accounts from Paris, later than the date of that letter, represent the dissatisfaction as not only existing, but increasing. No less than three popular debating societies are organized—in some of which the gravest questions of policy are discussed and decided. In the society of "The friends of the people," it has been determined that the Chamber of Peers ought to be abolished, that the ministry ought to be changed, that the Chamber of Deputies ought to be immediately dissolved, and a new Chamber elected by indiscriminate suffrage. Here is the evil which we have always feared might mar the late revolution. The people of France, not yet generally enlightened, nor accustomed to free government, have now the whole power in their own hands, and the danger is that they will abuse it. To this abuse they are now, and for a considerable time will be, prompted and stimulated, not only by ambitious demagogues, but by Jesuits, aristocrats, and monarchists; in a word, by all who secretly hate the whole revolution, and wish to subvert it by producing such confusion and disorder as shall render it odious and intolerable, and thus prepare the way for the return of arbitrary power. It appears that the Chamber of deputies are at a loss what measures to take in regard to the popular societies; perceiving that either their continuance or their suppression will be attended with great danger. The appointment of Talleyrand, although very gratifying to the court of London, is very unpopular in Paris. With us we confess he is no favourite. As a politician, we believe he has no superior living; but we also believe him to be utterly destitute of principle. When called to take the oath of fidelity to the new constitution, it is said he exclaimed—"This is the thirteenth, heaven grant it may be the last." He has certainly done enough of swearing—now this way and then the other—to be heartily tired of the business. On the whole, as we intimated last month, it yet remains to be seen, how the revolution of France will eventuate, both as to France itself, and to the surrounding nations. We have great hopes and no inconsiderable fears. The *unfavourable* indications are, the popular ignorance, excitement, and discontent—the *favourable*, the popularity and influence of La Fayette and the republican monarch, the wisdom and patriotism of many distinguished men, the recognition of the existing government by all the great powers, and last but not least, the recent determination of the government itself, not to interfere with the concerns of any other nation—not even with those of the Netherlands. All exiles from the territories of France, except the late royal family and their attendants, have full and free permission to return.

An order has been issued for calling into active service 108,000 men; not it is stated with any intention to atttack other states, but to be well prepared for defence, if other states should attack, or attempt to interfere with France. A grand review by king Philipe of 40,000 national guards, lately took place in the environs of Paris. General La Fayette appeared as commander-in-chief, and presented to the several corps a number of new standards.

NETHERLANDS.—A revolution in Belgium, as complete nearly as that in France, has been commenced and completed, in a little more than two months. To understand its cause, reference must be had to the origin of the state or kingdom of which Belgium—the country which was once denominated "the French Netherlands"—formed a constituent part. The old *balance of power in Europe*, was destroyed by Buonaparte. To restore, or remodel it, was a chief object of the congress of the allied powers which met at Vienna, in 1814. As a part of the arrangement, Holland and Belgium, (the latter including the grand dutchy of Luxembourg,) were formed into a new kingdom, styled "the kingdom of the Netherlands;" and the prince of Orange, who had married the sister of the king of Prussia, and who had been despoiled of his possessions and authority in Holland by the French, and served against them in the armies of the allies, was appointed king of the Netherlands. The constitution given to this new kingdom was nearly a counterpart of the British—except that the nobles, forming the upper house, though appointed by the king, were not hereditary. There was also a manifest inequality, in giving as many representatives to Holland as to Belgium, in the lower house; since the population of the former country was but half as numerous as that of the latter. In other respects, great partiality was shown to Holland, no doubt, because the king was a Hollander; and altogether the forcing of these two states into a union, was as ill-judged an amalgamation, as could easily be devised. Their language was different; that of Belgium was French, that of Holland, was Dutch; their religion was different; the Belgians were Catholicks, the Hollanders were Calvinists; in short, their manners, habits, taste and feelings, were all dissimilar. Yet the new king, being a man of talents and address, and countenanced by the allied powers, and aided by two talented, amiable and popular sons, governed this heterogeneous people for fifteen years, without much difficulty. Great discontent, however, was always felt and secretly cherished by the Belgians; who, in addition to all other grievances, were disproportionately taxed, and had but a small share of the appointments to office. As soon, therefore, as the late revolution in France was seen to be successful, and of course the fear of being coerced by a French army was no longer felt, the inhabitants of Brussels, the capital of Belgium, organized a revolution for their country. Our limited space forbids us to trace it minutely—A provisional government, in the latter part of August, was formed at Brussels; a deputation was sent to the king, who resided at the Hague, to lay before him their grievances and to demand redress—he issued a proclamation, dehorting the Belgians from the course they were pursuing, promising them reasonable redress; and he convoked the States-General, or parliament, to meet on the 13th of September, to aid him in settling the disturbances of the kingdom—the deputies returned to Brussels and made their report—the people were not satisfied, and determined not to wait for the States General—a national guard had already been formed, and was now increased; and the protection of the city was put under this guard in place of the king's troops—the popular prince of Orange, the king's eldest son, now came forward to quiet the popular commotion, but he came with a considerable military force—he was opposed in the neighbourhood of the city by the provisional government and the national guard, and was compelled to enter the city, if he entered it at all, without his troops—he did enter it, attended only by his staff, had an interview with the provisional government, and made a speech to the people—they inflexibly demanded an entire separation of Belgium from Holland; but declared their willingness, if their grievances were redressed, to remain under the royal dynasty as established—he returned to the Hague, and came back with a very considerable reinforcement of troops; professing, however, to have nothing in view but the preservation of peace—his troops were forbidden to enter Brussels, and were attacked in its suburbs—a general action soon commenced between them and the national guard, on the 23d of September, and a dreadful conflict and carnage continued for four days—the royal troops forced their way into the city; but the citizens imitated those of Paris, tore up the pavements, barricaded the streets, assailed the royal troops from the windows and tops of the houses with every missile they could command, and ultimately drove them out of the city, and chased them from its neighbourhood. The number of slain is not accurately known, but supposed to be not less than 9,000—the people fought with a desperation greater even than that of the Parisians. Very speedily, almost all the other large towns of Belgium followed the example of the capital, by taking the government

out of the hands of the king's officers, and establishing national guards. In Brussels, on the 4th of October, the provisional government declared Belgium an independent state—and on the very same day the king issued an ordinance at the Hague, in which he made over the government of the Belgic provinces to his eldest son, the prince of Orange. Here the last accounts terminate. What will be the issue remains to be seen. It has been feared that Prussia would interfere to support the king and the Hollanders, and that France would assist Belgium, and thus bring on a general war in Europe. This may yet take place; but the most recent advices represent France and Prussia as both resolved on not interfering in this quarrel.

Spain.—There is a great excitement in all parts of Spain, but no decisive step has yet been taken by the Constitutionalists. Their military force is concentrated at Perpignan, a town of France near the borders of Spain, and from 8 to 10 thousand stand of arms have been obtained for their use. In the meantime, king Ferdinand, alarmed by the dangers which threatened him on all sides, convened a grand council of state, composed of his brothers, the infant Don Sebastian, three cardinals, ten bishops, presidents of audiences, deputies from provinces, king's ministers, &c. He demanded their opinions individually, on the course to be pursued, in the exigency which had arisen. A majority advised the renewing of the constitution proposed on the 7th of July, 1822, which provided for a legislature consisting of two Chambers, one of peers, the other of deputies. They also advised the granting of a full and general amnesty, replacing the officers who had been removed, and the pensions which had been withdrawn, the proclaiming of pardon and oblivion for all that was past, the removal of all but one of the present ministers, and that "the royal militia" should receive the name of the "citizen militia," and that endeavours should be used to unite all parties in a general sentiment, "For religion, the king and the country." It was stated at first, that the king was in favour of a compliance with this advice—not cordially we may be assured, but as the less of two evils. The latest accounts, however, (September 23d,) state, that "the party of the Absolutists was completely predominant at Madrid." If this be so, there will probably be a sanguinary revolution.

Portugal—is agitated and convulsed, but we know of no definite measures that have been taken. Don Miguel must feel—if he is capable of feeling any thing—that he is standing on the brink of a fearful precipice. The Pope, it is known, is wont annually to present *a golden rose*, ornamented with diamonds, to the most "sincerely pious" of Catholick Princes; and by his command, it has this year been presented to Don Miguel!!—we learn from this the nature of popish piety!

Italy is also shaken by the political earthquake—it is felt by every state, large and small. At Naples, the military posts are no longer entrusted to the royal guards, but to the mercenary Swiss. A popular commotion is greatly feared. "Every thing, however, says an observer, would soon be settled, if a constitution were granted. It is said that two generals and an ancient minister, supplicated the king to open his eyes, and that his Majesty had nearly consented; but the confessor of the Queen interfered, and has deranged every thing." The Pope has had a hard part to act; but he has played the Jesuit adroitly. Without professing to approve of all that has been done, and disapproving of the ejection of certain peers, he notwithstanding recognises the new government of France.

Switzerland too, republican Switzerland, is disturbed. The Swiss regiments who fired on the people at Paris in the late convulsion, have been sent home, and the officers are likely to be cashiered. At Berne, on the 28th of September, the provost of the city was attacked in the streets, and obliged to take refuge in a guard house. The government of Berne called in troops, and twelve pieces of cannon were on the 30th, planted before the Hotel de Ville.

Germany, as contradistinguished from Austria, is composed of nearly forty different sovereignties—some of them of considerable magnitude, as Bavaria, Saxony, Hanover, Wurtemberg, and the grand Dutchy of Baden; the others are all petty states, differing in magnitude indeed, but all small, and most of them inferior in population to the city of New York, or Philadelphia. The inhabitants of nearly all these communities have been grievously oppressed by their rulers, and many of them are now in a state of excitement, determined to assert their claims to more freedom—being stimulated and encouraged by the example of France and the Netherlands. Dresden, the capital of Saxony, it appears by the last accounts, was for several days, in a state of insurrection. But the old king, who had apostatized from the religion of his ancestors, and turned Papist, having abdicated his throne in favour of his nephew, a Protestant, tranquillity was restored. The Duke of Brunswick, too, has been compelled to abdicate, in favour of his brother. His cruelties and oppressions had so

incensed the populace, that with difficulty he escaped with his life from his palace, which was burnt to ashes. He has reached England, and been kindly received by his cousin, the reigning king.

Austria—has recognised the validity of the new government of France. But the emperor is manifestly filled with apprehension—particularly for his Italian provinces, toward which he is marching large bodies of troops, to prevent the insurrections which he fears will break out in that quarter. Time will probably show that there are other parts of his dominions which will call for a military force to keep them quiet—and demonstrate that no military force can do it.

Prussia.—The present king of Prussia is the most paternal prince that Europe has lately seen, and is greatly and deservedly beloved by his subjects. But they have not forgotten, that when he wanted to excite them to a great effort, (which they made with effect,) to throw off the yoke of Buonaparte, he promised them a popular constitution; and that this promise, after the lapse of more than fifteen years, has not been fulfilled. It is to be hoped that he will now fulfil it; and by doing so, allay the disturbances which have begun to appear in Berlin, and in other parts of his kingdom. He has formally recognised the new French government.

Russia.—On the first report of the late revolution in France, the emperor prohibited any French vessel, bearing the tri-coloured flag, to enter or remain in the ports of his empire. He has since revoked this order, and permitted French vessels to display their national flag. It is also stated, that he is now disposed to recognise the existing authorities of France; but we have not seen any authentick account that he has actually done it. But we have little doubt that it will be done—not willingly, but because Nicholas will not choose to stand alone in the refusal. His vast empire, indeed, is less in danger from *liberalism*, than any other country of Europe that is under an arbitrary government. But the seeds of revolution are sown even in Russia; and the time will come, perhaps sooner than is expected, when their growth to maturity can no longer be suppressed.

Turkey.—The Sultan Mahmoud is busily employed in endeavours to strengthen his tottering dominions in Europe. In our last number we mentioned that the Pacha of Albania had rebelled, and that his forces were superior to those which the Grand Senior could send against them. The commander of the Sultan's army, it now appears, has endeavoured to effect, by an act of the most shocking cruelty and falsehood, what he could not accomplish by open warfare. He sent messages to the Albanian chiefs, telling them that he had come to listen to their demands, and inviting them to an audience. They marched toward him, with an escort, by way of precaution, of 5000 men. He gave them an audience, and asked them what money would satisfy them. They named the sum, and he promised to comply with the demand; and then invited them, attended by only 400 of their men, to a review of his troops. After some evolutions, they found themselves surrounded by the whole Turkish army, and *were massacred to the last man.* The treacherous Pacha then fell on the 5000 troops that the Albanian chiefs had left without the city where themselves were murdered, and but few of these troops were likely to escape. This horrible deed appears to be well attested; and although it is not singular in the records of Turkish warfare, we doubt not it will operate eventually to the injury of the Sultan's cause, a hundred fold more than if the whole army of this infamous Pacha had perished in battle.

On the survey of Europe which we have now taken, the interesting question occurs—is not Europe on the eve of a general war? That it is, is the opinion of many; and certainly if war is avoided, in the midst of so many materials for kindling it, the goodness of God in preventing it, will deserve a most devout acknowledgment. Yet we think we see as much probability, on the whole, for the continuance of peace, as for the commencement of war—Humanly speaking, the question will be decided by France and Britain; and both have the most weighty reasons for remaining in peace. If France shall strictly confine herself to her own boundaries and the management of her own concerns, we think the probability is great that there will be no war: and in almost any event, if Britain will not consent to join in a war against France, the continental powers, fearful as they all are of revolutions among their own subjects, will not dare to attack her—They may have civil wars, and probably will, in endeavouring to suppress insurrections at home; but these will not disturb the general peace of Europe and of the world—May the God of peace hasten the time when war shall be no more!

ASIA,

The most populous quarter of our globe, affords us nothing to report for the present month, of more importance than that the ship Georgian, Captain Land, from

Calcutta, has arrived in the port of Philadelphia, having on board a living Elephant, a living Rhinoceros, and a living Leopard. It will be happy for the world, when, in place of wars and rumours of wars, there shall be many months, in which nothing more unpleasant than this shall be left to the chronicler.

AFRICA.

The last accounts from the west coast of Africa state, that the nefarious traffick in human flesh continued to be carried on with activity. Between Trade Town and Galinas, an extent of coast of about 200 miles, several vessels, under French and Spanish flags, were making up their cargoes of slaves. Two vessels sailed from Galinas for Cuba, at the end of August, with 800 slaves.

The fine ship Carolinian, of Philadelphia, has been chartered by the African Colonization Society, and is now at Norfolk prepared to receive emigrants for Liberia. The colonial agent, Dr. Mechlin, with several Missionaries, and more than one hundred emigrants, many of them manumitted slaves, is expected to take passage in this vessel.

It appears that General Bourmont had determined, upon the reception of the news of the revolution in Paris, to rendezvous upon the coast of La Vendee with his army, for the purpose of assisting the expelled monarch; but the co-operation of the Admiral Dupree being necessary, and not to be obtained, he relinquished that project and mounted the tri-coloured flag. A letter from Algiers of the 5th of September says:—"The Marshal departed on the 3d, in the evening, on board a wretched mercantile brig, belonging to the commissary general. He had applied to the Admiral for a man of war, who sent back for answer, that if it was to go to France, he was ready to place at his disposal any ship that might suit him; but that he did not think himself authorized to give him one, if it was his intention to go to a foreign country. Two hours after this answer, he embarked with only his two sons, one of whom was almost in a dying state, and sailed, it is said, for Mahon, in the evening of the same day. At the moment of his departure, a violent storm hung over the city."

AMERICA.

Colombia.—Accounts from Carthagena to September 8th state, that the troops of the party in favour of the integrity of Colombia, defeated their enemies in a battle fought near Bogota on the 27th of August, and entered the city on the 28th. Several of the provinces then invited Bolivar to take command of the army, and endeavour to reunite the whole country. Later accounts give the proclamation of Bolivar accepting the invitation. This proclamation we have seen, and seen with regret. It would seem to confirm all that the enemies of Bolivar have said of his ambitious views. He will seek justification, no doubt, from the act of expatriation passed against him, as mentioned in our last number; as well as from the state of the country, and the solicitation of his friends—the best friends, it will be said, of Colombia. But why did he not go into exile, as he said he would? And has not his remaining in Colombia, produced the evils which have followed?

Of the other South American states we find nothing new to note—They remain *in statu quo*, and a lamentable state it is.

United States.—We last month mentioned that our minister at the British Court, Mr. M'Lane, had effected an arrangement, by which the British ports in the West Indies might be opened advantageously to the commerce of the United States. The treaty to this effect has arrived, and has been found, it appears, to conform to the terms on which, by act of Congress, our President has been authorized to declare the ports of our country to be open to certain portions of British commerce heretofore prohibited—His proclamation has accordingly been issued.

We perceive with pleasure that in Boston and New York, meetings, numerously attended, have been held, to promote an application to Congress at the approaching session, to repeal the Indian bill of the last session. The National Intelligencer, published at Washington, expresses the opinion that if the attempt be made, the bill will be repealed. Surely no effort which the friends of the Indians and of their country can make, ought to be withheld, that this law may be repealed—It is degrading to our nation, and, we verily believe, in a high degree offensive to the God of heaven. Why has not Philadelphia, the city that Wm. Penn, the Indian's friend, founded and named, been as forward as any other in this work of benevolence?

The eleventh of this month has been appointed by the General Assembly of the Presbyterian Church, and by the General Synod of the Dutch Church, to be observed as a day of humiliation, fasting and prayer, with special reference to the desecration of the Christian Sabbath in our land—countenanced and authorized by a law of the United States. We hope the day will be devoutly observed in the churches concerned, by every individual who believes that the blessing of Almighty God on his country is essential to its prosperity.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

NOVEMBER 1, 1830.

BOARD OF MISSIONS.

By referring to our list of Missionary appointments for the present month, it will be perceived that the number is unusually large—Several of those who have been *re-appointed* are recent graduates from the Seminary at Princeton, who were employed, for a very short period during the last summer, in the service of the Board, but have never before been located on Missionary ground.

These Missionaries are to be employed in no less than *eleven* different *States*, and most of them in important places, which have not heretofore been occupied by the Missionaries of this Board. It is peculiarly gratifying to the Board of Missions to find so large a proportion of the young men, who are now entering on Missionary labours, willing to be employed in the Southern and Western States, in consequence of which they are enabled to make a much *more equal distribution* of their Missionaries, than heretofore—This fact, we have no doubt, will greatly rejoice the hearts of Ministers and people, who have long been pleading, almost in vain, for an increase of laborers, in those interesting, but neglected portions of our own country, and we trust, it will, also, prompt and encourage the churches of the South and West, to more vigorous efforts, and liberal contributions in behalf of the cause of Domestic Missions—The friends and patrons of this Board will not forget, that the *responsibilities* of the Board are *increased* by every new appointment—and that a *corresponding increase of pecuniary resources*, will be indispensably necessary to enable them to meet their engagements.

SELECTIONS FOR THE MONTHLY CONCERT.

SANDWICH ISLANDS.

Extracts from a general letter of the Missionaries in the Islands dated Feb. 20th 1830.

Schools, Congregations, and admissions to the Church.

"Our schools are on the increase. Efforts have been made at all the stations to increase the qualifications of native teachers. In addition to reading and writing, most of the teachers have been instructed in the rudiments of arithmetic. At some of the stations special efforts have been made to interest the attention of the children in instruction, and with considerable success. As there is little or no family government here, we have found it exceedingly difficult to induce children to attend our schools. By the recent efforts, however, some hundreds, in addition to those before in the schools, have been brought under instruction, and we have reason to think the number, now estimated at 4,000, will soon be greatly increased. Several obstacles were mentioned in our last report as standing in the way of our school operations. Some of these obstacles will not soon be removed. We greatly need more help in this branch of our work. We cannot, with our present limited number and strength, do so much in qualifying teachers, and in superintending and regulating the schools, as the importance of the subject imperiously demands.

"The following table will show you the number of schools, teachers, and scholars, under the direction of the mission at the different stations. About one half of this number are able to read. A great part of them, however, are obliged to spell out their words, when any thing is put into their hands, which they have not previously studied. Near-

ly one fourth part of the whole number of scholars are able to write legibly on a slate. The number of scholars put down for Tauai, embraces only those who can read, as no register is kept of others.

	Schools.	*Scholars.*
Tauai,	80	2,350
Honoruru,	221	6,398
Lahaina,	173	10,385
Kairua,	200	8,575
Kaavaroa, no returns,		about 5,000*
Hido, do		about 6,500*
	674	39,208

*Memorandum for February 1829.

"Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be completed.

"Since our last report, there has been a great increase of serious inquiry in all parts of the islands. Our houses have been thronged by those who were apparently seeking the one thing needful. The influences of the Spirit of God have been manifest at all our stations, and many persons we trust have been brought from darkness to light, and from the power of Satan unto God." The numbers of those admitted to the church during the period under review, of those now propounded, and of the whole number admitted to the several churches, are respectively as follows—

	Admitted in 1829.	*Candidates.*	*Whole number admitted.*
Tauai,	7	3	10
Honoruru,	49	9	74
Lahaina,	23	5	42
Kairua,	37	22	43
Kaavaroa,			15
Hido,	1		1
	117	39	185

Among those admitted are the governor of Hawaii, and the governor of Tauai; and among those propounded are some high chiefs. Many more at all the stations give evidence of being pious and are preparing for admission. But we feel it necessary to exercise great caution in admitting members to the church. We are satisfied, considering the circumstances in which we are placed, that this is the only safe course. We would observe in this connection, that the king has paid increased attention to instruction, during the past year, and has come out more decidedly in favour of morality and religion. He uniformly attends worship on the Sabbath, and aids in singing the praises of Jehovah.

Need of Additional Missionaries.

"In conclusion we would once more repeat the Macedonian cry, *come over and help us.* We greatly need more fellow laborers. The interesting station at Kaavaroa must now be left destitute, and Hido is not permamently provided for. Many other stations might be taken with great advantage to the mission. While our strength is failing, the work is increasing upon our hands. Who will come over and help us? The present is emphatically a critical time with this nation. The harvest is now ripe, and if a sufficient number of laborers were prepared to enter in and reap, their toils would be abundantly repaid. But neglect this whitening field for the present, and the fond hopes which have been cherished may be blasted. The enemy of all righteousness may entrench himself in strong holds, which will not easily be demolished. He is even now among us seeking to lead captive unstable souls. In view of these circumstances, we would earnestly plead for more men and women, of enlarged minds and benevolent hearts, who will not count their lives dear, if they may but testify to the heathen the Gospel of the grace of God."

CHINA.

Letter from *Leangafa*, a Chinese convert, to the Cor. Sec. A. B. C. F. M., translated by Dr. Morrison, and forwarded by Mr. Bridgman, an American Missionary to China.

The gospel of truth is the gracious proclamation of the Most High God to be made known to all nations under heaven; to cause all men to know the import of this gracious proclamation for the obedience of faith that they may avoid the everlasting misery of the soul.

Hence, without any distinctions of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among all nations the truths of the Gospel. They who have the talent of wisdom or knowledge, should assist it by their wisdom

or knowledge; they who have genius or great abilities, should assist it with their genius and abilities; they who have money, should assist it with their money.

At present in China there is an abundant population, but the preachers of the Gospel are few. And those who may desire to hear the Gospel, should they delight to ascertain its import, have not many to instruct and guide them. If a teacher be in that place, he cannot be in this place also. Therefore, let all in your honoured nation, who have warm hearts and delight to assist the Gospel of the Saviour, send a few more shepherds to China to promulgate the Gospel, in order to deliver the Chinese from their bewildered ways, and pluck their souls from everlasting suffering. Thus, in the first place, they who do so will be yielding obedience to the command of our Lord; in the next place, they will be fulfilling the duty of loving their neighbor as themselves; and, in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the temple of heaven, and eternally enjoy inexhaustable blessings. Is there no beauty or excellence in this!

To the venerable teacher of righteousness, Mr. Evarts.

Tenth year of the reign of Taoukwing, 3d moon, 2d day.

In reference to the writer of the foregoing letter, Mr. Bridgman remarks—

We were happily disappointed in his appearance, and in the spirit and temper which he manifested. His place of residence for the present, is 50 or 100 miles west of Canton, where he is engaged in teaching and preaching the gospel from house to house; and to some extent in printing and circulating Christian books. He has not laboured in vain, nor without persecution, for he has been spoiled of his goods, imprisoned and scourged. But his zeal and courage remain unchecked, and he is prepared, we trust, if need be, to lay down his life for a defence and a testimony of the truth."

CHOCTAWS.

From the Journal of a Missionary, 1830.

April 7. H. called on me for the express purpose of begging some instruction relative to the Sabbath. He presented the subject in words to the following purport: "Since you conversed with me about my soul, and I promised to seek and serve Jehovah, I have been trying to do so. While absent on my long hunting expedition of seven weeks I did not forget my promise, but thought much of my heavenly Father, and prayed to him daily. On the Sabbath, especially, did I think of him, and of that beloved house, (pointing to our place of worship,) and of his messengers who came here to teach us, poor lost red men, the bright path, the beloved word from above. It often seemed to me as though I saw your very person. I was sometimes in very great danger, so that I feared greatly; but then I looked up and said, 'O Jehovah, my Father above, help me, do thou help me.' So he helped and preserved me: therefore I live to return again. And now will my brother, the messenger of Jehovah, tell me the mind of Jehovah relative to the beloved day. Some of the red people tell me that our white brothers, when they have much business to do, or are on a journey, do not always rest on the Sabbath; and that therefore it is probably right for us sometimes to attend to our own business on that day. But I have thought that my brother Choctaws who tell me so might be mistaken; and as I have now much business to attend to, wishing to go a little journey, and perhaps might not get back before the Sabbath, I thought I would come and ask of you, what Jehovah would be pleased with in our conduct on his day." I then endeavoured to show this earnest, honest inquirer the spirituality and extent of the fourth commandment, and to illustrate its importance, by mentioning several instances of the awful judgments of God on Sabbath-breakers. As to the practices of white people, to which he alluded, I could not, of course, find any thing with which to justify them in the word of God; and with regret was obliged to admit the guilt of many even in a Christian land. I thought myself warranted in telling him, that whosoever attended to any of his worldly avocations on the Sabbath, merely to gain time or to save a little expense, was verily guilty in the sight of God of breaking the commandment. He appeared to receive with avidity every word I spoke, and to feel that it was his life. He afterwards, of his own accord, said, "Let us sing one hymn, and I will pray before I go." We did so. In his prayer he thanked his heavenly Father for what he had learned further to-day respecting the Sabbath. I have hitherto rather supposed that this man's seriousness was but partial; and have been anxious as to the effect of his long absence in the wild woods. Thanks be to God for the grace bestowed on some of the wild men of these forests.

May 3d. Returned from our sacramental meeting at the centre meeting-house. The season has been refreshing to Christians, and will long be remembered by many who attended. Fifty more of these dear people and two black persons were examined and admitted to all the privileges of the church, and on Monday morning 68 children were dedicated to God in baptism. Many were the tears shed on this solemn occasion.

20. C. M., one of our elders, in conversation with another church member remarked much as follows, to which the other heartily assented. "I once had no thought that I should ever receive the Gospel (become a Christian.) We Choctaws were once just like hogs; and when the missionaries came to us with the Gospel, we were afraid and shy of them. They tried to tame us, and make us gentle, as one would try to tame a wild hog, by throwing at it a little corn, and calling it. But we would get out of their way. As to myself, when I saw a missionary approaching, I feared he would talk to me about religion, and I would gladly shun him. But as one who had failed in his first attempt to get a wild hog or cow into a pen or yard would still persevere, using every gentle means in his power; so the missionaries have persevered, until at length they have so far succeeded, that some of us have been tamed by the word of Jehovah. But the missionaries have not been satisfied with securing one or two; they have seemed to wish to get all of us: and if any one runs away, they try to get him back again." These remarks were made in my hearing, with a sober, and honest expression of countenance, and without a suggestion or exen a thought of the kind on my part. "Yes, very true;" replied the other, "when I saw the missionaries going about talking in that manner, I wondered at it. Why do they so? was my thought." C. M. then added something, in relation to his own experience, which I had not known. He stated that after he had became much awakened, and resolved to embrace the Gospel, and had promised me that he would attend to it, he heard of a dance in another part of the neighbourhood, about three miles distant, and was so tempted to go to it, that he actually got his horse and went. "As I approached the spot," said he, "I halted, and listened to the music, my heart smote me; but I had come, and would not return back. I went on—halted—went on again, and put my horse in a yard—then paused—went to the house—but so violent were the clamours of my conscience that I could not enter. I immediately saddled my horse and proceeded homeward by another road. I felt a degree of satisfaction that I had escaped the snare. On reflection I was fully convinced that it was my Father above, who had helped and drew me away. I then alighted from my horse, and prayed unto him, while the water of my eyes ran freely down. Now thenceforth, thought I, I am the Lord's and him only will I serve." It was shortly after this that he came in a dark night to tell me what the Lord had done for his soul. But he has never before to-day related the above particulars.

31. Have just closed a sacramental meeting at this place. Messrs. Byington and Dudley have been with us. The natives assembled and the religious exercises commenced on Saturday evening. The church session attended to the examination of candidates from the commencement of the meeting until afternoon of the Sabbath, in which time 20 persons were examined with care; most of whom had been both publicly and privately questioned and instructed, and in some cases repeatedly, previous to this. Only one of this number was deferred for the present. Nineteen were admitted into full fellowship with the church, and set down with a goodly number of their brethren and kindred, at the table of their dying Lord. There are now 52 church members in this small clan. Bless the Lord, O my soul. Shepherd of Irael, keep them.

RUSSIA.

Distribution of Bibles and Tracts.

Extract of a letter from the Rev. Richard Knill, of St. Petersburgh, to the editors of the London Evangelical Magazine.

In the middle of September, 1828, two of my pious neighbours called on me. Our conversation was chiefly respecting an excellent young man and his wife, who wished to visit an island in the Gulf of Finland, named Hogland. It contains about 500 inhabitants, but without a resident pastor or apothecary. The young man had been a theological student in a celebrated university, and his wife was the daughter of a physician, and possessed a good knowledge of medicine. With such qualifications our young friends hoped to be of great service among a people so destitute as these poor islanders; but they wanted pecuniary aid. I encouraged them to go,

and assured them of support, not doubting but our Divine Master would incline the hearts of my little congregation to provide for them. They believed the testimony, and immediately set off for their destination; their trunks were to follow by another conveyance. My friends to whom I communicated this intelligence supplied what was needful for the present, and one lady said, "I have three Finnish Bibles, would they not be of use?" "Just the thing," I replied; "send them." Another lady sent two, and another twelve. Thus began the glorious work.

On the 29th of September—memorable day!—I was packing one of their boxes with medicine, apparel, tracts and Bibles, when a poor woman from the suburbs called at my house, and the following conversation took place: "Can you read?" "Yes, I can read Finnish." I then put a Finnish Bible into her hand, which she appeared to read fluently. "Have you ever possessed a Bible?" "No, never." "Should you like to buy one?" "Oh yes, I should like it, but I have not money enough." "How much money have you?" "Alas! I have only a rouble." "Well, good woman, you shall have it for a rouble: take it." At this intelligence her eyes sparkled with joy. As she was going away I requested her to publish it among her neighbors, and to inform them they might also have a Bible for a rouble. She went immediately to the haymarket, which is the great resort of her country-men, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonerful! The intelligence flew to all the surrounding villages, and, in the space of six weeks, we sold eight hundred Finnish Bibles.

When the demand for the sacred volume began rapidly to increase, I scarce knew what to do. I supposed, when it was first mentioned to the poor villager, that perhaps ten or twenty of her neighbours would accept the offer, and for this my own finances were sufficient: but when scores and hundreds were called for, I found that myriads would quickly be exhausted; yet I had given my word, and I dared not go back. In this extremity I consulted my wife as to the best means to be adopted. She encouraged me toproceed, with an assurance that the Lord would provide.

Accordingly, I left my house for a bookseller's, with an intention to buy one hundred Bibles: but as I was going, my heart began to fail. I thought, this will cost more than I can well spare: my children have the first claim. Is this prudent? Is it not better to buy fifty, &c. &c. While I was thus ruminang I met a funeral. In a moment, at the end of a street, I saw another funeral. The sight had a powerful effect. The Saviour's words rushed into my mind, "Work while it is called to-day; for the night cometh when no man can work." These persons can work no longer: they are gone; quickly thou wilt follow them; therefore, oh my soul, work while it is day. I felt ashamed at my unbelieving heart, and hastened for the Bibles; and soon after, I resolved to write to my friends at a distance, and to call on those who were near.—The latter immediately supplied me with 800 roubles.

Thus far the circulation had been confined to the Finnish Scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner: A young person came to see us in February, 1829, and requested us to procure her some Russian Testaments. "Next week," said she, "is my birth-day, and the servants will expect a present, and what can I give them so valuable as the New Testament?" The idea was delightful. It made my heart leap for joy; yet I did not promise the books. However, I called at the depot and obtained them without difficulty; and again and again I went for a few, thus increasing the number to tens and hundreds. Several of my beloved congregation joyfully and most efficiently co-operated in this labour of love.

The Tract Society in London, generously sent us £10, whereby we have been able to extend our efforts, particularly in the distribution of Finnish tracts; and that dear and honored friend Princess Metschersky, gave us all that remained of the Russian tracts which she had prepared; many of them she translated from our most popular English tracts, and others were composed by excellent Russian authors. When we received them from the princess, we thought the number to be about 80,000, but on a more minute investigation we found it to be nearly 200,000. As there was little probability of our reprinting these precious books, we have had 1,000 volumes of them bound. In this form fathers will bequeath them to their children, and these again to their children's children. We live in a wonderful period. That age of the world is now

arrived, when knowledge of every kind is increasing, and religious knowledge in particular, is spreading with a rapidity before unknown. Ohwhat a privilege it is to be permitted to accelerate its march, to rouse the dormant feeling, to direct the inquiring mind, to solve the momentous question, "What shall I do to be saved?" Eternal thanks to God for this favour!

In the month of January, 1830, I sold and gave away, 250 Finnish Common Prayer Books in two days, and might have distributed 1,000 in the course of the week, if I could have procured them. The next morning after these books were finished, there were fifty people before my door at one time, entreating for a copy. I have written to some friends for help in this department, and hope, in the course of the summer, to distribute 1,000 at least.

In addition to the above, we have circulated a few thousand school-books, containing first lessons, &c., which we hope will aid the schoolmaster in his arduous toils, and the poor cottagers in instructing their children and their neighbors, and greatly facilitate the dissemination of the word of God. We calculate that 1,000 school-books will ultimately prepare the way for ten times that number of New Testaments.

REVIVALS OF RELIGION.

The reports received from many of our Missionaries, during the last two months have been uncommonly interesting.—Not less than ten or twelve Churches, in six different States, are reported as enjoying, at the present time, seasons of refreshing from the presence of the Lord. The following brief extracts will be read, we trust, with interest.

Extract of a letter from the Rev. E. S. Hunter, dated Middleburg, Genesee county, N. York, October 4th, 1830.

"It is now a time of great interest in this place. Luke-warm professors of religion are awakened to a sense of their obligations to Christ, and seem to be returning with contrition to the path of duty—many are serious, some have obtained hopes and the spirit of grace and supplication, seems to be poured upon this congregation. Hopeful appearances brightened peculiarly at our *first preparatory meeting* in the new Church, which was dedicated on the 9th of September last.—From that time to the present, there has been a constant increase of religious feeling; almost every day has afforded some new indications of God's merciful design, to appear in our midst, in his own glory to build up his Zion.

We now realise the presence of the Holy Spirit.—He is performing his own peculiar work upon the hearts of those around us—there is a general deep-toned seriousness among the unregenerate, and of earnest wrestlings with God among the Saints, such as I have never witnessed in this country before."

Extract of a letter from the Rev. M. Harrison, Preble, Courtland county, New York, dated August 16, 1830.

"The town of Scott, has been for a number of years past, like the barren heath, that knows not when good cometh —Iniquity has greatly abounded and the love of Christians had indeed waxen cold—and had it not been recorded on the page of eternal truth, "I will never leave nor forsake thee," it might have been the conclusion, the Lord has utterly forsaken us.—But in the midst of abounding iniquity and deserved wrath, God has shown mercy. About the middle of June, a revival of religion commenced, and for about six weeks the excitement was quite powerful. All denominations have been sharers in the good work."

Religious Excitement.

Extract of a letter from the Rev. Ralph Clapp, dated Lyme, July, 1830.

"There is at present a very great excitement on the subject of religion; some I hope are truly converted to God. How many among those, who express hopes, are building upon a sandy foundation, it is not for me to say: The greatest excitement is just out of the bounds of our congregation. What will be the effects I shall be able to tell you at some future time, at least to judge better than I can now."

Extract of a letter from Mr. Nathan L. Rice, dated Morrisville, (Pa.) September 28th, 1830.

A good work begun in Morrisville, Pa.

"For five or six weeks past there has been an unusual seriousness in Morrisville. On the 19th of September, the Rev. Mr. Alexander, from Trenton, preached in Morrisville, and agreeably to previous appointment received into the Church on examination, eight persons, all females, who have for some

time given pleasing evidence of having experienced a change of heart. There are several others probably twelve or fifteen, who are seriously enquiring what they shall do to be saved. The Spirit of God, is evidently working amongst them and I hope, and believe, that by the use of proper means the work will go on. To God be the glory."

Extract of a letter from the Rev. B. Collins, dated Millerstown, Perry county (Pa.) September 20th, 1830.

"We held our communion on the second Sabbath in August. Eight were added on examination, and one on certificate. Having no meeting house, we held it in the woods—About 500 attended, (a large collection of people for this place,) and between forty and fifty communed. The day was fine—The audience respectable and very attentive, and the whole scene, the most solemn and interesting I have ever beheld of the kind."

Extract of a letter from Rev. Jas. Paine, dated Warm Springs, Bath county, (Va.) September 6th, 1830.

"Since the date of my last report, we have been a little refreshed; a few mercy drops have fallen upon this thirsty hill of Zion. God has heard the prayer of his people in this region in behalf of his Church in this place. The first fruits of my labours begin to manifest themselves; God has been pleased to bless his word, to smile upon our poor endeavours in proclaiming Christ and him crucified, as the Lamb of God who takes away the sin of the world.

The Lexington Presbytery met at Lewisburg, on the 19th ult. at which meeting, I was ordained to the work of an evangelist. The first Sabbath after my ordination, I administered the Lord's Supper at this place; and I am happy to inform you, that *nine* were added to our "little flock" on examination, and profession of their faith in Christ. Several more are anxiously inquiring what they must do to be saved; and many are almost persuaded to be altogether Christians. We trust that the good work which has just commenced, will not be forsaken by the Spirit of Truth—and that many more shall be added to the Church of God, of such as shall be everlastingly saved"

Extract of a letter from the Rev. R. G. Linn, dated Goshen, Clermont county, Ohio, September 7th, 1830.

"At a communion season, which we were privileged to hold on the fifth instant; twenty souls were added to the visible Church of Christ, at Lower Bethel, and a number more are concerned about the salvation of their souls; about one half of the number mentioned, were attendants in the Sabbath school, the rest were persons considerably advanced in years—one circumstance, we think is worthy of more particular notice than some others. A mechanic in the village, having embraced the faith of the Gospel, denies to himself and those in his employ the use of ardent spirits, and the vessel which had ordinarily contained them, was broken.

At a communion season, held at Sharon, Hamilton county, a short time since, one hundred and three persons attached themselves to the Church.

At another held since, at Montgomery, Hamilton county, on the 29th of August, 140 persons connected themselves with the Church, among whom were the open opposers of Christianity, the Infidel, and more polished Infidel, the Universalian. Every class is a partaker of the Holy Spirit's influence, from the aged person walking with the staff, to the child six years old; blessed be the name of the Lord for Sabbath school instruction, for thus many of these dear youth have been trained up for heaven, many children taught in our Sabbath schools, from six to ten years old, would cause gray hairs to blush, when talking about Jesus Christ and his great Salvation."

Extract of a letter from Mr. G. W. Warner, dated Coshocton, Ohio, September 17th, 1830.

"On the 4th Sabbath of last month, Brother Cox, of Wooster, administered the Sacrament of the Lord's Supper, in Keene. For want of a house sufficiently large, the meeting on that occasion, was held in the woods. But the Lord blessed us with fair weather, and I think with his presence also. Nine were added to the Church—5 on examination, and 4 by certificate. Thus you see, it is with us a day of "*small things*;" but the Lord grant that we may not despise even this, especially as "Angels rejoice over *one* sinner that repenteth."

A few days previous to the communion, this Church observed a day of fasting, humiliation, and prayer with special reference the low state of religion in the midst of us. Public worship commenced at eleven o'clock. The meeting was well attended and Chritians

appeared to be more earnest and humble in prayer, than I have witnessed at any former period. There were then, and there are now some sinners, enquiring the way of life. And I have abundant reason to bless God, that he has not wholly left me destitute of seals to my Ministry, and that he is even now calling the attention of a few to the solemn concerns of eternity."

Extract of a letter from the Rev. B. F. Spillman, Shawneetown, Illinois, dated July 31st, 1830.

"During these six months I have travelled 832 miles; preached 96 sermons; administered the Lord's supper three times; received into communion 17 persons; baptised 5 adults and 42 infants. Two of the places where I administered the Lord's supper, were Sharon Church, in White county, and Hopewell, in Franklin. At Sharon we had an addition of ten members; and in Hopewell of six. This you may consider the fruits of brother Benedict's faithful labors. I have continued to labor in this place, Golconda, and Equality. In these bounds several have professed a hope, and a number are enquiring what they shall do to be saved? The state of things is more interesting in the Golconda church than in the other places at present. Oh, that they could be better supplied with the ordinances of God's house."

Extract of a letter from the Rev. R. A. Lapsley, dated Livingston county, (Ky.) Sept. 15, 1830.

"We are now convinced that a good work has begun in the Livingston church. There has been a growing attention to the *week day* preaching for a considerable time. But there was nothing of particular interest, until our last communion on the first Sabbath of this month. We met on Friday, and continued until Monday evening. During which time, there was an almost unremitting attention to religious exercises, either at prayer or conference meetings, or to the preached word. And the effect was as might have been anticipated; the attention of the people became more interesting, and the feeling more intense; and the work of conviction among sinners promoted: while the faith and hope of Christians were greatly invigorated. We received to the communion of the church, six interesting members; five of whom were heads of families: and administered baptism to two adults, and nine infants. During the administration of the communion on the Sabbath, there was evident tokens of the Divine presence. Solemn silence pervaded the assembly, and notwithstanding the crowd was great, there was fixed attention and deep feeling in every part of it. On Monday morning we held an inquiry meeting, which was well attended. There were forty-two present, who seemed anxiously to enquire the way to Zion; a few of whom have since obtained a hope of salvation, and are rejoicing in the Redeemer of lost men."

SABBATH SCHOOLS AND BIBLE CLASSES.

The following is a brief abstract of the recent reports of several of our Missionaries, in reference to the Sabbath Schools and Bible Classes connected with their respective congregations—and these will present a fair specimen of the successful efforts made by the Missionaries of the Board generally, in behalf of these interesting institutions.

New York.

Middlebury, Genesee Co.—*Rev. E. S. Hunter*—"I have had three regular meetings on week days, besides the Monthly Concerts, and the meetings of my Bible Class, which are on Sabbath morning, at 9 o'clock."

Bethany, Genesee Co.—*Rev. J. B. Wilcox*—"Sabbath Schools of which I have four under my care, are in a better state of progress than they were last Spring.—but it is the hardest thing in the world, almost, to convince *parents*, of the necessity of being engaged in this thing. They seem not to comprehend, that whatever they do, by money, or otherwise, is directly for the benefit of their own children. We have succeeded, however, in obtaining a Library of about 150 volumes."

Cataraugus Co.—*Rev. Phineas Smith*—"I have formed five Sabbath Schools. These and others have been furnished, in whole or in part, with books."

Cambria and Wilson, Niagara Co.—*Rev. Silas Parsons*—"A Sabbath School and Bible Class have been organized in Wilson, and are promising. In Cambria the children are taught in Sabbath Schools."

Lorraine, Jefferson Co.—*Rev. J. H. Monroe*—"I have attended five Sabbath Schools and a Bible Class, once

each week spent in this place. The Bible Class instructions, above all other means, bid fair to be instrumental of good.—Our class is composed of both young and old, and of professors of three different denominations—Here I often have an opportunity of calling upon my hearers for an exposition of certain texts of Scripture, which plainly establish some of the fundamental doctrines of the Gospel, and they, in attempting to give an exposition of them, frequently appear to do more to convince themselves of their errors, than a minister would do by fair argument in a week."

KNOWLESVILLE, ORLEANS Co.—*Rev. David Page*—"Every Sabbath evening I instruct a Bible Class, which is increasing in numbers and interest. Those of every age attend—Some of our meetings are marked with solemnity, and our Prayer Meetings seem to be favoured with the reviving and refreshing Spirit of God."

Pennsylvania.

VICINITY OF PITTSBURG.—*Rev. John Andrews*—"I stated that I had formed thirteen Bible Classes.—All these are yet in existence. During last winter and Spring, many Sabbath Schools within the sphere of my labours, came into existence, and a number of them were opened with flattering prospects of moral advantage to the rising race. The want of pious and competent teachers, in many places, was felt, but the best that could be obtained were employed. —Some of them have manifested zeal and perseverance in this good work, but others soon became remiss, and their schools languished and died—The declension of schools is a subject of deep regret—I learn from experience, that *Ministers* may visit Sabbath Schools with advantage to such scholars as are connected with the Church, but other scholars most frequently absent themselves from fear of being examined. I know of no remedy for this evil but friendly visits and conversations with them, at their dwellings."

MILLERSTOWN, PERRY Co.—*Rev. B. E. Collins*—"Our Sabbath School still flourishes. I attend it regularly the Sabbath I am at home. Several of our teachers have become pious since this school has commenced."

MORRISVILLE, BUCKS Co.—*Mr. N. L. Rice*—"A Sabbath School has now been in operation a few Sabbaths. It is attended by about sixty or seventy children and gives encouragement to hope that much good will result from it by teaching the word of God to children, most of whom have heretofore been entirely neglected and left to run wild as the heathen on Sunday."

WARREN Co.—*Rev. W. F. Houston*—"There are now five Sabbath Schools in the county.—I have three Bible Classes under my care and considerable interest is excited by this exercise."

LAWSVILLE, SUSQUEHANNAH Co.—*Rev. J. B. M'Creary*—"There appears to be some conviction of sin among some of the members of my Bible Class. We had a general meeting of our Sabbath Schools two days since—The attendance and the feelings manifested upon the occasion, were very favourable —Parents are taking an increasing interest in the institution. Our schools include four superintendents, twenty-two teachers, and one hundred and twenty scholars. At the late meeting, they were addressed on the situation and claims of "the West," the subject was brought down to the comprehension of the children, and a collection was taken up from the schools for the benefit of the little children in the Valley of the Mississippi."

MOUNT PLEASANT, WAYNE Co.—*Mr. G. D. M'Cuenn*—"We have commenced a Bible Class, and daily additions are making to the number. We have a Sabbath School of upwards of forty pupils, taught by a few very interested members of our Church."

WARREN, BRADFORD Co.—*Rev. S. King*—"Our Sunday Schools are in successful operation—we number four as belonging to the congregation. We expect to have a Sunday School Anniversary on Tuesday next, when about two hundred children will probably be present, a goodly number we think, in this new, and thinly settled country."

Virginia.

WARM SPRINGS, BATH Co.—*Rev. J. Paine*—"Our Sabbath Schools and Bible Classes go on with increasing interest and prosperity."

DANVILLE, PITTSYLVANIA Co.—*Rev. A. D. Montgomery*—"Our Sunday Schools flourish. Some of the young ladies are very attentive, and appear serious on the subject of religion; though nothing like pungent conviction. The average number that attend both schools is seventy. The Monthly Concert of prayer for the conversion of the world is regularly attended, also for Sunday Schools."

North Carolina.

BLADEN CO.—*Mr. W. Brobston*—"The Sabbath Schools at the Marsh, South River, and Elizabeth are still very flourishing, and in some of the classes, particularly at the Marsh, there is the most rapid improvement."

South Carolina.

VARRENES AND BROADAWAY.—*Rev. W. Carlisle*—"I have formed a respectable Sabbath School and Bible Class in each Church, which I hope will do much for these weak congregations"

A rich reward of Missionary toils.

[The following report from the Rev. Sylvester Scovel, dated Harrison, Hamilton co. Ohio, Aug. 17, 1830, exhibits in a very interesting light, the blessed effects which sometimes result immediately from the labors of devoted missionaries. It is but a little more than one year since Mr. S. relinquished an important pastoral charge, in this vicinity, and entered, as a missionary, with an allowance of only $100 from this Board, upon his present field of labor; which was then a wide spread moral waste. Within this short period, the Missionary has organized two churches, admitted 70 to the communion, and been the instrument of producing all the other desirable results, which are detailed in the report. Who would not cheerfully engage in the toils of a missionary, to reap such a reward?]

"I am again enabled to report the completion of a six months' labor on this interesting field. This term ended on the 21st of the last month, and all the time of it has been a period of mercy to us. We have enjoyed health, and spirits, and hope—hope made buoyant both by success present, and anticipated. We have had trials indeed, but lighter than was anticipated, and lost in the joy of being somewhat useful.

A new Church organized.

Since my last, we have founded another church, called "the united Church of Elizabeth and Berea," consisting of sixteen members. Its location is in a fertile and populous country, near the junction of the Miami and Whitewater, and where the prospects of its usefulness are exceedingly hopeful. On the first Sabbath in September is its first communion, when we expect a number more to be added, and where we have been praying that we might experience "a refreshing from the presence of the Lord."*

The Tract, Bible, and Sabbath School Cause.

My general labors are as before, as to the places of them. They are of course also very similar in kind. I am circulating Bibles and Tracts, and making family visits; while to my four prosperous Sunday schools, I devote particular attention. Fifty dollars have been expended in beginning separate libraries for each of these schools, and I doubt not but other monies can easily be raised, to increase these little stores of knowledge as fast as desirable. The people have subscribed, and partly paid $105.00 to the "American Colonization Society;" and will be disposed, I trust, according to their ability, to aid the operations of your Board.

Since my last report, I have baptised 10 adults, and 17 infants; have delivered 93 sermons—thirty lectures; and have preached the gospel from house to house, as well as in the different neighborhoods adjacent to my posts of Sabbath labor; and have received twenty-eight to the communion of the Church.

Fruits of Revivals.

The past has been a year signally filled with the goodness of God to me, and to the field I have attempted to cultivate. True, this field has not been *drenched* with heavenly showers; but though the influence has been gentle, it has availed for the easy introduction of four Sabbath Schools—four Tract Societies—one Temperance Association—three Prayer meetings—two Monthly Concerts—and for the gathering of seventy souls into the fold of Jesus, mostly on confession of their faith.

Dying triumphs of a Child.

One of the lambs of this precious flock has already gone to the arms of the good Shepherd on high. She was a little girl of about fifteen, small, from the early

* This letter having been detained until after the communion here alluded to, the Missionary adds in a postscript, "Our expectations were more than realized. The spirit came, and we received 21 members, making in all 36. The additions, all but three, were on confession of their faith; most of them, too, were influential citizens, in the vicinity." A collection was taken up by this infant church for the Board of Missions amounting to $12.50.

affliction she had suffered, but of adult stature in christian knowledge and experience. She was one of the earliest after my arrival here, that savingly received the gospel and became a member of the Harrison Church. Like the flower that must be bruised before its fragrance is emitted, *she* exhibited the sweetest savour of Christ, while in affliction, both before and after her self-dedication to God. Through the latter period, however, she ripened most rapidly for the "garner of God." On being asked, during the evening after her baptism, what kind of a day it had been to her, she said, "O! it has been the best day of my life; it has seemed as if I was almost in heaven." She was now too weak to read with ease, and said, "Do mother, read for me that chapter, where it says so often, 'his mercy endures forever.' In a few days after her profession, her disease advanced so rapidly as to leave her no hopes of recovery. She was calm, however; her prospects bright, and her faith strong. Her fears of death were removed, and her holy familiarity with heavenly things, showed her to be near the eternal enjoyment of them. * * * Her feet were painful, and on their being bathed, she said, looking at their swollen appearance, "I shall soon walk the streets of the New Jerusalem." On missing her cap from her head, she said to her attendants, "do not mind my cap, I shall soon possess a *crown*." As the closing scene drew near, she called her father, and throwing her arms around his neck said, "my dear papa, you have been very kind; I thank you for all your kindness to me. I cannot, but God will, reward you for all your care of me. Now papa, I am going to heaven, and O! my father, I want you to follow me. You will be kind to comfort and support my mother: O yes! father, I know you will. "She then took his hand, and, with an expressive look, said, "dear father, farewell!" * * * Her mother being very ill, was brought to her, at her request, when she embraced her and said, "dear mother, I thought we should both go together, but the will of the Lord be done—don't grieve for me, I am happy, and soon shall be more so. Jesus is my *dear Saviour, my joy and support.*" She then kissed and said, "dear mother, farewell!" * * * Her brother and cousin came: she reached out her pale hand to them, and insisted with most affectionate earnestness, that they would promise to follow her to heaven. She said, "I am going to Jesus; O quit your wild ways, and follow me---pray—read the Bible—be baptised—go to church; and do all those good things the Lord has left us to do." And as though her affectionate vehemence would not let them go, she continued, "O pray—prayer climbs the ladder Jacob saw. O beware of the worm that never dies! and of the fire that shall never be quenched. O beware of that universal doctrine, or you will never get to heaven." Her work seemed now done, and her last change commencing. She accordingly, with great sweetness, repeated:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She had requested her friend Charlotte to sing her favorite hymn, whenever they saw that she was leaving them. Her extremities grew cold. She enquired, "Is this death?" Some one said, likely it is. She replied calmly, "O I hope it is:"—while all her heart seemed to say, "Come Lord Jesus, come quickly." A little after she perceived the crisis, and distinctly said, "Charlotte, my breath is short; I am going." They began, and as well as the scene would permit them, they sang:

"When I can read my title clear," &c.

But as their trembling voices were repeating

"There shall I bathe my weary soul
In seas of heavenly rest,
"And not a wave of trouble roll
Across my peaceful breast,"

She looked a sweet, *last farewell* upon each one successively, and then looking upwards, calmly surrendered her spirit.

So great was her desire to depart and be with Christ, that I preached her funeral to a numerous and weeping assembly, from the words, "I am in a strait betwixt two, having a *desire* to depart" &c. Heaven seemed near, while we were around the grave of little Rebecca, and I thought, "Blessed are the dead, that die in the Lord."

APPOINTMENTS.

Mr. H. Hamil, for 1 year to BlackRock, Niagara co. N. Y.

Mr. I. Todd, for 1 year to Susquehannah Presbytery.

Rev. N. Harned, for 1 year to Berwick and Conyngham, Pa.

Rev. A. Aten, for 1 year to New Jersey, Ohio

Mr. Thomas Beer, for 1 year to Wayne co. Ohio.

Rev. I. Reed, for 3 months Missionary Agent to Indiana and Illinois.

Mr. J. Stoneroad, for 1 year to Morgantown, Va.

Mr. J. Huntington, for 1 year to Stillwater, N. J.

Mr. J. Dickey, for 1 year to N. Carolina.

Rev. W. K. Stewart, for 1 year to Shelby co. and vicinity, Illinois.

RE-APPOINTMENTS.

Rev. A. O. Hubbard, for six months to Dauphin, Dauphin co. Pa.

Mr. N. L. Rice, for six months to Morrisville and vicinity, Pa.

Mr. Geo. Hampson, for one year, to Centreville and vicinity, Crawford co. Pa.

Rev. J. McKinney, for one year to Frederick, Knox co. Ohio.

Rev. P. Monfort, for one year to Franklin, Johnson co. Indiana.

Rev. T. E. Hughes, for one year to Dunlapsville, Indiana.

Mr. John Montgomery, for one year to the Presbytery of Wabash.

Rev. Alexander Aikman, for six months to New Orleans, Lou.

Mr. James M. Arnell, for six months to Tuscumbia, Alabama.

New Auxiliaries.

Salt Creek, Muskingum co. Ohio; Olive, Morgan co. Ohio; Ebenezer, Monroe co.—Total 379.

LETTERS RECEIVED,

From 20th September to 20th October.

A. O. Patterson, Pa. J. Lenox, NY. A. O. Hubbard, Pa. G. S. Boardman, NY. W. M'Jimsey, NY. 2; M. Day, NJ. S. Scovel, O. W. K. Stewart, Ky. T. Baldwin, Ill. T. Caldwell and J. J. Pierce, Ky. J. M. Babbit, N.Y. W. Hill, Va. P. H. Fullinwider, Miss. J. Witherspoon, NC. W. M'Carty, NY. C. D. Morehead, Ky. N. L. Rice, NJ. J. W. Cunningham, N.J. J. A. Mitchell, N.J. T. Barr, O. N. Murray, Pa. W. A. Burt, Ky. J. Andrews, Pa. W. Rhea, Ia. J. R. Moreland, Ia. S. W. Leonard, NY. W. W. Caldwell, Mass. L. B. Sullivan, NY. J. Van Meter, NJ. P. Chamberlain, Del. J. L. Bellville, O. W. Myers, NJ. G. W. Warner, O. J. L. Edgarton, NY. R. Elliott, NY. D. Page, N Y. J. M. Wiggins, NC. E. Davis, Pa. G. Will, O. P. Matthews, Ky. W. Nevins, Md. 2; R. A. Lapsley, Ky. A. Aikman, NJ. 2; M. C. Houston, Ala. C. Bluntiss, O. R. Beall, O. J. P. Preston Va. C. Jones, NY; J. B. M'Creary, Pa. G. G. Sill, NY. Trustees cong. of Berwick. Pa. J. Gilleland, O. S Hubbard, NY. J. Breckenridge, Md. 2; J. G. Force, NJ. P. Smith, NY; W. C. Anderson. Pa. S. Henderson, Ind. R. Pettibone, Mic. Ter. E. S. Hunter, NY. J. Dyke, Tenn. S. Gazley, NY. R. Lamberton, Pa. J. S. Galloway, Pa. J. Rowland, O. J. Gandy, O. P. Donan, N.Y. B. M'Dowell, N.J. J. Dickey, Pa. A. B. Quay, Pa. S. S. Cox, O. J. Rockwell, N.Y. J. Lindley, Pa. J. M. Arnell, Pa. J. C. Watson, Pa. A. B. Gilliland, O. N. Williams, NY. W. Williams, NY. R. Dilworth Pa. E. P. Swift, Pa. W. G. Campbell, Va. C. Birnie, Md. A. G Danby, NY. J. S. Irvin, O.

Account of cash received by the Board of Missions of the General Assembly, from the 20th of September, to the 20th October, 1830.

Abington, Pa. From sun. soc. in part, per Rev. Mr. Steele,		15 00
Alexandria, D. C. donation from Presbytery of D. of Columbia, pr. Mr T. Sanford,		60 00
Beech Spring, Pa. annual subscription congregation, per Joseph Summerall, Esq.		29 87
Forks of Yough, Pa. contents of a Missionary Box, per Rev. W. C. Anderson,		2 12
Jamaica, L. I., N. Y. from a female friend of Western Missions, per Rev. E. W. Crane,		20 00
Livingston co. Ky. donation from Mr. Smith, per Rev. R. A. Lapsley,		10 00
Louisville, Ky. annual subscription, per Mr. James Rice,		5 00
Laycock, Pa. from auxiliary society, per Rev. Mr. Barr, 25 09		
" from Miss Christiana Whitehill, do 5 00		30 00
Newton, Ky. from young ladies of Mr. Boyd's cong. per Rev. J. W. Scott,		8 68
Newark, N. J. from member of auxiliary society,		50
Octorara, from auxiliary society, per Rev. Mr. Barr,		3 50
Philadelphia, Monthly Concert collection, 3d Presbyterian church, 8 54		
do Collection in 2d do. per A. Henry, Esq. 16 97		
do Annual collections in do. 2 50		
do Collection in 11th do. 23 73		
		51 74
Port Byron, N. Y. donation from Rev. Mr. Williams,		50
Rehoboth, from auxiliary society, per Rev. W. C. Anderson,		75
Slippery Rock, collection in congregation, per Mr. Robert Temple,		16 00
Taneytown, Md. from auxiliary missionary society, per Miss M. Birnie, sec'y,		40 00
Missionary Reporter, From sundry subscribers,		52 50
		$346 16

Solomon Allen, *Treasurer*,
No. 18, *S. Third street.*

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

Objections to the practice of affording assistance to indigent young men, desirous of becoming ministers of the Gospel, are often urged with an air of confidence and plausibility, which it is apprehended, exerts no little influence on the minds of very sincere and well meaning christians. Some of these objections we purpose noticing briefly, as our time and space will admit.

As to the sweeping allegation, that all efforts, in this behalf, are misplaced, and that it were better to leave the ministry to take care of itself, we deem it unworthy of a serious answer. Christianity is the true religion—the only religion that meets the wants and the miseries of man, considered as a frail, sinful and accountable being. The *ministry*, or *the preaching of the word* is, by divine appointment, the principle means of promoting the influence of this religion among mankind. "After that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the foolishness of *preaching* to save them that believe." The command of Christ is—"Go *preach* the Gospel to every creature." This command, though addressed immediately to the apostles, bears with undiminished force and indisputable obligation, on the christian church. Here, then, the point of duty is plain. God's revealed will is law to christians; He has instituted the preaching of the Gospel, as the grand means of saving men's souls. He works ordinarily by means in the kingdom of grace as in the kingdom of nature. He commands and uses the agency of his people, in propagating his truth. Now christians know perfectly well, that a large proportion of mankind, at least three-fourths, have not the Gospel preached to them. Some four or five hundred millions of our fallen race, are in a state of heathenism. A third part, or more of the population of our own country are destitute of the stated ministrations of the Gospel; and this heart-rending destitution is likely to continue—nay, become more extensive, and more appalling, unless the number of preachers be greatly increased. And are christians, knowing these facts, to be mere lookers-on, and make no efforts to remedy an evil acknowledged and deplored *monthly*, *weekly*, *daily*, at the throne of grace? Can they refuse to act in this matter, without giving the lie to their professions? Can they, with a good conscience and rational consistency, pray the Lord of the harvest to send forth laborers, and not lend a hand in bringing forward laborers, of the right spirit, and with the requisite qualifications? We think not. "The kingdom of God is a kingdom of means." We must be *doers* of the word; and not hearers only, if we would not deceive ourselves. "Faith without works is dead." We cannot pray, *sincerely*—"Thy kingdom come!" unless we are willing, at the same time, to do our proper part for its advancement.

It is sometimes, said, that any class of laborers, whose services are much in demand, will be so *well paid*, that they will increase fast enough, for all practical purposes, without the use of extraordinary means, such as an offer of maintenance while learning the business. This may be a sound maxim in Political Economy; but it does not apply in the case now under consideration. The services of Gospel ministers cannot be appreciated, and will not be called for, except in cases where sinister or secular motives operate, by those who have had no experience of their utility. The labor in this case, must be furnished *gratuitously*, in the first instance. Send faithful ministers, among the destitute, and sustain them in their work;—let them preach the Gospel, and exhibit an example becoming their high and holy vocation;—and when, under a divine blessing, (which you are warranted to expect) the people begin to relish the sincere milk of the word, and to perceive the benign influence of true religion on their social relations, they will soon be disposed to retain, and support those who publish to them the glad tidings, and show unto them the way of salvation.

It was thus that the Gospel was propogated, in primitive times;—thus that all evangelical enterprizes have been carried into effect,—and this is the only way, that has as yet been discovered, to increase the demand for ministerial labour.

Still, some incline to the opinion that ministers of the Gospel would increase fast enough on the old plan. That is, say they, let such young men, as prefer the ministerial office to every other occupation in life, qualify themselves for it as well as they can, at their own ex-

pense; or, if their own resources fail, let some personal friend aid them. This practice, for it can scarcely be called a plan, has been proved by the experience of centuries, to be objectional in several respects. It has been, and it ever will be followed by one of three consequences, all of which ought, if possible, to be avoided. Its tendency is either to confine the ministerial office to the sons of the comparatively rich, or to operate as a tax on a few zealous men of property, who feel for the desolations of Zion—or to fill the ranks of the ministry with uneducated men. These consequences of the old plan, as it is called, are so obvious, and so manifestly bad, that we shall not remark further upon them, at present. Our main objection to it is, that it has never yet produced half enough of laborers to gather in the plentious harvest. Christianity is to be the religion of the world—it is so designed by God our saviour. It is adapted to the *nature*, and *wants*, and *circumstances* of man, wherever he may be found. It takes deep hold on the human mind, cheers and tranquilizes the troubled heart, in every instance in which it is rightly understood, and cordially embraced, and it would have supplanted the multiform abominations of infidelity and heathenism in this entire world, ere now, had christians done their duty and acted up to their professed belief, in promoting its influence. It is, by appointment of its divine author, to be propagated, and its influence to be maintained, chiefly by the labours of its ministers. Give us a sufficient number of these, with the right qualifications—men full of faith, and of the Holy Ghost—men of good natural endowments—men of prayer, and of deep, unaffected devotional habits, and with a due share of mental culture;—let them be supported in their appropriate work, by the prayers and contributions of christians; let the translating and distribution of the sacred scriptures go forward—together with the various other Evangelical operations, and in fulfilment of God's own faithful word of promise, Messiah shall soon have the heathen for his inheritance and the uttermost parts of the earth for his possession. Entertaining these views, and cherishing this fond hope, we are very decisively, in favour of all Education Boards, societies and associations, whose aim it is to encourage and aid young men of piety and talents, who happen to be poor, in their efforts to qualify themselves for the work of the ministry.

To the *general design* of these institutions, comparatively few persons, of serious pretensions, are disposed to object. It is in relation to the *mode of accomplishing the design*, that most of those with whom we are particularly connected, entertain scruples. Some are so much afraid of *imposition*, that they seem reluctant to move in the business at all. "By making the holy ministry accessible, on such easy terms, some unworthy men may glide into it, sacred funds may be misapplied, some of the objects of this charity may not turn out well, our hopes may be disappointed, and our labour lost," &c. In regard to apprehensions of this sort, we have to remark, that all *human* institutions are imperfect; the best intentions may be frustrated, the holiest ordinances may be abused; but are we, on that account, to attempt nothing? Would you abolish your asylums for the poor, and cease to admit persons to the communion of the church, and to the sacred ministry, because unworthy individuals may, in a few instances, participate in the benefits and pervert the design of these institutions? Certainly not; all that we can do, all that we are required to do, is to act with caution, to use the most likely means of guarding against imposition, and commit the issue to God, by fervent and believing prayer. The Board of Education of the General Assembly endeavour to act in this way. They hold out no lure to indolence, stupidity, or hyprocrisy. They require ample testimonials of character from persons well acquainted with the youth whom they receive under patronage. They inquire carefully into their views and capabilities in reference to the ministerial office. They expect them to pursue a regular and thorough course of study, subject to a system of rules carefully prepared; exercise over them a qualified Pastoral supervision, and hold them on probation, during the whole course of their preparatory studies. In these circumstances a young man's true character will be very likely to be discovered, before he obtain license to preach the gospel. That, after all, some will disappoint public expectation is quite possible; yet we must say, that, very few instances of serious disappointment have fallen under our notice, though familiar with matters of this sort, for the last fifteen or twenty years; and we do know, that a considerable number of the most useful ministers, in the Presbyterian church, received less or more pecuniary aid, while preparing for their

work, and, that too, in circumstances which made it impossible to use the same degree of precaution that is now used by the Board.

The sum per annum, allowed to beneficiaries, is supposed by some, to be larger than is necessary. The greatest annual amount allowed by our Board, except in very peculiar and extraordinary cases, is one hundred dollars. Now every body knows, that this is a moderate allowance, for a young man's board, tuition, clothing, books, washing, light, &c. Indeed, it is altogether insufficient, in most places, with the most rigid economy. The deficiency is commonly made up, by personal friends, in a private way. Yet the fact is, and it ought to be known, that we do not, and have not had occasion, as yet to allow, except in a few instances, more than from fifty to seventy-five dollars a year. Our rule is, to *allow no more, than upon strict inquiry, is deemed absolutely necessary in each case.* By means of manual-labor-schools, most of our beneficiaries do a good deal towards their own support. In their stated returns of receipts and expenditures which we require them to send us, we find several of them received for labor performed during the usual hours of recreation, from thirty to sixty dollars, in the course of the last term of study, in the schools, with which they are respectively connected. These schools form an important branch of the education system, as they tend to promote the bodily health, and mental vigor of the young men; while at the same time, they conduce much to the formation of industrious habits, and afford them the opportunity of providing for a considerable part of their necessary expenses. Care must be taken, indeed, not to permit so much attention to manual labor, as to impede the culture of the intellect, and of the heart.

We shall notice other objections from time to time, as may seem useful and expedient. Our object in these remarks is, to correct wrong impressions, and let our friends, in different parts of the country, know the truth, in regard to the way and manner in which we endeavor to discharge the trust committed to our hands.

SUGGESTION.—Might not ministers aid the cause, by reading the above to their congregations? The people want information.

AUXILIARIES.

Two Presbyteries in the state of New Jersey, viz: That of New Brunswick, and that of Elizabethtown, have recently declared themselves auxiliary to the Assembly's Board. The former has published an address to the churches, under its care, on the subject, some extracts from which we shall give, when we can find space, as being very much to the purpose. To save the expense of agencies, the Ex-Committe of this presbytery have engaged a few of their members to visit the congregations, within their limits—to lay the subject fully before the people—to collect funds —to form auxiliaries, on the plan of the Assembly's Board; or, where this shall be judged inexpedient, to adopt such measures in connexion with Church sessions, as in their opinion, will be most efficient and agreeable to the people. The Committee will make arrangements for supplying the pulpits of such ministers as are absent from their charges on this business.

We are happy to learn also, by a letter from the Rev. D. V. M'Lane, that a society has been formed in the congregation of Lebanon, Ohio, which it is expected, will be able to forward to the Board, from sixty to seventy dollars annually.

PRESENT CIRCUMSTANCES OF THE BOARD.

We deem it right to let our patrons and the public know, that with an exhausted treasury, we have now upwards of sixty young men, at different seminaries, and in various stages of their education, who are looking to us, for at least, some part of their support. The winter term is always, and for obvious reasons, the most expensive. Our beneficiaries will experience great inconvenience: their teachers and other creditors will be wronged—and we shall be mortified; and blame will rest somewhere, if we cannot obtain the means of redeeming our pledges, and fulfilling our engagements, with those who have confided in the zeal and liberality of the churches, whose service they are preparing to perform. We hope, therefore, that individuals, congregations, and presbyteries, will remember that our funds are all in their hands, and at their disposal—that if we fail in this enterprise, the enemy will triumph, and Zion's waste places will mourn; and some of her pious sons, who are anxious to serve her interests, in the ministry of reconciliation will be greatly disheartened. We have been obliged, though reluctantly, to defer several pressing,

and well supported applications for aid, within the last few weeks. We trust the applicants will not yield to discouragement, but make known their wants and wishes to the congregations with which they are connected, and to whom they are personally known. How easy it would be for almost any congregation to make provision for the support of one candidate, temporarily, at the present moderate rate of charges, for board and tuition, in most preparatory schools and colleges in the interior of the country.

Extract from the Address of the Presbytery of New Brunswick.

"We venture, therefore, to express a most respectful, but earnest hope, that all our Ministers and Church-Sessions will take this subject into their most serious consideration, and endeavor to awaken all around them to its most solemn importance; and that all classes of persons who wish well to the cause of Zion, will come forward, and with their substance, as well as their prayers, endeavor to do their full part, towards furnishing our favored land, in all its districts, with the Messengers, as well as the Word of life. It is perfectly evident, on the one hand, that the great work committed by the General Assembly to the Board of Education, cannot be carried on with any efficacy, without the general and liberal aid of all the churches: and it is equally evident on the other, that if each member of all our congregations, will contribute a trifle toward this object, among the many which claim their Christian bounty, there will be no lack of means for effecting that to which the great Head of the Church, by his Providence, as well as by his Word, is loudly calling us.

"Pious parents! Will you not take a deep interest in this immensely important concern? Will you not be willing to contribute your mite toward the education of your own sons, or the sons of others, whose hearts the Lord has touched, that they may be prepared to serve the church in the ministry of reconciliation? There is a day coming, when to have contributed liberally to the preparation of one able and faithful Gospel Minister, will appear more important, and will afford greater pleasure in reflection than the greatest mere temporal benefit that can be bestowed on mankind. Temporal benefits perish in the using:—but the labors of one faithful minister of the Gospel, may be the means of extending blessing to nations the most remote, and to posterity the most distant, as well as through eternal ages.

"Pious young men! We call upon *you* to ponder this subject deeply in your hearts. To you, under God, we look for future ministers of that Church which the Redeemer hath purchased with his own blood. We entreat you to inquire seriously whether you ought not to consecrate yourselves to the service of that church by making choice of the most desirable, the most noble, the most useful, of all offices, to which the faculties of man can be devoted. And even if some of you come to the conclusion that *they* are not called of God to seek this office; yet even *such* ought to consider themselves as peculiarly bound to promote, by all the means in their power, a system of measures for the encouragement and aid of *others*, who may see their way clear to engage in this holy enterprise.

"Finally, Christian Brethren, of every character and age! The errand on which we come to you in this address, is no common one. We have all too long neglected our duty, in this respect, to the church of God. Let us, then, humbled by the past, and animated by the prospects, and demands of the future, rouse from our lethargy, and begin to act in earnest. Our Master requires it of us. The calls of destitute churches require it of us. The cries of desolate, longing frontier settlements, require it of us. The blindness and miseries of the poor heathen require it of us. Yes, brethren, if you love the Lord Jesus Christ in sincerity; if you love the Church to which you belong; if you wish to prevent a famine of the word of life from desolating the land—come forward, and help us in our endeavors to raise up a larger number of able and faithful men for the work of the Lord."

TO CORRESPONDENTS.

Communications to the Board of Education, should be directed, *post paid*, to the Cor. Sec'y. Rev. W. Neill, D. D. at the office, No. 171 South 7th st. Philadelphia. Short, appropriate pieces, for the Education Register, would be very acceptable, if forwarded without expense.

RECEIPTS FOR THE BOARD OF EDUCATION.

Sept. 8.	Collection at 6th Church, Philadelphia, at monthly Concert,	$10 67
	Do. Dr. Neill's collection, at Cold Spring, Cape May $20 37½	
	Do. at York, Penn. 15 62½	$36 00
17.	Annual subs. of Messrs. McFarran,	2 00
		$48 67

JOHN STILLE, *Treasurer.*

THE

CHRISTIAN ADVOCATE.

DECEMBER, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LII.

(*Concluded from p. 560.*)

II. There is a duty to be performed in promoting the wealth and outward estate of others. The great law of Christian benevolence —"thou shalt love thy neighbour as thyself," or, "whatsoever ye would that men should do to you, do ye even so to them," is applicable here as in other cases.

1. In all matters of contract, or traffick, we are to act conscientiously, and fairly;—to do as we would be done by. In making a contract we are not to conceal any thing, which if known to the other party would lead him to avoid or refuse the bargain; or to propose terms which he is led to accept, merely because he is ignorant of something known to us but hidden from him. Neither is it lawful to take advantage of the pressing necessities of others for an immediate supply of some want, which if they could wait a little, or apply elsewhere, they might obtain for much less than we demand. If a general necessity or demand in a community has raised the value of any article of trade or commerce, it is not unfair to take the price that is current; for any thing may be justly reckoned to be worth as much as the price at which it is currently sold. But to avail ourselves of the ignorance, or the urgent wants of our neighbour, to take from him any part of his property, however small, which he might and would save if better informed, or less pressed for immediate relief, is certainly inconsistent with Christian integrity, to say nothing of benevolence or kindness.

The concealing of the known defects of an article of merchandise or trade, or the extolling of the value of an article beyond the truth, or the setting of an unreasonable price with a view to obtain it if possible, and to fall from it if necessary—these, and all similar practices, however common, must be avoided by those who would keep a conscience void of offence. In like manner it is to be reckoned unfair, to decry what is offered us by another, with a view to induce him to abate his demand. This fraudulent practice is strikingly described in the Book of Proverbs —"It is naught, it is naught, saith the buyer, but when he is gone his way then he boasteth."

Any deception in the use of weights and measures, is manifestly iniquitous; and nothing is more pointedly reprobated in the scriptures of truth. In the law of Moses it is said, "Thou shalt have a perfect and just weight, a perfect

and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee." And Solomon says, "A false balance is abomination to the Lord; but a just weight is his delight." It is scarcely necessary to add, that in the delivery of articles purchased, to diminish any thing in weight or measure, or to transfer worse goods than were actually bought, is cheating in its worst and most odious form.

2. Any individual who is conscious of having defrauded another, can never perform the duty we are now considering, without making restitution, if it be at all possible for him to do it. On this subject, the law given by Moses was express and particular; as you may see by consulting Exod. xxii. 4. Lev. vi. 4—28. 1 Sam. xii. 3. And in the New Testament, we find that the publican Zaccheus gives it as the proof of the sincerity of his repentance, that he made restitution—"Behold Lord—said he to the Saviour—the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four fold." Here is the example which all who have dealt fraudulently—from him who has committed actual theft, to him who has overreached another in a bargain—ought to set before themselves for imitation. Not indeed as to the very letter. It may not be incumbent in every case, scarcely perhaps in any case, to restore four fold; but in every case such restitution must be made as that the party defrauded shall sustain no eventual loss, in consequence of what was taken from him unlawfully. If the party defrauded be dead, then his heirs, or relatives, or descendants, if they can be found, should receive the property to be restored. If none of these can be discovered, the whole amount of the sum purloined should be given to the poor, or to benevolent and pious uses. It must, in all cases, be shaken from the hands of the defrauder, before he can be entitled to consider himself as a real penitent, and as such forgiven of his God—Without reformation there can be no true repentance.

In cases of bankruptcy, where a legal discharge has been obtained, it is usually considered as an act of generosity, rather than of justice, if the bankrupt, when again possessed of property, pays with interest the losses which his creditors have sustained by his failure. In some instances this may be a strictly just estimate. But in many others, even where the bankruptcy has been in no degree fraudulent, the losses sustained may have been occasioned by such want of care, prudence, management, vigilance or foresight, that a truly conscientious person will feel that justice and equity require that, when able, he should indemnify his creditors—if not fully, at least in part.

3. Affording relief to the necessities of the poor is an incumbent duty, in promoting the wealth and outward estate of others. There are many who seem to consider it as a matter perfectly optional,—a matter of mere inclination, in which no moral obligation is involved—to supply the wants of the poor and needy. This is altogether erroneous. The relief of the necessitous belongs indeed to what moralists denominate *imperfect rights;* that is, relief cannot be demanded by those who are in want. Yet in view of our responsibility to God, there is no duty more obligatory and sacred; and as it cannot be enforced by human authority, we are taught in the sacred scriptures that it is one of which the Most High takes a special cognizance. He declares that he will hear the cry and be the retributor of the poor and needy, when they are wronged, or injured, or unfeelingly left to perish, or to suffer want: And on the other hand, he

declares that "he that hath pity on the poor lendeth to the Lord; and that which he hath given will he pay him again." In a word, I know of no one duty of the second table of the law, which is more frequently enjoined and urged, and in regard to which more powerful motives to its performance are set before us, both in the Old Testament and the New, than giving to the poor.

This duty is doubtless peculiarly incumbent on the rich. They ought to remember that all which they possess has been given them of God; that he has made them his stewards, in part for this very purpose; and that he will, in the judgment of the great day, demand of them an account of their stewardship in this particular. Our Saviour takes special notice of the performance, or the neglect of this duty, in his statement of the retribution of the final judgment, in the 25th chapter of Matthew: And the apostle Paul directs Timothy—"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life!" For all the wealth of the world, my young friends, you ought not to be willing to take the responsibility of that rich man, who has not been kind and liberal to the poor. And I cannot here forbear the remark, that there are few rich men, even among those who are highly praised for their munificence, who give in proportion to their wealth. Where is the man of wealth, who gives to such a degree as to render it necessary for him to forego a single gratification of himself or his family? How seldom is one found who surrenders even a single luxury, that he may give to the poor, or to benevolent and pious uses?

But although the rich are to bestow out of their abundance, they are not the only individuals on whom this duty is incumbent. We are all to give, according as God has prospered us. "Even the poor ought to give a small testimony of their gratitude to God, by sparing a little if they can, out of what they get in the world, for those who are poorer than themselves; which if it be but a few mites, it may be an acceptable sacrifice to God; and if persons have nothing before hand in the world, they ought to work for this end, as well as to maintain themselves and families."*

It is not practicable to lay down any general rule, as to the proportion of our property that we ought to assign to charitable purposes. Those who have families, are certainly not under obligation to give away as much as those who have none. Yet it would often have been well for the children of the opulent—more conducive to their real happiness, as well as their usefulness and respectability—if their parents, in place of leaving them wealth that has rendered them *independent*, as it is called, had left them only enough to facilitate their own exertions to support themselves; and had given the whole of the remainder to feed the poor, and to promote knowledge, virtue, and piety. The practice of giving but a little while a man lives, with the intention of giving much by bequest after death, is foolish in the extreme. It often results in really giving nothing—nothing to the purposes intended to be subserved—The whole is wasted, or misapplied, or perverted, by the unfaithfulness, or carelessness of those entrusted with its application; or lost by some unforeseen or unavoidable occurrence. Far better it is for a man to be his

* Ridgley.

own executor, in every charity that he proposes to favour; and to leave little or nothing to be distributed by others after his decease. Those indeed who have only enough to sustain themselves comfortably while they live, cannot act on this rule; and yet they may, by will, give to charitable designs their whole property: but in all other cases, a man would better give with his own hands and eyes, than leave it to be done by those who are to come after him. On the whole, every Christian must determine for himself, and in view of the account which he is to render to God, what is the proper proportion of his worldly substance to be appropriated to charitable uses. But every one would do well to give on *system*, and not by caprice or inclination—some may give a tenth, others a third, and others the half or even a larger part of their income. When a system is adopted, we are guarded against negligence on the one hand and profusion on the other—against refusing to give when and as much as we ought, and against giving beyond our ability, so as to cause an embarrassment that we ought to avoid.

It is of no small importance to make a right selection of the objects of our benevolence; otherwise we may do more harm than good by all that we bestow. We should be careful not to minister to vice, nor to encourage sloth or indolence, but see that our charities really answer some valuable end—that they relieve the truly necessitous, help the helpless, comfort the widow, aid the orphan, instruct the ignorant, reclaim the vicious, succour suffering piety, promote education, extend the kingdom of the Redeemer, and benefit eternally the souls of our brethren of mankind. To any, or to all of these objects, "let every man, according as he purposeth in his heart, give; not grudgingly, or of necessity, for God loveth a cheerful giver."

The duty we have been considering is well summed up by the author already quoted, in the following words—"Works of charity are to be performed prudently, as our circumstances will permit, and the necessity of the object requires; also seasonably, not putting this duty off till another time, when the necessities of those whom we are bound to relieve call for present assistance. 'Tis also to be done secretly, as not desiring to be seen of men, or commended by them for it, and cheerfully; also with tenderness and compassion to those whose necessities call for relief, as considering how soon God can reduce us to the same extremity which they are exposed to, who are the objects of our charity. It ought to be done likewise with thankfulness to God, that he has made us givers rather than receivers; and as a testimony of our love to Christ, especially when we contribute to the necessities of his members."

WITHERSPOON ON REGENERATION.

(*Continued from p.* 564.)

There must be a Discovery of the Infinite Glory of God.

As there must be a discovery of the real nature, so also of the infinite glory of God. He must not only be seen to be just such a being as he really is, but there must be a sense of the infinite worth, beauty, and perfection of his character. These two things, though intimately connected, are yet so distinct from one another, as to deserve to be separately considered. The first is necessary, but it is not sufficient alone, or by itself. There can be no true religion, unless there be a discovery of the real nature of God. But though there be a knowledge of what God is, unless there be also a discovery of the excellence and glory of this nature, he can never

be the object of esteem and love. It is one thing to know, and another to approve: and, whilst this last is not the case, whatever we may know or affirm, or be persuaded of, with relation to the Supreme Being, we do not know him to be God, nor can possibly glorify him as God. This momentous truth we may surely comprehend, by what is analogous to it in our experience, between created natures. Speculative knowledge and love are by no means inseparable. Men may truly know many things which they sincerely hate; they may hate them even because they know them: and when this is the case, the more they know them they will hate them with the greater virulence and rancour. This not only may, but always must take place, when natures are opposite one to another, the one sinful, for example, and the other holy. The more they are known, the more is their mutual hatred stirred up, and their perfect opposition to each other becomes, if not more violent, at least more sensible.

We have little reason to doubt, that the fallen angels, those apostate spirits, have a great degree of speculative knowledge. I would not, indeed, take upon me to affirm that they are free from error and mistake of every kind, yet it seems highly probable that they have a clear, though, at the same time, a terrible apprehension of "what God is;" for they have not the same opportunities, or the same means of deceiving themselves, that we have in the present state. But do they love him, or see his excellence and glory? Very far from it. They believe and tremble; they know God, and blaspheme. The more they know of him, the more they hate him; that is to say, their inward, native, habitual hatred is the more strongly excited, and the more sensibly felt.

The case is much the same with some sinners, when first awakened, and it continues to be the same so long as they are kept in bondage and terror. They have an awful view of the holiness of God's nature, of the strictness of his law, and the greatness of his power. This is directly levelled against their own corrupt inclinations, and carries nothing with it but a sentence of condemnation against them: "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."* This brings forth their enmity, which before perhaps lay hid. It is remarkable that some persons of loose and disorderly lives, will sometimes maintain, at stated seasons, a profession of piety. So long as they can keep their consciences still and quiet by general indistinct notions of God, as very easy and gentle, no way inclined to punish, they think of him without aversion, nay, will go through some outward forms with apparent satisfaction and delight. Their notion of divine mercy is not a readiness to pardon the greatest sinner on repentance, but a disposition to indulge the sinner, and wink at his continuance in transgression. No sooner are such persons brought to a discovery of the real character of a holy God, than their thoughts of him are entirely changed. They have gloomy views of his nature, and harsh thoughts of his providence; they fret at the strictness of his law, and, as far as they dare, complain of the tyranny of his government. Their sentiments are the same with those expressed by the men of Bethshemesh: "Who is able to stand before this holy Lord God, and to whom shall he go up from us."†

I cannot help observing, that here we are, if I may speak so, at the very fountain head of error. What is it else that makes many frame to themselves new and flattering schemes of religion, that makes

* Gal. iii. 10. † 1 Sam. vi. 20.

them imagine a God so extremely different from that holy Being he is represented in his own word? When men will not conform their practice to the principles of pure and undefiled religion, they scarce ever fail to endeavour to accommodate religion to their own practice. Are there not many who cannot endure the representation of God as holy and jealous, which is given us in scripture? With what violence do they oppose themselves to it by carnal reasonings, and give it the most odious and abominable names? The reason is plain. Such a view of God sets the opposition of their own hearts to him in the strongest light. Two things opposite in their nature cannot be approved at once, and, therefore, the consequence is, God or themselves must be held in abhorrence. But we have reason to bless God, that their resistance to the truth is only a new evidence and illustration of it, showing that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."* And as this enmity to God discovers itself in opposition to his truth on earth, it will become much more violent, when further resistance is impossible. When an unregenerate sinner enters upon a world of spirits, where he has a much clearer sight and greater sense of what God is, his inherent enmity works to perfection, and he blasphemes like those devils with whom he must forever dwell.

From all this it will evidently appear, that there must be a discovery of the glory and beauty of the divine nature, an entire approbation of every thing in God, as perfectly right and absolutely faultless. It is self-evident, that without this, there cannot be a supreme love to God, in which true religion properly consists; no man can love that which doth not appear to be lovely.

* Rom. viii. 7.

But I further add, that this is absolutely necessary to the very beginning of the change, or the foundation on which it is built. It is necessary, in order to any genuine, salutary convictions of sin. What is it else but a discovery of the spotless holiness, the perfect excellence, and infinite amiableness of the divine nature, that humbles a sinner under a sense of his breaches of the divine law? Without this, there may be a sense of weakness and subjection, but never a sense of duty and obligation. Without this, there may be a fear of wrath, but there cannot be a hatred of sin.

This seems directly to lead to the next great step in a saving change, viz. a conviction of sin and misery. But before we proceed to point out the progress of conviction, it will not be improper to take notice of a few truths which result from what hath been already said. This is the more necessary, that erroneous or defective views of religion are commonly occasioned by some mistake in the foundation.

1. The necessity of regeneration itself appears with peculiar force, from what hath been said on this part of the subject. There must be a real inward change of heart, before there can be any true religion. If the moral excellence of the divine nature must be discovered, if God must be seen as glorious in his holiness, the heart and temper must be changed as well as the life. Nothing is more plain from the holy scriptures, than that "the natural man receiveth not the things of the Spirit of God;" and it is equally plain from experience and the nature of the thing. While men continue in the love of sin, it is impossible that they should see the beauty of infinite holiness. So long as they love sin, they must hate holiness, which is its opposite, and not less contrary to it than light is to darkness. Therefore, all restraint upon our outward conversation, all zeal and diligence in ex-

pensive rites and ceremonies; all duties of whatever kind that arise from fear, or other external motives, are of no consequence, till the temper and inclination of the heart is entirely renewed.

2. From what hath been said, we may plainly perceive, that regeneration, from first to last, must be ascribed to the agency of the Holy Ghost. It must be the effect of divine grace, and the work of sovereign power. Let not any creature be unwilling to stand indebted for his new creation to the Author of his first being; "for of him, and through him, and to him, are all things."* While man is in his natural state, he is an enemy to God in his mind by wicked works. The discoveries that are made to him of the real nature of God in his works and in his word, while he continues in this disposition, are not amiable but hateful. Nay, he is so far from loving him as his father, that he fears him as his enemy. This fear will discover itself one of these two ways. Sometimes it will make the sinner fly from God, cast instruction behind his back, and increase unto more ungodliness, till natural conscience is seared and insensible. How many there are of this kind, whom one crime only precipitates into another, experience is a melancholy proof. It is worth while at the same time to observe what intimations are given us in scripture, that this is the first and natural effect of sin upon all, to drive them at a further distance from God. Two instances of this have been given above. Our first parents no sooner sinned, than they fled and hid themselves when they heard God's voice in the garden, as impatient of his approach. A similar reflection we see in the apostle Peter, on being witness to an extraordinary effect of his Saviour's divine power: "And when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord."* See another instance of the same kind. "And the whole multitude of the country of the Gadarenes round about, besought him to depart from them, for they were taken with great fear."†

Another common effect of this natural fear, in some respects contrary to the former, is to dispose men to perform some constrained and hypocritical services, in order to avoid punishment. This is described in the temper and conduct of the children of Israel, as represented by the Psalmist; "When he slew them, then they sought him; they returned, and inquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, they lied unto him with their tongues; for their heart was not right with him, neither were they stedfast in his covenant."‡ Hence it appears, that to a discovery of the glory and excellence that is in God, it is necessary that we be in some measure changed into the same image. To say that this is the effect of our own attempts and endeavours in the way of duty, without the constraining power of divine grace, is, when thoroughly examined, a manifest contradiction. If persons endeavour to force or oblige themselves to love any one, it is a sure sign that he is very unlovely in their eyes. Love cannot be forced, or rather, to speak more properly, forced love is not love at all. In a word, it is our indispensable duty to attend to every dictate of conscience, and to follow it so far as it goes; but I cannot help thinking, that for a sinner truly and sincerely to desire a change of nature, would be an evidence of a change begun. Therefore, till a sinner get a super-

* Rom. xi. 36.

* Luke v. 8.
† Luke viii. 37.
‡ Psalm lxxviii. 34, 35, 36, 37.

natural illumination, he can never see the glory and beauty of the divine character. Before this, he may seek to propitiate God's favour, he may wish to avoid his wrath; he may desire a change in God for his own safety, but he cannot be satisfied with him as he really is. It must be the same almighty power, which brought the world out of nothing into being, that must bring back the sinner from his rebellion and apostacy, according to that promise, evidently applicable to the Saviour; "Thy people shall be willing in the day of thy power, in the beauties of holiness."* Neither is the same thing less clearly asserted in the New Testament; "For it is God which worketh in you, both to will and to do of his good pleasure."†

3. Hence we may see wherein lies the fundamental essential difference between common or imperfect convictions, and the effectual sanctifying and saving influences of the Holy Ghost. The first arise from a view of the natural perfections of God, from a belief of his power and severity, without any discovery of his righteousness and glory. Therefore, however great a length they may proceed, however different or opposite their effects may be, they never produce any real change in the heart. It is of great consequence to attend to this important distinction; for though imperfect convictions sometimes are entirely effaced, and are followed by no lasting effect at all, yet it is often otherwise. They frequently produce a counterfeit religion, which not only continues for a time, but is carried down by some to the grave, as a lie in their right hand. So subtle are the deceits of Satan, that there are many hollow forms of religion, not only upon a legal, but an evangelical bottom. I shall give the reader a sketch of the principles and outlines of both.

There are some legal hypocrites. Awakened to a sense of their danger merely from the irresistible power of God, they fall to the exercise of repentance, and hope that by so doing they may live. Hence the whole system of bodily penance and mortification. Hence also so strong an attachment, in some worldly persons, to the external forms of religion, and veneration for the places of divine worship. Being now somewhat more regular and decent in their ordinary carriage than before, they entertain a fond hope that all shall be well. In the mean time, they are so far from being restored to the image of God, or being governed by his love, that all this is a burden to them; and indeed it is because it is a burden, that they are so prone to think it meritorious. Conscience checks them, and they dare not run to the same excess with others, or even repeat what they themselves did formerly; and by this comparison, cannot help thinking they are in a hopeful way. But did such persons reflect a little on the nature of God, they would see their error. They would learn, that they are so far from being renewed in the spirit of their minds, that whatever lengths they go, they are dragged or driven against their will; and whenever they can find a plausible excuse, they are ready to withdraw their neck from the yoke. A just view of the glory of God, and the obligation upon every rational creature to love and imitate him, would effectually cure them of all self-righteousness and self-dependance; would lead them to himself and the grace treasured up in his Son, to "work in them the whole good pleasure of his goodness, and the work of faith with power."

On the other hand, there are evangelical hypocrites. These begin upon the same principles, and their views have the same radical defect with the former. They are awakened to a sense of danger, and

* Psalm, cx. 3. † Phil. ii. 13.

sometimes made to tremble through fear of divine judgments, but without any discovery of the glory and amiableness of the divine nature. If such persons happen to live in a family or congregation, where they hear much of the doctrine of redemption, it may have its place in their scheme. They may be so convinced of their own manifold transgressions, as to be satisfied to throw their guilt upon the surety, and rely on the sufferings and death of Christ, for deliverance from the wrath of an offended God. Nay, I have not the least doubt that some may, by a confident presumption, imitate the faith of God's elect, and believe that Christ died for themselves in particular. So long as this persuasion can maintain its ground, it may, and must give them great joy and satisfaction. Who would not find consolation in thinking themselves in safety from divine wrath? Yet all this while they never see the evil of sin in itself, as an opposition to the nature, and a breach of the law of God. They are never brought to love an infinitely holy God in sincerity of heart. They may love him, because they suppose themselves the peculiar objects of his love, with some obscure, confused, sensual idea of the delights of heaven; but they know not or consider not, the nature of that salvation he hath provided for his chosen.

All such love, it is plain, ariseth from a false confidence in their own state, and not from a true knowledge of God. Their notions of God's love to them contain more of a partial indulgence to them as they are, than of his infinite compassion in forgiving what they have been. The effects of such religion are just what might be expected from its nature, violent and passionate for a season, and commonly ostentatious, but temporary and changeable. Self-love lies at the root, and therefore, while they are pleased and gratified, they will continue their profession of attachment; but when self-denial or bearing the cross is required, they reject the terms, they lose their transporting views, and return to their sins.

There are many examples of this, not only in scripture, but in the history of the church in every age. Many of those disciples who seemed gladly to embrace the doctrine and highly to honour the person of Christ, when they heard some of the most mortifying precepts, "went back and walked no more with him."* The character is little different, which we find described under the image of the stony ground hearers, who "having not root in themselves, when persecution or tribulation arose because of the word, by and by were offended." I hope this, with the explication above given of its cause, may be of use to account for some appearances in a time of the revival of religion. Persons who seem to have the same exercises with real converts, yet afterwards fall away, and "return with the dog to his vomit again, and with the sow that was washed, to her wallowing in the mire." This gives occasion to adversaries to speak reproachfully, and is greatly distressing to those who truly fear God. But would men carefully attend to what the holy scriptures teach us to expect, their surprise in all such cases would cease. "For it must needs be that offences must come."† And though there are many counterfeits, there will still be sufficient means to distinguish the gold from the dross.

SERIOUS INQUIRIES FOR A CHRISTIAN, AT THE CLOSE OF THE YEAR.

What have I done, in the year which is closing, to promote the glory of God and the salvation of

* John, vi. 60. † Matt. xviii. 7.

souls? Have I done as much as I ought, and used as many exertions as I might? Have I increased in personal piety? or am I stationary, or in a backsliding state? What advances have I made in knowledge? Have I made none, or if any, only such as are scarcely worth an estimate? Am I better prepared to die, than I was at the close of the last year? Am I more willing now, than I was then, to leave the world, if God should call me hence in the coming year? Are my worldly affairs so ordered and arranged, that my death would not cause loss or difficulty in their settlement, to those that shall come after me? What special mercies have I received in the year past, for which I ought to be specially thankful? What duties have I omitted, that I ought to have performed? What sins have I committed, on the recollection of which I ought to be peculiarly humbled, and over which I ought especially to mourn and repent? What are my purposes for the year to come, if God shall spare my life? Do I resolve to be more prayerful? more watchful? more attentive to every duty? to endeavour to walk more with God? to know more of the preciousness of Christ? to cherish a greater tenderness of conscience, both as to sin and duty? to be more active in doing good? and more prepared to bid adieu without reluctance to this world, with all that it contains, in an humble confident hope of entering on a better—on the rest that remaineth for the people of God?

THE CROSS OF CHRIST.

Once on the cross the Saviour died,
And we with him departed too;
With Christ to all things crucified,
And risen with our Lord anew:

Then should we live to Christ alone,
His be our life, who died for us;
And long to make to others known
The love which bade him suffer thus.

Anew created from above,
Desiring not the world again,
Fill'd with the fulness of his love,
And showing forth his praise to men.

Fix'd heavenward be our hearts and eyes,
As o'er our earthly road we go,
Till to the mountain top we rise,
And leave for ever things below!

[*Evang. Mag.*

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page 571.*)

Geneva, Switzerland,
Aug. 19, 1828.

Tuesday.—Owing to the great fatigue which I suffered during our toilsome journey from Paris, I did not begin my examinations here till this morning. Yesterday, after dinner, while lying on a bed, the door of my chamber was gently opened, and to my great surprise and pleasure, H. Ralston, Esq. of Philadelphia, came into the room. So utterly unexpected was this meeting, that I was at first tempted to think it a spectral illusion. We were fellow passengers in the Algonquin—had traversed a considerable portion of the north of England together—and had parted in London, he for Edinburgh, and I for Bath, hoping only to meet again in the peaceful city of our birth, beyond the "blue wave." The evening glided rapidly along, enlivened by the story of our various adventures. His engagements compelled him to leave Geneva early in the morning, but we hope to see each other at Paris in a few weeks.

The weather to-day is charming; the blue of the sky is as deep and

clear as any ever seen in an Italian landscape—Claude Lorraine might have sighed to imitate it: the rays of the sun sparkled on the snows of Mont Blanc, the lofty and distant peaks of which were reflected by the smooth surface of the lake. I shall not be very minute in describing what we saw at Geneva, for the city is exceedingly plain in its general appearance, and there are but few buildings remarkable for any thing but as being the abodes of distinguished men. The mansion of the great Saussure was particularly interesting to me: it looks more like the residence of a nobleman than a philosopher. A mean looking house, fast sinking in decay, was pointed out to us as worthy of notice—

> Here the self-torturing sophist, wild Rousseau,
> The apostle of affliction—he who threw
> Enchantment over passion, and from wo
> Wrung overwhelming eloquence, first drew
> The breath of life.

At the corner of one of the streets an apartment is shown, in which the renowned Calvin is said to have resided, and where he probably died; but my enthusiasm and faith in such things have very much abated since my visit to Stratford upon the Avon. The Town House is an ancient edifice, chiefly worthy of notice from the manner in which the Senate chamber, in the upper story, is reached; this is not done by a stairway, but by a wide inclined plane, up which it is said the old men used to ride on mules: it would, I think, have been more sensible, economical and convenient, to have placed the legislative hall on the ground floor.

There is a delightful promenade here, planted with forest trees, and furnished with stone benches: it is called La Treille: it is situated in one of the most elevated parts of the city, near the Town House or Hotel de Ville, and commands a grand view of Geneva and the neighbouring mountains. On one side of the promenade is the Botanick garden established by De Candole; this is enriched with many fine trees and shrubs, and ornamented with the busts of a number of distinguished botanists. Near one extremity of the garden, is the finest building in the city. It is the palace of Mr. Eynard, a gentleman who has distinguished himself in the emancipation of the Greeks, and in the promotion of the fine arts. Continuing our rambles beyond the southern boundaries of the town, we crossed the moat which surrounds a portion of it, by a tasty and durable iron wire bridge. Beneath the embankments of the fortifications we noticed a number of cells, intended as places of retreat and safety during an attack upon the town. Though regularly fortified according to the ancient style of defence, Geneva would not probably make any efficient resistance against the modern modes of warfare. These works, however, have been found useful, to prevent any sudden attack; and as the city is almost cut off from the rest of Switzerland, and is located between the powers of France and Sardinia, the government still preserves them in perfect repair. All the ramparts are beautifully covered with a green sward, which we found inhabited by multitudes of a little grey lizard—probably the *lacerta agilis*, so famous in old times for its medicinal properties. These animals would frequently start up from the sides of our path, and run on before us in quite a familiar manner. Under some trees a little beyond the fortifications, we seated ourselves on a bench, and enjoyed a good view of the lake, the cultivated valley, the snow-capped Alps, and all the rich and varied scenery in the neighbourhood of this ancient Calvinistick city. On a beautiful eminence near the shores of the lake we saw the mansion occupied by Lord Byron during his abode here, and

which is now considered one of the *lions* of the place. Here he probably composed the following beautiful lines, after an excursion on the water, and which every one must regret were, in his case, *all poetry:*—

Clear, placid Leman! thy contrasted lake
With the wide world I dwelt in, is a thing
Which warns me, with its stillness, to forsake
Earth's troubled waters for a purer spring.
This quiet sail is as a noiseless wing
To waft me from distraction; once I loved
Torn ocean's roar; but thy soft murmuring
Sounds sweet as if a sister's voice reproved,
That I with stern delights should e'er have been so moved.

We re-entered the city by an angular passage through the walls of the ramparts. Near this gate, from an elevated spot, still called Calvin's pulpit, that great reformer is said to have preached to the listening crowds below. The college and library founded by him are not far from this spot, and are preserved very much in the same condition in which he left them. We purchased *a pound* of apples and pears of a person standing near this entrance to the city. It was the first time we ever saw this kind of fruit *weighed* out to customers —we found it quite insipid.

We now visited the Academy of Natural History or Museum, under the care of Professor Moricand, a gentleman who has distinguished himself in several departments of science. For a new institution, this establishment contains much that is interesting and valuable. The minerals and organick remains are numerous. I was particularly pleased with a collection of all the fish known to inhabit the Lake of Geneva. It has always been a favourite object with me to induce naturalists to collect and arrange local Faunas and Floras of the districts in which they reside, so that the stranger might see at a glance what productions are peculiar to the spot. While we were engaged in examining the reptiles, the cases which contained them being kindly opened for us by the janitor, Professor Moricand came into the room, and noticing, I suppose, that we took more than ordinary interest in the subject, without our knowing who he was, for we had no letters of introduction to any one here, he offered us his services, and furnished us with every desired information. Finding that we were Americans, and were possessed of some little knowledge of the natural productions of our own country, he invited us to see his private cabinets in another part of the town—an offer which we eagerly embraced. His collection of dried plants is by far the most extensive and valuable one that I have ever seen—and his cabinet of shells embraces all the known species which inhabit the neighbouring valleys and mountains. With a liberality as unexpected as it is unusual in a naturalist, he furnished me with some fine specimens of most of his varieties. He now accompanied us to our Hotel, where I presented him with the few natural objects which remained of those I brought with me from home. In looking round our apartments he observed, that he had lately visited the Baron Humboldt in these very rooms. Before leaving us, Professor Moricand introduced us to a distinguished naturalist now in Geneva, from Paris, and gave us a pressing invitation to spend an afternoon with him at his country seat, not far from town. The unaffected plainness in the manners of this gentleman, his native genius and extensive information, were exceedingly gratifying. Every American travelling in Europe would do well to acquire some knowledge of the natural history of his own country—for it introduces him at

once into the best and most interesting society, and he will find it worth to him more than all formal letters of introduction. At the table d'hote we sat down in company with quite a large collection of English *persons*, to a sumptuous dinner—"salmon from the lake, and chamois from the mountains."

One of the most striking objects to me in Geneva, was a view of the stately river Rhone rushing out of the lake through a narrow passage nearly in the centre of the town. Byron's line is exceedingly descriptive—

"The blue rushing of the arrowy Rhone."

It is indeed a magnificent and tremendous object. The rapidity, violence, and noise of the waters, seemed to me to shake the neighbouring houses. Near this spot there is a famous hydraulick machine, by which the water of the Rhone is elevated into large reservoirs, and is thence conducted by pipes into the different portions of the city. The water of the lake is blue, and so transparent, that the bottom can be distinctly seen in almost any situation; but immediately on rushing into the channel of the Rhone, it becomes of the deepest azure. The natural colour of *pure* water in large quantities is clear blue; but when it holds in solution animal, vegetable, or mineral substances, or when the bottom over which it flows is covered with growing plants, or other matter, the colour is some shades of yellow or green, or even brown, as I have frequently noticed in many of the deep streams in America. The tint of the water in Lakes Ontario and Erie, I recollect to be grass green—no doubt from being supplied by less pure sources than the melting snows and glaciers of the Alps, which form a great part of the Lake of Geneva. A few miles below the city the Rhone is joined by a furious little white coloured torrent called the Arve, which rushes through the valley of Chamouny from the glaciers of Mont Blanc; and for some distance after their confluence, two separate currents, of different colours, may be remarked. We regretted exceedingly that our limited time would not permit us to make an excursion to the spot called Perte du Rhone, where the whole river suddenly sinks into the earth and is *lost* under ground for some distance. The magnificence of such a sight produced by the foam and roar of a vast volume of water, precipitated suddenly into a deep chasm, may well be conceived.

Among the edifices usually pointed out as worthy the attention of the stranger, is the old church of St. Peter. It is in an elevated part of the town; and from one of its three towers there is an excellent view of the city and its environs. Nothing about the building struck us as very remarkable, except a large monument of black marble, which is enclosed by a rude board partition. As this is a Protestant place of worship, we saw no pictures or images. The seats were commodious, and the whole appeared well adapted to an assembly of people desirous of receiving instruction through the *ear*, and not amusement by the *eye*.

The ingenuity of the Genevese in manufacturing curious clocks, watches, musical snuff boxes, seals, and other toys, is notorious. We therefore visited one of the most celebrated establishments, to procure some of these articles by way of *keepsake*. Most of the artizans have their workshops on the tops or in the garrets of the houses, which are occupied, as in Paris, by several families who have a common stair-way to their apartments. The shop we visited was in the second story. We were much gratified with the great ingenuity displayed here, and wondered at the expensive mechanism lavished upon the merest trifles, most of

them intended for the *Parisians* and *Asiaticks*. We each purchased a musical box, which plays, charmingly, two delightful tunes—*Sweet Home* and *Ranz des Vaches*. No American, I contend, can fully enjoy the first air, without having crossed the Atlantic. The second is the national air of Switzerland, the plaintive notes of which produced such a powerful nervous effect on the Swiss soldiers in Egypt, that they deserted the camp of Napoleon, for their native mountains and valleys. I might describe a great variety of exceedingly curious toys manufactured here—such as artificial birds in rich feathers, which are made to start up and flutter and chirp by means of delicate mechanism—automaton magicians, who answer many questions, and are possessed, no doubt, with as much of the spirit of divination, as most of our necromancers or fortune tellers—but I must reserve all such things for a *viva voce* opportunity.

We were greatly surprised and gratified at meeting this morning H. G., Esq., of Philadelphia, who came over with us in the same ship. Since we parted in Liverpool, this is the third time that we have unexpectedly fallen in with each other—once in Manchester, once in the thronged streets of London, and now here at the hall door of the Crown Hotel, in Geneva. He and his brother are just from Italy, and we are rejoiced to learn that they are on their way to Paris through Switzerland, by nearly the same route which we proposed to take—we have therefore all determined to travel in a carriage together. We consider ourselves exceedingly fortunate in thus falling in with the Messrs. G., not only because they are pleasant companions, but the elder brother is well acquainted with the German language, which is spoken generally throughout Switzerland, and with the numerous objects of interest which are to be found in the tour, having passed over the same ground once or twice before.

I may say that one of the principal objects with me in crossing the Atlantick, was to see the Alps. The magnificence of alpine scenery, as drawn by the glowing pencil of Mrs. Radcliffe, had perfectly fascinated my imagination from my early youth. The roaring torrent rushing through the glens—the blue lakes embosomed in hills and piled up mountains—the vast and glittering glaciers—and the thundering avalanche sweeping like a whirlwind from the snows and fogs of the lofty summits—descriptions of these and other picturesque objects, created a strong desire to view them for myself. Not less interesting was Mont Blanc alone, the monarch of European mountains, with clouds circling round its sides, and snows for ever resting on its head—where nature shows herself under a multiplicity of aspects, all calculated to call forth the talents of the painter and poet, to awaken the curiosity of the philosopher, and to stimulate the researches of the naturalist. No tale of fiction had ever enchained my faculties more powerfully, than the narrative of the perils and privations suffered by Saussure, in his various excursions to those dangerous summits where mortal foot had never trodden before. The frightful chasms in the ice which yawned at his feet, the tremendous avalanches of snow which swept over his head—the rigour of the polar regions, and the burning heat of the tropics, which he alike experienced in his journey of a few miles, were all now fresh in my remembrance, and made me desirous of taking a nearer view of the scene so vividly pictured in my fancy.

From what I have said of the views of Mont Blanc, which I have already seen, you might suppose it not very far distant from Geneva.

It is, however, a very long day's journey to its base. All natural objects here are on so gigantick a scale, that for want of an ordinary standard of measurement, their distances and dimensions produce perfect optical deceptions. We first noticed this in approaching and on crossing the Jura—many objects apparently within a few minutes walk, a tedious hour scarcely enabled us to attain. In some places, as we advanced, one portion of the mountain after another seemed to detach itself and become an independent ridge, between which and the next, a capacious valley might be seen. But I must now throw down my pen. We have made arrangements for an excursion to the foot of the Alps to-morrow.

(*To be continued.*)

REMARKS ON UNITARIANISM. *By J. Pye Smith, D.D.*

In the Christian Observer for August and September last, there is a Review of the second edition (3 vols. 8vo.) of the able work of the Rev. J. Pye Smith, entitled "The Scripture Testimony to the Messiah." From this we lay before our readers, for the present month, a number of extracts relative to Unitarianism. We shall probably extract something more in a future number.

Mr. Belsham, it seems, had stated, that while he was theological tutor at Daventry, and professed orthodoxy, many of his young men went over to Unitarianism; and that these seceders included those of "the best talents, the closest application, *and the most serious dispositions.*" On which Dr. Smith, who holds a similar office at Homerton, remarks:

"I can judge only from analogy and presumptive considerations; and I am sensible that I am advancing to tread on delicate, and to me painful, ground: but truth must be spoken. Through more than twice the number of years that the 'Calm Inquirer' presided at Daventry, I have been exercised with the trials and duties of a similar situation: and I also have known the bitterness of disappointed hope and a wounded heart. Some of my friends and pupils have renounced the faith which they once professed to hold dearer than life, and have become Unitarians.—I lay my hand upon my heart, and in the most serious and impartial state of thought in my power to command, I endeavour to form my best estimation of the probable causes and occasions of their change of views: and I cannot with truth say that Christian 'seriousness of disposition' had apparently the smallest part of a share in producing that change. On the contrary, the amplest evidence has established to me that, the precursors of the avowed change of sentiment were generally extreme levity, pride, rashness, self-conceit, indolence, scepticism, concealed improprieties of conduct, neglect of prayer, private scorning at serious piety, and dishonourable imposition by pretending orthodox sentiments at a time in which subsequent declaration boasted of having rejected them.

"To make these animadversions on subjects so personal, I would gladly have declined; but the place which those subjects occupy, in the Preface to the Calm Inquiry, has not left me at liberty to refuse the ungracious task. Thankful, however, shall I be, if these extorted and reluctant observations should be the means of warning any against that rock of proud and unholy affections, on which others have made mournful shipwreck." pp. 164, 165.

He adds,

"Difficult is the task to assist, in the personal and successful search after sacred truth, young minds whose judgment is immature, their experience nothing, their reading hitherto scanty, their conceptions eager, and their self-opinion often strong. If in relation to this subject, I may presume to express my opinion and my wishes, they would be to demand, in the first place, certain prerequisites for the study: good intellectual powers, the habit of deliberate and patient thought, a respectable acquaintance with the language, style, and idiomatical peculiarities of the inspired writers, a memory well stored with the contents of the Bible, some practice in theological reading, and, above all, and without which all the rest will be nugatory, a heart governed by genuine piety, humility, the spirit of prayer, and love to God as the God of perfect holiness. In

minds thus prepared, and thus with conscientious and holy diligence exercised, the seed of heavenly truth would find a congenial soil, and a happy harvest might be expected, under His blessing who alone giveth the increase. But, without this discipline, 'the truth which is according to godliness' will be unwelcome and distasteful; plausible error will be agreeable, and will meet a ready reception; and the lofty boast of free inquiry will end in deep and confirmed self-delusion." pp. 161, 162.

Dr. Smith's chapter on this subject is, as we have already observed, so interesting and valuable, especially to many of those into whose hands our pages are likely to fall, that we should gladly transcribe nearly the whole of it, but we can find space only for the following extracts.

"It is not the prosecution of theological controversy alone that has excited the hateful passions of the human heart. The wordy dialecticks of the middle ages, and the controversies, philosophical and critical, political and historical, which have been agitated in our own times, furnish more than sufficient proof that, in any sort of contest, men can arouse each other's feelings to rancour, and can employ all the unworthy arts of aiming at the mere victory.

"But frequently in religious questions there is more to interest the susceptible tempers of men than is to be found in other disquisitions; and that not only in the heat of controversy, but in the privacy of cool and silent reflection. Nor is it more injurious to the serenity and purity of the soul, to have our passions heated in the publick polemicks of religion, than it is to study divine things privately under an unfavourable state of the moral feelings, from any cause whatever. If, in human science, the mere exercise of the intellectual faculties may enable a man to escape mistake and discover truth; the same means will not insure a similar issue in the investigations of religion. Here we have to contend, not only against the ordinary prejudices of education, custom, authority, interest, and connexions, but against a more potent and often less suspected cause of erroneous conclusions, a deep-seated aversion from the very design of real Christianity, a secret dislike of those spiritual, sublime, and holy realities which are the seminal principles of true piety. It would have been a hard task to persuade a practised slave-trader, that his lucrative employment was detestable villany. As difficult, at least, must it be to open a way for the doctrine whose very genius is holiness, through the dark and cold mists of moral prejudice, the love and retention of sin. An 'evil heart of unbelief' denies free entrance to the light of 'the truth which is according to godliness;' refuses a fair and honest consideration to its evidences; and treats it as a foe whose first approaches must be resisted, from the presentiment that, once admitted, it will grant no quarter to the corruptions of the spirit, any more than to those of the flesh, and will unsparingly 'cast down imaginations, and every high thing that exalteth itself against the knowledge of God.'

"Those who are superior to gross vices may be lying in the rivetted fetters of mental sin. Ingenious persons, addicted to reading and inquiry, but little attentive to the moral state of their affections, are in no small danger of conceiving promptly but rashly, and concluding boldly but very erroneously, on religious subjects. They are unwilling to concede that the doctrines of the gospel require, for their discovery and their reception, any thing more than speculative research. With respect even to intellectual exercises, a readiness to believe ourselves in possession of all the information requisite as *data*, and a confident fearlessness in regard to the conclusions which we draw, perhaps without much labour or patience, mark that pride of intellect which is often the parent of error, but is never a cordial friend to truth. If we take up our sentiments without humility, and maintain them without seriousness, they will bring us little good if even they be true; but the greater probability is that they will be erroneous, because the sacred truth of God will never coalesce with such a state of mind. I would submit the question to all persons who have formed habits of self-reflection; what is the class of religious doctrines into which they are most ready to slide, when levity, self-confidence, the opinion of superior talent, or unholy feelings of any kind, have the predominance; and what are those, on the other hand, which experience proves to be most congenial with all that is lowly, reverential, pure, and affectionate, in the spirit and practice of religion?

"Upon these principles, it is not difficult to account for a fact which has appeared a paradox to some, and has been a cause of stumbling to not a few. This is, that so many eminent persons in science and literature have either openly espoused the Unitarian system, or have been evidently inclined to it." pp. 118—121.

The author proceeds to apply his remarks, and we think most justly,

particularly in reference to that intellectual pride which is so closely connected with theological pravity. He then proceeds:

"It cannot but have a most intimate relation to the object before us, to inquire what description of religious feelings and practice is found, by fact and observation, to have the nearest affinity to the Unitarian doctrines, to be the most congenial with their ordinary and unconstrained influence, and to be the most promoted by the reception and profession of those doctrines. The religion taught in the Bible is very evidently the religion of a recovered sinner; a religion of which the primary and most essential parts are conviction of the unspeakable evil of sin, hatred of it, and conversion from it, self-abasement, lowliness of mind, a broken and a contrite spirit, habitual and conscious dependence on Divine grace, a godly self-jealousy, a constant reference to Christ in the formation of our motives and the working of our affections, a daily and often most arduous struggle in the resistance of inward as well as outward temptations, in the mortification of sin, and in the vitality of active obedience. No impartial person who has seriously examined the scriptures, can have failed to perceive the great stress which they lay upon these particulars, as the very elements of the Christian character. But are they the elements of the Unitarian character? Is the Unitarian system found by experience to exercise a congenial, propitious, and improving influence upon them? Is it, when these scriptural dispositions are the most strongly felt, that the Unitarian system appears the most lovely and inviting? —On the contrary, does not that system, in its most manifest and characteristick operation, shed a deadly chill upon them all? And, by the generality of those who imbibe it, are they not treated with indifference or hardened derision?" pp. 125—127.

Our author next proceeds to the practical morality of Unitarianism, on which he remarks:

"There are certain employments of talent and time which possess very fascinating attractions, and have all the recommendation that politeness and elegance and fashion can give; but with respect to which it is impossible to deny that the trains of thought which they excite, the feelings and character which they panegyrize, the passions which they foment, and the accessory circumstances by which they are invariably surrounded, are in flagrant contradiction to the spirit and the details of Christian morality. Against these, and against all their shifting varieties, serious Christians every where bear their practical testimony: and, amidst the diversities on minor points of doctrine and on ecclesiastical order, this practical protest against the lusts and the course of the present evil world, is one of the uniting resemblances which binds together all who love our Lord Jesus Christ in sincerity. How, then, does the practical spirit of Unitarianism operate in these instances? Does it generally and characteristically lead to 'come out from among them, and to be separate, and not to touch the unclean thing?' Is it not the truth, that all the forms of gay amusement and fashionable dissipation have generally the Unitarians of their neighbourhoods among their principal votaries, so far as station and circumstances afford opportunities? Let theatres and balls, card-tables and billiard-rooms, bear witness. Let the medicinal waters and the resorts for sea-bathing, which receive their yearly visitants for the regaining or the improving of health,—let them declare whether Unitarian families do not generally mix in the full vortex of dechristianizing, though the world will not deem them demoralizing, gaieties." pp. 128, 129.

The observance of the Lord's Day is next remarked upon. This day is divinely appointed to be holy to the Lord; and experience proves that on its sacred observance intimately depends the advancement of religion, both personally and publickly. But, asks our author,

"How does the spirit of Unitarianism treat this sacred obligation? Are there many of its partisans who make conscience of a strict observance of this holy and most valuable season? Is it not generally with them made a day of worldly pleasure, either in part, or, if an extraordinary occasion should occur, in its whole? Has not an eminent Unitarian (Mr. Belsham) preached and printed to persuade men that 'any employment, or any amusement, which is lawful on other days, is lawful on the Sunday?' And has not his example led many of his party to treat the sanctified observance of this day with the contempt of pity and the scorn of ridicule?" pp. 129, 130.*

* Dr. Smith adds in a note:

"It is with sincere pleasure that I acknowledge the just observations of Dr. Lant Carpenter, on the religious utility and obligation of the Lord's day, which he has given to the world since the first publication of this volume, in his Examination of the Charges made against Unitarianism, &c. by Archbishop Magee."

From the walks of private life Dr. Smith advances to the pulpit instructions and publick character of the Unitarian communities; and we must say he proves them mournfully wanting. He illustrates his remarks, neither unfairly nor unaptly, with the melancholy case of Geneva.

"An instructive instance of this deterioration is presented to us, in the modern history of the church of Geneva, once the glory of the Reformation. For about eighty years, Arianism and Socinianism have been spreading themselves among the pastors and academical professors of that city; for the most part under the disguise of evasions, ambiguous phrases, and faint denials; but, during the latter half of that period, with increasing boldness. Our English Unitarians have recently been gratified with discovering that, in the new Genevese Catechism, 'there is not only no exposition or defence of the doctrine of the Trinity, but not even an allusion to it;' and that 'the Genevan pastors are on the high road of reformation, and their next catechism may not merely omit, but openly expose, pretended orthodoxy.' This writer was probably not aware, that he was humbly chanting to the tune which had been before sung by those consummate *reformers*, d'Alembert and Voltaire. The article 'Geneva,' in the celebrated French Encyclopédie, was written by the former of those authors, so illustrious by the splendour of their talents, so detestable for the baseness of their moral principles. From that eleborate and, but for its irreligious tincture, interesting article, I select some paragraphs.

"'Very far indeed are the ministers from thinking all alike, even on those points which are regarded elsewhere as having the most important place in religion. Many have renounced the divinity of Jesus Christ, of which their leader Calvin was so zealous a defender, and for which he brought Servetus to the stake. —They explain the least unfavourably that they can, the express passages of Scripture which are contrary to their opinions.—In one word; all the religion that many of the ministers of Geneva have is a complete Socinianism, rejecting every thing called mystery, and supposing that the first principle of a true religion is to propose nothing to be received as a matter of faith which strikes against reason. Thus, when they are pressed upon the position which is so essential to Christianity, the necessity of revelation, many of them substitute in its place utility, as a softer term. If in this they are not orthodox, they are at least consistent.—At Geneva, less complaint is made than elsewhere, on the growth of infidelity; which ought to excite no surprise: religion is there reduced almost entirely to the worship of one God, at least with all above the lowest ranks: respect for Jesus Christ and the Bible is perhaps the only thing which distinguishes the Christianity of Geneva from pure Deism.'

"Great offence was taken by M. Vernet and other ministers of Geneva on the publication of this article: and an ambiguous profession of faith was by them given to the world, which, instead of contradicting, in effect confirmed the representation of d'Alembert. The correspondence of that philosopher and Voltaire contains a great number of very curious passages on the alarm and agitation which were produced among the ministers, and on the ridiculous inutility of their evasive protestation. They give melancholy indications that Unitarianism is a 'downward road,' and that its progress was viewed with high delight by those desperate and malicious unbelievers.

"Another passage from the Encyclopédie will furnish additional evidence of the favourable eye with which the great leaders of infidelity viewed the character and progress of Unitarianism, and with what exultation they looked forwards to its ultimate effects. It is a part of a very long and elaborate article, evidently intended as a high panegyrick upon the Unitarian system; though, as usual, the author writes under the disguise of an affected submission to the authority of 'the catholick, apostolick, and Roman religion.'

"'The Unitarians have always been regarded as Christian divines, who had only broken and torn off a few branches of the tree, but still held to the trunk; whereas they ought to have been looked upon as a sect of philosophers, who, that they might not give too rude a shock to the religion and opinions, true or false, which were then received, did not choose openly to avow pure Deism, and reject formally and unequivocally every sort of revelation; but who were continually doing, with respect to the Old and New Testament, what Epicurus did with respect to the gods; admitting them verbally, but destroying them really. In fact, the Unitarians received only so much of the scriptures as they found conformable to the natural dictates of reason, and what might serve the purpose of propping up and confirming the systems which they had embraced.—A man . . becomes a Protestant. Soon finding out the inconsistency of the essential principles of Protestantism, he applies to Socinianism for a solution of his doubts and difficulties; and he

becomes a Socinian. From Socinianism to Deism there is but a very slight shade, and a single step to take: and he takes it.'

"Such has been the accelerated course of departure from its former evangelical faith, which has dishonoured the church of Geneva: and it is an incontestable fact, that this unhappy progression has been accompanied with an equally advancing, and at last a hideous, dissolution of publick manners. During the twenty years that the chief priest and prophet of infidelity resided at Ferney, he frequently numbered among his admiring and flattering visiters, some of the pastors of Geneva. The bonds were weakened and ruptured which religious principles would have held unbroken; and, as that little state depended more than almost any other for the preservation of social order and liberty, upon fraternal union among its citizens, it was torn in pieces by frightful and ruinous dissentions, long before it was involved in the vortex of the French revolution. Its moral state became not less deplorable. The unprecedented abandonment of publick worship, the almost total abolition of family religion, the contempt of the scriptures, the scandalous violation of the Lord's day, and an audacity of libertinism, threatening the destruction of all domestick virtues, have deeply shaded the recent picture of that always interesting and once happy people. Other causes may be admitted to have had a share in the production of these effects; but the great and predisposing cause was indifference, under the pretence of philosophy and liberality, to the doctrines of the Reformation; and then, the relinquishment of those doctrines, and of the spirit of humility and piety in which alone they can be truly held." pp. 133—137.

The close alliance of Infidelity with Socinianism is unhappily too notorious; and well might Dr. Priestley panegyrize President Jefferson, a known and avowed infidel, remarking, "He is generally considered an unbeliever: if so, he cannot be far from us, and I hope in the way to be not only almost, but altogether, what we are." Indeed, our author boldly challenges the Socinian body on this point:

"I make my appeal to intelligent and candid Unitarians themselves, whether they are not perfectly aware that a proportion not inconsiderable or uninfluential of their congregations, at the present time, throughout our country, consists of persons who do not disguise their scepticism or even settled disbelief, with regard to the Divine origin and paramount authority of the Christian religion? What has produced this coalition? Why does it continue, with every appearance of mutual contentment? Is not the undeniable cause a congeniality of spirit; and a conviction, on the part of those scepticks and infidels, that the theory of Unitarianism approaches so nearly to their own, that any remaining differences may be very well accommodated to the satisfaction of each party?" p. 139.

ON JUSTIFICATION.

In our last number we published, from the Christian Observer of June last, an excellent short paper on the all-important subject of *Justification*. The doctrine was well and clearly explained; but the writer objected to the translation of the Greek preposition ἐκ or ἐξ by the English word *by*. He thought that the word *through* (in Greek διὰ) would be a more correct translation, because, according to him, *through* denotes the *instrumental* cause, whereas *by*, he thinks, indicates the *meritorious* or *efficient* cause, which faith is not, in the matter of a sinner's justification before God—It is by faith as an *instrument*, that the sinner apprehends, or lays hold on, *the righteousness of Christ*, as the sole *meritorious*, or *efficient* cause of his justification.

In the August number of the Christian Observer, there is a reply to Dr. Niblock, the author of the paper on Justification, in which it is shown that *by*, in English, more properly denotes an *efficient cause* than *through*; the latter word having generally a reference to place. We have not space for the insertion of this reply; but will remark, that the prepositions ἐκ and διὰ in Greek, seem often to be used *interchangeably*, although the latter, like *through* in English, primarily relates to place and motion, and is, we think, more frequently and appropriately so used than ἐκ. On

the whole, therefore, the *doctrine* that the righteousness of Christ is solely and entirely the meritorious cause of justification to the people of God, and that faith is only the exercise, or act, by which the believing sinner rests, or relies on this righteousness alone, must be collected from the scope of those passages of sacred scripture in which this great truth is taught, and not from the translation of the Greek prepositions ἐκ and διὰ into the English words *by* and *through* —since the use of these words, in both languages, is too various and uncertain to decide the point. Nor are plain passages of scripture wanting, in which the manifest sense clearly establishes the *doctrine* in question. See Rom. iii. 24, 25, 26; iv. 5, 6, 7, 8; v. 19. Phil. iii. 9. 2 Cor. v. 19, 21. Eph. i. 6, 7. It is asked by Dr. Niblock, "Is faith above all other graces?" We may safely and directly answer, No—since the apostle Paul, after speaking of Faith, Hope, and Charity, says expressly, "the greatest of these is charity." Yet faith is, so to speak, the foundation grace, on which the others are built. The truth is, every grace has its appropriate office, in the economy of our salvation. But it is the office of faith, and of faith alone, to embrace and rely on the Lord Jesus Christ. Hence the accurate and excellent statement of our Confession of Faith. It says,—"Faith, receiving and resting on Christ and his righteousness, is the alone instrument of justification, but is ever accompanied by all other saving graces."

OBITUARY NOTICE.

Died, at his residence in Philadelphia, on the 17th of October last, in the 84th year of his age, Captain Benjamin Wickes, a ruling elder in the 6th Presbyterian church of this city. There was much of interest, and of instruction too, in the life and character of Captain Wickes; and we hoped to place in our present number a biographical sketch of this excellent man—It is unavoidably delayed till the coming month, when its appearance may be expected.

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D.*

(*Concluded from page* 583.)

It is not our intention to examine and comment on these letters, *seriatim*. We have already stated our estimate of their general character and merit, given the entire table of contents, exhibited extended extracts, remarked on the general nature of the controversy, and recommended the perusal of Dr. Woods' publication, *in extenso*, to our readers. We shall only further give our opinion on the result of the argument pursued in the letters, with a few more extracts; and add some remarks of our own on the nature of this whole controversy. We say then that in our deliberate judgment, after a repeated perusal of the letters, and of the reply to them in the Christian Spectator, that Dr. Woods has fairly and completely demolished the system of Dr. Taylor—taking it to be what Dr. W. apprehended that it was, what we supposed that it was, and what we are confident the publick in general understood it to be. Nor has Dr. W. merely proved that the doctrine of Dr. Taylor in his Con-

cio ad Clerum, with the accompanying notes, is untenable, he has shown it to be extremely mischievous and dangerous. This he has done in regard to a number of points. Some of these are stated in the following extract; the kind spirit of which, especially the extreme candour which appears at the close, ought to have secured Dr. W. against the harsh and most unmerited censure bestowed upon him in the Christian Spectator.

"But my Brother, you cannot surely think it strange, that serious disquietude and alarm should exist among us in consequence of what you have published in relation to these subjects. For you well know that Calvinists, though not afraid of free discussion, are sincerely and firmly attached to their articles of faith, and are not apt to be carried about with the changing opinions of others. Whether right or wrong, we have been accustomed to consider the controversy which early arose in the church between the Orthodox and Pelagians, and which, after the Reformation, was continued between the Lutherans and Calvinists on one side, and the Arminians or Remonstrants on the other, as of radical importance. Now how would you expect us to feel, and, with our convictions, how ought we to feel, when a brother, who has professed to be decidedly orthodox, and has had our entire confidence, and is placed at the head of one of our Theological Schools, makes an attack upon several of the articles of our faith, and employs language on the subject of moral agency, free will, depravity, divine influence, etc., which is so like the language of Arminians and Pelagians, that it would require some labour to discover the difference? And how would it be natural for us to feel, when such a brother adopts, on several controverted subjects, the language and the opinions which have been adopted by Unitarians; and when we find that Unitarians themselves understand him as agreeing with them, and are making such agreement a subject of exultation? Would it not betray an indifference and remissness in us, which you would think unaccountable, if such things excited no solicitude in us respecting the cause which ought ever to be dearest to our hearts? And shall I ask again, how would you expect us to feel, and with our dread of error, how ought we to feel, when we find a remarkable resemblance between your mode of thinking on one of the subjects of the present discussion, and that of free thinkers? Rousseau says;* 'If man is active and free, he acts of himself. —Providence does not hinder him from doing evil, either because the evil which so feeble a being as man can perform, is nothing in his eyes, or because he could not hinder it without restraining our liberty, and thus doing a greater evil, by degrading our nature.—We are placed upon the earth, and endowed with liberty, tempted by passion, and restrained by conscience. What more could divine power itself do for us? Could it put contradiction in our nature, and pay the price of well-doing to one who had not been able to do ill? What! in order to prevent man from being wicked, must God confine him to instinct, and make him a beast?' This eloquent writer says in another place;† 'Man, be patient. The evils you suffer are a necessary effect of nature. The eternal and beneficent Being would have been glad to exempt you from them.—The reason why he has not done better, is, that he *could* not.'—Again. 'Why wish to vindicate the divine power at the expense of the divine goodness?' And again. 'The question is not, whether we do or do not suffer; but whether it was well for the universe to exist, and whether the ills which we endure are not inevitable to its constitution.'

I have not adverted to this noticeable agreement in phraseology, and in reasoning between you and those I have mentioned, for the purpose of stigmatizing your theory, or as a proof that it is erroneous. For Rousseau might have, and, in many respects, evidently had, very just conceptions on moral and religious subjects. And so had the Pelagians and Arminians. But when we find you, on several interesting points, siding with these sects against the Orthodox, and siding too with Dr. John Taylor against Edwards on some of the main questions at issue between them; and when in addition to this, we find you on some points coinciding so nearly with the views of the French philosophers, and, shall I say, on other points throwing out the very objections, which we have so often heard from cavillers against orthodoxy; it would certainly be strange, if none of our sensibilities were touched, and no concern or fear excited within us in regard to the tendency of your speculations. I acknowledge that on this whole subject we may be mistaken; and that our fear may be groundless. And we will be anxiously looking for evidence to satisfy us that it

* Confession of Faith in "Emile."

† Letter to Voltaire respecting his poem on the destruction of Lisbon.

is so. To such evidence we will open every avenue to our understandings and hearts. But I feel myself constrained to say, that the theory which you adopt in contradistinction to the common theory, appears to me, generally, so far as I understand it, to be unscriptural, and of dangerous tendency. And the more I examine it, the farther I am from being satisfied with it. And this is the case with the Orthodox community to an extent, as I have reason to think, far beyond your apprehension."

We stated in our last number, that we were not to be understood as adopting for ourselves the propositions which Dr. Woods defends against the objections of Dr. Taylor, and intimated an intention to explain ourselves in regard to this matter. We are now to redeem our pledge. The assumptions which Dr. Taylor impugns, and Dr. Woods defends, are, "First, *that sin is the necessary means of the greatest good, and as such, so far as it exists, is preferable, on the whole, to holiness in its stead.* Secondly, *that God could in a moral system have prevented all sin, or at least the present degree of sin.*" The sum of what we have to say on these propositions is, that we would neither affirm nor deny, in regard to either of them; and think that the discussion of them must always be unprofitable and frequently injurious. Still it is true, that in the New England churches generally, these propositions were received; and their influence on practical religion —the only consideration that renders any theological speculation of much importance--was fully known; and although we cannot say, that this influence was of the very best kind, yet we cheerfully and unreservedly say, that it consisted with fervent, enlightened, eminent practical piety, in hundreds and thousands of those who adopted these propositions as true, and who have been among the best examples which our country has ever furnished, of zeal in propagating the gospel of our Redeemer, both at home and abroad. Now it is in these circumstances that Dr. Taylor and his associates come forward with speculations which disturb the settled faith of the religious community—speculations which in their nature, in the principles they involve, and in the reasoning by which it is attempted to support them, are unspeakably more objectionable than those which they impugn—nay, not only objectionable, but in their tendency going to the subversion of the whole system of evangelical truth. It is on this account that we have rejoiced to see Dr. Woods take the noble and decided stand he has taken, against the prevalence of these pernicious novelties.

In regard to the second proposition, or assumption, we are ready to admit that Dr. W. has not only demonstrated the absurdity and impiety of denying it, (if the "could" which the proposition contains refers, as we believe Dr. Taylor used it, to the first sense in which the word *power* is explained in these letters) but has said nothing to which we could not heartily subscribe. In regard to the other, or first proposition, we also think, that as Dr. Woods has shown that Dr. Taylor holds, equally with himself, that sin MUST come into God's moral system, only assigning for it a different reason, or another place, the impropriety and absurdity of disturbing the settled belief of the religious community by Dr. Taylor, for the sake of his novelty, is manifestly and highly censurable. But as Dr. W. has to defend the principle that "sin under the divine government will, on the whole, be for the best," (p. 81) or "that sin is the necessary means of the greatest good," which his whole argument admits, it is here that his opponent will have him at an advantage—an advantage which we perceive he has already taken. Here the parties hold a principle in common; and although Dr. Taylor, in applying it, has, as we think Dr. Woods has demonstrated, in-

troduced, directly and incidentally, principles and reasonings of the most pernicious kind, which the letters before us are admirably calculated to correct, yet, as to the principle itself, it is a common cause with him and Dr. Taylor, to defend it if they can—We say, that we would not undertake either to defend it, or to confute it; for we say with Dr. W. that "the orthodox generally regard the existence of sin under the divine government as a profound mystery," (p. 37)—a truth which he repeatedly comes over, and on which, in one or two instances, he enlarges excellently and beautifully. Now if the existence of sin under the divine government be *a profound mystery*, is it wise or right to attempt any explanation of it whatever? And is it not an attempt to explain it, when it is said, that "sin is the necessary means of the greatest good?" Is not this said for the purpose, and the sole purpose, of giving at least a degree of explanation to "a profound mystery?" We know that sin is an evil—an infinite evil. We know that God perfectly hates it, and cannot be its author—has forbidden its commission, and will, in all cases, show his abhorrence of it, by its proper punishment. We know that men are commanded to hate it, to repent of it, to avoid it, and to seek its pardon in the way of the divine appointment. But its *origin* in God's creation, or the *why*, or *wherefore*, that he has permitted it, is "a profound mystery;" and as such we are fully persuaded it ought always to be treated—reposing our minds on the goodness and mercy of God, in having opened a way for its forgiveness to fallen man, and on the assurance that he will overrule it for the bright display of his own glory—Here let us rest, and let the mystery alone.

The principle of which we have just spoken is derived from what has sometimes been called the Beltistian Theory, which has Leibnitz, if not for its author, certainly for its most able advocate and propagator. He published it, if we rightly recollect, about the commencement of the last century, and it brought on the celebrated correspondence and controversy between him and Dr. Samuel Clark, of London, in which Queen Caroline took so much interest as to become the medium of communication between those powerful reasoners. The design of Leibnitz in his theory was to give Calvinism, as he thought, a less forbidding and more philosophical aspect. The essence of this system is, that "of all possible systems, God, infinitely wise and good, *must* form that which is *best*." But the system was never adopted generally, by the Calvinists of Germany, Holland, or Scotland. The truth is, that the *philosophers* were far more ready to adopt it than the *divines*. Pope, who borrowed, as he avows, the doctrine of his "Essay on Man," from Bolingbroke, made this theory the basis of that essay:—

"Of systems possible, if 'tis confest
That wisdom infinite must form the best," &c.

In the life of Pope by Johnson, may be seen the trouble which the poet experienced from an attack made on the doctrine of this essay by Crousaz, a scholar of a high order in Switzerland, and a man of eminent piety. Warburton, than whom no man ever had a greater power of making the worse appear the better cause, came to the assistance and rescue of the poet—Johnson's remarks on the whole subject are worth attention.

In this country, the Leibnitian theory was adopted by Edwards and Bellamy; men for whom we profess and feel a profound veneration; and of whose theological views in general, we sincerely approve. But to the principle in question we early learned to demur, and our reading, and reflec-

tion, and observation since, have confirmed us in the belief, that it is neither supported by scripture, nor sustainable on sound and satisfactory principles of reason. As maintained by Edwards, it was laid hold of by Lord Kames, and pushed to the extreme of fatalism; and though Edwards has satisfactorily shown that his own application of the system, and many of his principles, are entirely different from those of Kames, yet we were once acquainted with a Scotch divine of great eminence and acumen, and as thorough a Calvinist as any other man, and no enemy to the character and writings of Edwards, who declared it as his conviction, on close examination, that Edwards could not be solidly and conclusively defended against the infidel reasonings of Lord Kames. In the hands of Mr. Hopkins, from whom the Hopkinsians derive their name and their system, this same principle was fundamental, in leading him to what we esteem great and dangerous errors. We will spare space enough, much as we want it, to insert a pretty long extract from Dr. Witherspoon's thirteenth lecture on Divinity, in which he gives his views of the Leibnitian theory.

"The next thing to be considered is the *liberty* of God in his decrees. They are according to the council of his own will. Almost all the systems say that God did most wisely, most justly, and most freely, decree whatsoever comes to pass.

"The chief objection to this arises from what used to be called, many years ago, the Beltistian scheme, of which, whatever chance traces may be seen in former authors, Leibnitz is the proper author. Of this scheme it is the leading part, or rather the foundation of the whole, to say that God, infinitely wise and good, must necessarily choose the best in every thing. That therefore of all possible systems this which he has chosen, because it has taken place, must necessarily be the best, and he could not choose any other; so that from the unalterable rectitude of his nature, he is as invariably determined by his necessity as any of his creatures. This boasted demonstration would be defensible, perhaps, were it not that its very foundations are good for nothing. Its ideas are not applicable to the divine Being; better and best are definite terms, and actual comparisons. We say a thing is better when it is preferable to some others, and best when it is a thing absolutely preferable to all others. Now with what propriety can it be said that in the plans that were possible to infinite wisdom and power there is one best. Have we comprehension sufficient to see this, and therefore to say it? It seems to me that a demonstration might be given to the contrary. The whole system of creation is either finite and temporal, or infinite and eternal. If it be finite, it seems absurd to say that it would not be made better by being made larger and similar; and if it was not from eternity it might have been made many thousands of years sooner. If on the contrary it be infinite and eternal, the possible combinations of an infinite system are truly infinite, and there cannot be a best. The patrons of this scheme when pressed with these difficulties, have recourse to what they should have begun with, the incomprehensibleness of time and space, and say that we cannot apply any of the ideas of sooner or later to eternity, or larger or lesser to space. The impossibility of uniting infinite to definite qualities, should have prevented them from saying that of all possible systems infinite wisdom must choose the best; but when we speak of time and space, nothing is more clear, than that if at any time a thing has existed ten years, I can suppose that it existed twenty years; and that if any thing be of finite extent, I can suppose it enlarged as well as diminished. So great is the obstinacy of people in adhering to their systems, that Dr. Clark reduces an antagonist to the absurdity of affirming, that though the universe were moved ten millions of leagues in any direction, it would still be in the same place; and another writer of some note, says, either that the thing is impossible that the world could have been created sooner than it was, or that if it had been created five thousand years sooner, yet it would have been created at the same time. Besides, this scheme seems to me to labour under two great and obvious difficulties—that the infinite God should set limits to himself, by the production of a created system—It brings creation a great deal too near the Creator to say it is the alternative of Omnipotence. The other difficulty is, that it seems to make something which I do not know how to express otherwise, than by the ancient stoical fate, antecedent and superior even to God himself. I would therefore think it best to say, with the current of orthodox divines, that God was

perfectly free in his purpose and providence, and that there is no reason to be sought for the one or the other beyond himself."

The connexions both of truth and error are frequently unperceived and unsuspected; yet after the developments of time, and investigation, and controversy, they are often found, to be close, extensive, and astonishing. These developments are sometimes very slowly and gradually made—an age may scarcely suffice to complete them. At other times, particularly when controversy, and consequent scrutiny, urge them forward, they are exceedingly rapid. We verily believe, that in a departure from what is called moderate Calvinism, there is, in a descending course, no *consistent* stopping place, short of blank Atheism: and in what may be called an ascending course, that there is no proper limit but absolute fatalism, which is in fact only Atheism, under another name. In the descending course, there is indeed *a half-way house*, called Unitarianism, at which many do stop; but it is, we think, because they are startled at perceiving to what they are tending—not, we are satisfied, because there is not the very same reason why they should take the last steps, that there was for taking many of the previous ones. Not a few do take every step except the last; they become avowed Deists, but do not proceed to professed Atheism. To such, by the way—if any such should cast an eye on our pages—we would earnestly recommend the reading of the few last pages of Watson's Apology for the Bible, in a series of letters addressed to Thomas Paine. Facts confirm the remarks we have now made. When a Calvinist begins to slide downward, he seldom stops short of the grossest Unitarianism, or downright Deism; as was the case with Priestley, and many others that might be named. On the other hand, when the fallacy and impiety of Deism, or Unitarianism, are once perceived and felt, and its votary begins to aspire to better things, he as seldom stops till he has found a resting place in moderate Calvinism, as did Newton and Scott, and many more.

It is admitted, however, and ought to be remembered, that there is a large part of the religious world—and many who belong to it persons of unquestionable piety—who hold a creed of very ill-assorted articles. They have never thoroughly examined the connexion of their principles or sentiments. Their good feelings and sanctified hearts make them shrink back from gross practical errors; and they live and die inconsistently, but truly pious. There are, we are persuaded, but few, even among the preachers of the gospel, who clearly discern the *tendency* of certain principles. This, we think, is often owing to scanty information of the effects that have ultimately been produced by incipient and apparently unimportant errors; or to a neglect to observe the progress of error, from its beginnings to its consummation; and hence some of its first steps are sometimes even lauded, by men not yet unsound in the faith, as the noble and enterprising "march of mind."

We have spoken of the connexion of one truth, or error, with another. Let us explain ourselves a little here. In regard to this subject, the difference between philosophical, or metaphysical speculations, and revealed truth, ought to be carefully observed. In metaphysics and philosophy, human reason speaks. In the scriptures of truth, God speaks. The metaphysician or philosopher will pursue his principles and reasonings, let them lead whither, and as far as they may—to be consistent, he must do so. It is otherwise with him who takes the word of God for his sole and constant guide. When

he learns a truth from that word, and begins to make inferences from it, he may be stopped short in his career, by finding that a consequence which he was prone to draw, is directly falsified or forbidden, by some plain declaration of the volume of inspiration. He of course reviews his reasoning. Perhaps he discovers its error, and perhaps he does not. But whether he makes the discovery or not, he knows that the infallible word of God is to be trusted and followed, rather than his own weak and erring mind, and thus he is arrested. When, therefore, we speak of *consistency* in theology, we mean a consistency of every doctrine we hold, with what is plainly taught in the oracles of revealed truth. We do not mean that a man must be able to show *how* it is, that every one of his theological opinions may be metaphysically or philosophically maintained; nor *how* every one of them may be made exactly to tally or quadrate with every other. We have not a doubt that the attempt to do this has led many excellent men into error, and injured true religion exceedingly. That all truth is consistent with itself, no one can doubt who knows what truth is. But the *rationale* of this consistency, we may, in some instances, not be able to discover and explain. This is notoriously the case with facts in natural philosophy, which is employed in explaining the *works* of God: and why may it not be the case in Christian theology, which is an explanation of the *word* of God?—It undoubtedly is the case, in the latter as well as in the former. Consistent theology, therefore, is the holding of no sentiment that is inconsistent with plain revealed truth; and the holding of all that is taught by that truth, and as it is taught. Let it not be said that this is pleading for theological empiricism—Far from it. The biblical theologian, if he deserves the name, will always be able to show, and must show, to a great extent, the beautiful harmony and connexion of revealed truth. But there will be points, in which he may not be able to show this fully. This he will acknowledge; and let his metaphysicks prompt or dictate as they may, he will not attempt "to be wise above what is written;" and will dread exceedingly to press and torture texts of Scripture, to extract from them a meaning different from their obvious import, that they may no longer militate with his philosophy, but yield it their countenance and support. Such is a biblical, as contradistinguished from a philosophizing theologian. May God, in mercy to his church, increase the number of the former, and diminish that of the latter.

LETTERS TO THE EDITORS OF THE CATHOLICK MISCELLANY, *illustrating the Papal Doctrine of Intention; the Opus Operatum; Roman Infallibility; and the Knavery of Popish Writers. By Thomas Waddell.*

This is a closely printed octavo pamphlet of seventy-one pages. The author is a Protestant layman from Ireland, who, according to his own statement, was, in his early days, "brought into doubts and difficulties by popish sophistry;" and hence was led to make the popish controversy his study: and he certainly shows that his acquaintance with it is not superficial or inconsiderable. His language is not always correct or courteous; but his facts are strong, and his reasoning powerful. We have read pretty carefully the introduction and the first letter, and have dipped into other parts of the pamphlet. In these days, when the Romanists are using all their art and influence to make proselytes in our country, among the populace, we think this publication is calculated to do good.

Its *talking* kind of style, coarse as it sometimes is, but mingled with stubborn facts and plain reasoning, may be far more effectual in counteracting the delusions of the papal emissaries among the uncultivated part of the community, than more polished compositions. Nor does it follow that many who can write better than Mr. Waddell, must read his pamphlet—if they do read it—without advantage. He understands his subject better than a great proportion of our scholars and theological students; and they may collect from it information which they lack, and ought to possess. Mr. W., since this publication, has had a controversy with the editor of the Catholick Press, which we understand he also intends to publish. We heartily wish him success.

Literary and Philosophical Intelligence, etc.

Rail Roads.—It is stated in a London paper, that Mr. Stephenson, proprietor of the Rocket Engine, traversed the whole length of the Liverpool and Manchester Railway, 32 miles, in 33 minutes, on a wager of 1,000 guineas, which he won. This is nearly at the rate of a mile a minute, or sixty miles an hour. The common rate of mail stage travelling in Europe a few years since, was four miles an hour. The Rocket Engine therefore is an improvement of fifteen-fold upon the old mail stage.

The northern part of the Russian empire does not move, in consequence of the diurnal revolution of the earth, at the rate of more than 450 miles an hour. If, therefore, posterity will only improve upon the inventor of the Rocket Engine, half as much as he has improved upon the old mail stage, some future Jehu may set out from Kamtschatka at sunrise, and keep the sun always rising, for eight hours, till he arrives at St. Petersburg. Or, if he can contrive to bridge the ocean, he may keep the sun company all the while, and roll round the earth every twenty-four hours.

The Baltimore Gazette states, that several gentlemen, recently returned from England, inform the editor, that the highest degree of excitement and even enthusiasm appears to pervade all classes of people in England in relation to rail roads, and many extensive ones are contemplated: several of the canal proprietors have sold out their rights to companies, who are about to change these works into rail-ways, and no doubt remains there that a general system of rail-roads will, at no distant day, intersect every part of the island. It is stated by these gentlemen that on a part of the line, the cars travel at the rate of about 30 miles the hour; yet such is the ease of the motion, that the traveller scarcely perceives its rapidity, except when he meets a car travelling in a contrary direction, when the parties, passing each other at the rate of nearly 60 miles per hour, are made sensible of the velocity at which they are going.

Domestick Blankets.—We were highly gratified a day or two since, with an examination of a pair of blankets, made by the Society at Economy, Pennsylvania, under the superintendence of Mr. Rapp. They are made of the finest Merino wool, very thick, and of an excellent texture—far superior in all these particulars, and every other in which comfort and durability are involved, to any of the imported article we ever saw of the same price. Besides securing a very superior article, agriculturists will subserve their own interests, in obtaining these blankets, by patronizing a domestick market for wool, a consideration worthy of attention in these days of depression in the wool raising business. We do not hesitate to say, that if blankets of such quality can be made at such prices in this country, the importation of the foreign article will soon cease—in which event the raising of wool will again become an object worthy of attention.

Friendship between Birds.—We observed this summer two common thrushes frequenting the shrubs, on the green in our garden. There was an association and friendship between them that called our attention to their actions. One of them seemed ailing or feeble, from some bodily accident; for though it hopped about, yet it appeared unable to obtain a sufficiency of food. Its companion, an active, sprightly bird, would bring it worms, or bruised snails, when they mutually partook of the banquet; and the ailing bird

would wait patiently, understand the actions, expect the assistance of the other, and advance from its asylum upon its approach. When we see a sick or maimed animal supplied or attended by another, which we suppose gifted with none of the stimuli to exertion that actuate our conduct, we endow them by this denial with motives with which we ourselves are unacquainted; and at last we can only relate the fact without defining the cause. *Journal of a Naturalist.*

Notice of a Large Magnet.—The following is a short notice of the large magnet, which is now the property of the Philadelphia Museum, and is deposited in their collection of philosophical instruments.

It was made in the summer of 1825, by myself, and its power tried in the presence of R. M. Patterson, M.D., now professor of natural philosophy and chairman of the University of Virginia. It consists of fifteen bars, of what is called the "horse shoe" form, put together and secured by screws, in the usual manner. The bars measure around the outside 43 inches, and are made of the best shear steel. The "keeper," which is of soft iron, and the end of the bars are accurately ground, so as to ensure a perfect contact in every part.

The whole instrument, keeper and rings complete, weighs 53 pounds. The bars were "touched" by a nine bar magnet, the property of Mr. Isaiah Lukens, according to his highly improved method, in the comparatively short space of 30 minutes, and can at any period be restored to their maximum in the same time. A passing tribute of respectful notice is due to this gentleman, for his manner of making and "touching" magnets. He has most ingeniously reduced to a system, the art of giving to them their attractive power; performing in a few seconds, and with infinitely increased strength, that which, in the hands of the makers of mathematical and philosophical instruments, was, and still continues, a mysterious and secret business, involving much time and labour. The magnet on its first trial, required a force equal to 310 pounds to separate the "keeper" from the bars; this may justly be considered the maximum power of the instrument. After the removal of the "keeper," its force remained permanently 134 pounds, which is as justly considered its minimum.

We have in this instance a much greater increase of power in comparison to weight, than has hitherto been considered possible, in the formation of magnets of a large size; there is nothing on record (as far as our knowledge goes) that will compare with it, and our notice is given for the purpose (in a measure) of eliciting facts of a similar character.

Yours, respectfully,

FRANKLIN PEALE.

Philadelphia, October 18th, 1830.

Singular Discovery.—Mr. Horton, a gentleman who has been engaged in boring for water in Providence, R. I. has presented to the publick some remarkable results. In his second experiment in boring, he selected the extreme point of a wharf, many yards from the original land. He bored through a stream of mud—then through a bog meadow, containing a good peat, and then through sand and quartz gravel. At this point, water, impregnated with copperas and arsenick, broke forth; but determining to proceed further, Mr. Horton next struck a vineyard, and drew up vines, grape seeds, leaves, acorns, hazel nuts, pine nuts, and the seeds of unknown fruits, together with pure water. This was 35 feet below the bed of the river.—*Balt. Chron.*

Simsbury Copper Mine.—It is stated that a company of gentlemen in the city of New York, have purchased this mine of the state of Connecticut, and have procured two skilful miners from England to examine it, who have given it as their opinion that it contains a rich and extensive bed of copper ore which will yield 60 per cent. Such is the confidence of other judges in the wealth of the mine, that the purchasers have had several offers for their bargain. The company intend to employ a capital of $50,000 in smelting works, &c. upon the spot. It is a tradition in Connecticut, that the copper of these mines was of a purer and richer quality than any other—and that in consequence of this fact, the copper coins of Queen Ann, were made therefrom.

Sugar Cane in Maryland.—A fine stalk of sugar cane, four inches in circumference, and more than four feet high, was brought to our office yesterday, from the farm of Wm. L. Brent, Esq. in Prince George's county, who planted one or two hundred canes, by way of experiment in May last. The cane which we saw, appeared to be well ripened, the juice abundant and sweet, and to all appearance as fine, we understood, as if it had been the product of Louisiana. Its maturity is not alone evidence of the extreme mildness of our present autumn, but shows also, we think, that the plant is susceptible of being acclimated in latitudes much higher than those to which its culture has been hitherto confined.—*Nat. Intel.*

Cider.—The New England Farmer relates the following method for improving cider:

"I think that last year I discovered a mode of improving cider, which renders it more wholesome, and enables me to obtain from apples which are without acid, a liquor as free from acid as any kind of wine.

"During the fermentation of cider sherry, though it be vinous, a good deal of acetous acid is, I believe, always generated, making those liquors more or less harsh, that is really acetous,—I mix in each hogshead of 110 gallons, from seven to eight pounds of newly burnt charcoal, finely powdered. This mitigates the fermentation, rendering the liquor black as ink so long as it ferments, but as soon as fermentation ceases, the charcoal is deposited, carrying with it all impurities, and leaving the cider excessively bright. No taste or smell is given to the liquor by the charcoal, that being wholly insoluble."

South Carolina Silk and its Manufacture.—We have in our possession a pair of silk stockings, the material of which was raised by Miss Harriet Winn, of Winnsborough, in Fairford district, and knit by that young lady's own hands, which every one to whom we have shown them pronounced beautiful. They certainly are beyond any idea we have formed of the perfection which this interesting culture had reached in South Carolina. It is almost impossible to distinguish them from the finest specimens of woven hosiery, and they entitle our fair friend to very great praise for patriotism and ingenuity. Such a specimen in our opinion settles the practicability of silk cultivation in our state.

A gentleman in Lewisburgh, Virginia, writes—"I have never witnessed such a flood of emigration, as is now pouring westward—and particularly to Missouri. There is scarcely a day but more or less are passing; and I have counted ten wagons in the streets of this small village, at one time, moving westward. Such a tide of emigration must soon plant the fertile lands of Missouri; and if her soil and climate are equal to representation, she certainly bids fair, ere long, to be one of the first states in the Union."

Trees in Cities conducive to Health.—The leaves of trees absorb the carbonick-acid gas floating in the atmosphere we breathe, and which is so injurious to respiration. When this gas is superabundant, it brings on *asphyxia*, and occasions death. On the contrary, vegetation increases the proportion of oxygen, which is the gas most favourable to respiration and to health. *Ceteris paribus*, those towns are the healthiest which have the most open spaces covered with trees.

A recent traveller in Italy remarks, that he witnessed in that country, the publick execution of a criminal, at which there were upwards of ten thousand persons, but among that number not more than *twenty* females, and those of the most abandoned cast. And yet we boast of the superior refinement of Americans over Italians! It is apprehended, on this point, we have but little cause for self-gratulation.

Ploughs.—The Committee on Ploughing of the Hartford (Connecticut) County Agricultural Society, in their late report, express their belief that the share of the plough should be wide as the furrow intended to be taken, thus leaving none of the ground to be broken or torn off, as the furrow is turned over.

Religious Intelligence.

As the Missionary Reporter, attached to every number of our work, contains much information in regard to Home Missions, we devote this department of our Miscellany entirely to Foreign Missions. In our last number, we gave a summary view of the proceedings and operations of the American Board. We now extract from the Missionary Chronicle of the London Missionary Society for October last, the latest communications to that society which have reached this country, from four of their most important fields of evangelical labour. From each of these fields the intelligence is truly interesting and encouraging; but that from Africa is so in the highest degree. It shows what the gospel can effect, in elevating the most degraded human beings to a state of intelligence and comfort in this life, as well as in preparing them for the higher felicities of the life that is to come.

The transforming influence of the gospel, on Hottentots and Sandwich Islanders, completely falsifies, and ought forever to silence, the allegations of infidels, and all other enemies of missions, that it is in vain to attempt to benefit such men by missionary labours—They are benefited by these labours, when all other efforts prove—as they ever have proved—ineffectual and abortive.

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ULTRA GANGES.

CHINA.

Extract of a Letter from the Rev. Robert Morrison, D. D., dated Canton, China, March 27th, 1830; addressed to the Treasurer.

MY DEAR FRIEND,—I have this morning been perusing a journal kept by Leang-a-fa, in which he states what he is occupied in daily, and records some of the conversations he has with his idolatrous countrymen. Ignorant and atheistical objections are made by some; and others, who see the gospel of Jesus to be a more excellent way than the worship of idols, are deterred from confessing it through fear of man, the scorn of their neighbours and kindred, together with the interruption that the keeping of the fourth commandment would occasion to their worldly concerns.

The old man, Afa's father, is softened so far as to worship Jehovah, though, at the same time, he continues to worship the idols which the Mandarins worship. He cannot believe it to be right that he should think himself wiser than the emperor and the Mandarins.

The Rev. Mr. Bridgman, who is a life-missionary, seems very devoted. He is 28 years of age. Mr. Abeel, the Presbyterian minister, sent to the sailors in China, is 24 years of age. His health does not admit of his labouring so hard as the other missionary.

Their presence in this land, before my death, gives me a ground of hope that the great Lord of the harvest will not let this field be without labourers, till an abundance shall have been gathered in—till Christ shall see of the travail of his soul in the conversion of many from among the Gentiles, and be satisfied.

Mrs. Morrison, and our dear children, are frequently indisposed; but all are still preserved in life.

With affectionate regards, I remain, my dear friend, in the hope of meeting you in heaven, through the grace of our Lord Jesus, Yours faithfully,

(Signed) ROBERT MORRISON.

Letter from the Rev. Messrs. Elijah C. Bridgman and David Abeel, American Missionaries, dated Canton, China, 26th March, 1830; addressed to the Foreign Secretary.

DEAR SIR,—We rejoice that, in the good providence of God, the time has come, when missionaries of the Lord Jesus, sent out by your American brethren, can address you from China. After a short and agreeable passage, we arrived here on the 25th of the last month. Early the next morning we had our first interview with your missionary, who received us with paternal and fraternal affection, and bade us a most hearty welcome to the new scene of our labours. And, dear sir, it was a precious season, when, at such a time, and in such a place, we were permitted to bow together at the throne of grace.

We were sent out to this distant land by different societies; one by the American Seamen's Friend Society, who have engaged their missionary to labour, at least one year, in Canton and Wampoa, and then leave it discretionary with him, whether to continue in their service, or unite in the great work of evangelizing the heathen. The other is under the auspices of the American Board for Foreign Missions.

You will, doubtless, be informed, by letters with which this will be forwarded, of the health of Dr. Morrison, and the state of the mission. For the present, certainly, we can impart no new views of the lamentable condition and the imperious wants of China. The debt which the churches owe to this people, on account of the Lord Jesus, is great. We regret that so long a time should have elapsed, before the American churches would join you, and come up to the help of the Lord against the mighty. We feel that we are entering into other men's labours; but we rejoice that the good work has been begun, and carried forward with so much success. There is great cause for devout thanksgiving to Almighty God, that he has so long preserved the life, and blessed the labours of the venerable man, who, after bearing the heat and burden of the day, is still strong in the Lord—a friend and teacher of the heathen, and a friend and counsellor of those who would honour and love him as their father.

Last evening we had the pleasure of being introduced to Leang-a-fa. He bears the image of the Lord Jesus. Before we parted he read the tenth chapter of Luke, and closed with a fervent and appropriate prayer, the sentiments of which Dr. Morrison repeated in English for our edification. If the same ideas and

impressions which he expressed, in regard to the second verse of the chapter, were generally entertained by Christians, the labourers would not be so disproportioned in numbers to the extensive harvest. "Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." Praying for the success of your society, and asking an interest in your prayers,

We remain, Dear Sir, yours,
In the fellowship of the gospel,
ELIJAH C. BRIDGMAN,
DAVID ABEEL.

EAST INDIES.

CUDDAPAH.

Letter from the Rev. W. Howell, Missionary, dated Cuddapah, April 5, 1830; *addressed to the Treasurer.*

DEAR AND RESPECTED SIR,—At this oppressive and trying season (thermometer 100°) I again have the pleasure to address you; though I feel the enervating effects of the climate every year on my constitution, I am enabled still to go through my several duties without experiencing any serious interruptions, which is a source of gratification to me.—I intend, in a few days, to make a tour into the districts, to distribute the Scriptures and tracts more widely among the heathen, and to proclaim to them the salvation that is in Jesus Christ.

During the three last months the mission was daily visited by natives from the surrounding districts, summoned to attend the Court Sessions, and others, chiefly of the Vysya or Banian caste, to renew their annual leases with the Collector; these were all supplied with a copy of the newly printed Gospels and tracts, which were received with pleasing avidity; and it is a favourable indication of the times that the heathen will soon be given to Jesus Christ for an inheritance.—May the Lord hasten it, and the Holy Spirit be poured out abundantly to fulfil that event!

It is with much pleasure I have to inform you that since my last communication there have been added to the church three members, two of whose parents are also in church fellowship; these persons were but a year ago married and taught to read in the Christian School. May they and their seed be accounted to the Lord for a generation! The other is a poor woman, who has been a candidate for some time, and has suffered much from afflictions. There are some others, also, who appear disposed to come forward to this ordinance, but are afraid to approach it; they say, from what they hear recorded in 1 Cor. xi. 29, 30, "eating and drinking unworthily," of bringing judgment on themselves, and of many becoming weakly, sickly, and dying in consequence. It is well that they have such a sacred view of the ordinance, and that they are aware with what dispositions they should come to it. A few more families from among the heathen have come to reside in the Christian village, and who are also candidates for baptism; of these, there are at present eighteen adults, and twelve children, receiving instruction from Jonah, the native reader, and for whose use I have prepared a Catechism adapted for that purpose; it is arranged as follows:—On the Attributes of God—On Creation—On the Fall of Man—On Salvation by Jesus Christ—Ten Commandments—Lord's Prayer—On Baptism—Lord's Supper, and Judgment—the whole rendered easy and concise, and suited to their capacity.

I am sorry to bring to your notice that I am obliged again to reduce the number of schools, owing to the frequent removal of gentlemen from the station. The converted Brahmin Veerapah is now employed in the Christian school, and has nineteen boys and twelve girls under instruction.

The Teloogoo hymns, printed at Bellary, have at length been received, and their cost placed to the account of G. J. Waters, Esq. The number of hymns is 87, arranged according to subjects.—He intends to bear the charges of printing the Pilgrim's Progress, and has lately sent me 200 rupees for that purpose, and which I have remitted to the agents at Madras. The work is now copying fair for the press; and one hundred copies will cost, it is estimated, 700 rupees.—I have also prepared the Teloogoo tract, "*Criticisms* on the *Hindoo Shasters*," and sent it for print to the Tract Society at Madras. I have shown the manuscript to some respectable natives, and they are of opinion that the arguments are capable of producing a good effect on such as are inquiring after truth.—The revision of the Teloogoo Scriptures keeps pace with my other duties.

I have, as usual, distributed at the *Gungama* festival this year about 500 tracts and 50 gospels. The number who were hooked by proxy on this occasion were about thirty persons, and a woman among them. The sight is truly appalling; but it has no effect whatever on the beholders, they appear quite indifferent; and the greater part, it appears, come to this feast to see their friends and connexions, from distant places, whom they are sure to meet here.

The small-pox has lately raged here, and in the country, to a very serious extent, and from that cause many have died. A poor woman, in the Christian village,

was afflicted with it soon after confinement, and died a few days afterwards. Entreating your fervent prayers, I beg to remain,

Dear and respected Sir,
Your very faithful servant
in the Gospel,
W. HOWELL.

SALEM.

A few Extracts from the Journal of the Rev. Henry Crisp, during the period from 3d November, 1829, to 22d February, 1830; furnishing encouraging proofs of the willingness of the heathen to receive Christian books.

November 4th.—Started at daybreak this morning, and soon after sunrise reached Yettappoor, about three miles distant, which I understood to be a considerable place.

We went out once into the Bazaar, and taking our stand in a public place, begun with reading a tract. A crowd soon collected, and listened quietly to the reading of the tract, and to what was said in reference to the acknowledged need of salvation, and the inability of the gods in whom they trust to confer this blessing. Shortly after, one of the Brahmins, who had been listening, said that it was not right; Isaac had been "abusing" the gods, in whom they believed, because the history of Vishtnoo, in the Krishtuan incarnation, had been exposed to show how unfit he was to be a saviour to others. He was requested to show that what had been said was not according to their own shasers, but feeling the badness of his cause, he soon desisted. The people, generally, fell in with what had been said, saying—"This is right; but what can we do, we know nothing?" They were very eager for tracts, and soon stripped us of what we had in our hands.

Returning to the place where I had left my horse, I found that there was no better place for me to spend the day in, than under the shadow of a large Banyan tree. There were two chouldrys, but they were too filthy and ruinous to be habitable. Besides these, there were three mundupums connected with the pagoda, but they were not free to me. The tree, whose shade I enjoyed, was situated on a pleasant open green, opposite the principal pagoda, and quite favourable to the object which had brought me to the place. The people gathered around me immediately, and were so anxious for books, that I had scarcely any opportunity to take food. This continued throughout the day; some came, and, after reading part of a tract, took it away with them; others having obtained one, returned, bringing a friend with them for another. All that could read were unwearied in their importunity till they obtained either "a small book or a large one" (a tract or a gospel). Several men from Veloor, a village about four miles distant, were particularly importunate for some books to take with them to their village, and expressed their hope that we should go there also. In this manner the day was spent: sometimes hearing parts of tracts or gospels read by the natives, or reading to them; sometimes speaking about the things contained in them; and sometimes giving them away. Notwithstanding my situation was far from comfortable, and the heat rather too much, this made it a truly pleasant day.

Came on to Attoor in the afternoon. In the road stopped at Peddomaiken Pallium; spoke with three Brahmins who came to the chouldry, and gave each a tract, which they willingly received.

5th.—At Attoor went into the town by sunrise this morning. Found one school, the best village school I have seen for some time. Near the Bazaar a large assembly collected around us. The schoolmaster read part of a tract "on the soul," and after I had spoken a short time to the people, Isaac read and spoke some time. This continued till eight o'clock. The people listened, with attention and apparent wonder, to an exposure of the follies and evils of idolatry, and to a representation of the way of salvation by Jesus Christ. No one was disposed to dispute, though many Brahmins and other superior people were present; neither were they disposed to accept any tracts at first, but, after a short time, all, from the Brahmin to the lowest caste who could read, sought them with eagerness. A few portions of Scripture were given likewise. Several persons came to the Bungalow for books in the course of the day.

AFRICA.

Extract of a Letter from Dr. Philip, dated Balfour, April 5, 1830; addressed to Rev. Andrew Reed, one of the Directors.

MY DEAR FRIEND,—I am now in what is called the neutral territory; it is a part of Cafferland, lately taken from the Caffers. Here a number of Hottentots, chiefly from Bethelsdorp and Theopolis, have been placed by government, between the Caffers and the colonists. They were stationed, as to the means of subsistence, at our institutions; and, when the proposal was made to them, they accepted of the offer. The country is so beautiful and romantic, that it can no more be described than the state of things among the people themselves. It is not more than ten months since the first of them came to settle in this new country, and in

that short time the effects of their industry have created the surprise and astonishment of every visiter.

On the Sabbath morning, about ten o'clock, the people assembled from their different locations to worship God and hear his word. The temporary place erected for divine service was too small, and we adjourned to a place, where I pitched my chair, under the shade of a spreading tree. We had between three and four hundred present; and nothing could exceed the decency, the attention, and apparent devotion of the congregation. Not a single vestige of their former condition was to be seen. Nothing could be more neat and appropriate than the style in which they were dressed; and, when their former state is taken into consideration, the whole appeared more like a vision than a reality. After a short interval, we again met in the afternoon, when they were addressed by Mr. R——, who preached to them with much pathos and effect. The afternoon service being ended, it was agreed that they should meet next day at an early hour. They had requested me to send them a missionary, and to assist them in establishing schools in the district. I promised to give them my decision on these points on the coming day. Next day, about ten o'clock, the whole of the people again assembled in the place on which we had held worship the preceding day. We had 180 men present, and nearly as many women. After an introductory address, the people were called upon to express their sentiments. The scene now became highly interesting. The hearts of the people were full, and they spoke with propriety and great effect, because they spoke about what they understood and felt; and most of them were obliged to sit down before they had finished all they intended to say, their feelings being too powerful for utterance.

The appropriateness of the allusions made by many of the speakers to Old Testament history, the comparisons they drew between their own state and the people of God on various occasions, and particularly their references to the children of Israel in Egypt, were very striking. Another thing pleased me much—we had no fulsome compliments. The hand of God was distinctly *recognised* in their deliverance. Every speech delivered was in this strain. They began with this; they constantly adverted to it; and not one speech was concluded but in this spirit. The most talented man in this country, who was present on the occasion, wept like a child. He exclaimed, on retiring, "This exceeds all I could have imagined; to me the scene is perfectly new; it has opened up to me a new volume in the history of human nature. What were these people? What are they now?"

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of November last, viz.

Of the Rev. Dr. E. S. Ely, in part of his subscription to the Synodical Professorship of the Synod of Philadelphia	$100 33
Of the Philadelphia Bank, six months' interest on the Kirkpatrick Scholarship	62 50
Of the Rev. Thomas J. Biggs, executor, for the Kennedy Scholarship	37 50
Of the Rev. Albert Barnes, on account of his subscription for the Scholarship to be endowed by the Senior Class of 1823, in the Theological Seminary	50 00
Amount	$250 33

View of Publick Affairs.

EUROPE.

European intelligence, from the 21st to the 24th of October, from Britain and France, is the latest we have seen at the time of writing. We cannot go into as particular a view as we have sometimes given of the state of publick affairs, in each of the nations of Europe. There has indeed been but little change in any of them, in the month past. As we have repeatedly remarked, the whole of Europe is in an agitated

state; and we think that any thing like confident conjectures as to the result, ought not to be made—At any rate we are not disposed to make them. On the whole, we think the following extract from a London paper, making some allowance for the manifest desire of the writer to point his sentences, or to make each exhibit an antithesis, is not far from the truth. "The state of Europe, says the paragraphist, at this moment, is the most singular in the annals of diplomacy. There is no war, but there is no peace. There is no rebellion, but there is no obedience. There is no revolution, but every continental throne trembles. A popular spirit of insubordination has arisen, without a popular knowledge of the principles of rational liberty; and all Europe is fevered with a restless anxiety for rights which none of its monarchs can concede without ruin, and none of its nations can possess, without a total change of the habits, laws, and feelings of the people."

BRITAIN.—The British papers, during the month past, have teemed with articles relative to France and other continental states; but have contained little relative to their domestick concerns. Parliament was expected to convene on the 26th of October, and it was understood that the new monarch would open it with a speech delivered by himself. The notorious William Cobbet had been publishing letters addressed to the Duke of Wellington, insisting that the English nation, emulating emancipated France, would never be satisfied without a thorough reform in Parliament—his favourite topick. He had also addressed a letter to the French people, which was to be translated into French, and sent in numerous copies to Paris. In this letter he urges the Parisians to insist on the execution of the ministers of the late king, and to take no denial. He also labours to persuade them to place no confidence in the men now in power, whom he represents as a set of rogues, seeking their own emolument and not the good of the nation—with the exception of Lafayette alone, who, he thinks, is either deluded, or in his dotage. The letter is artfully written, and, as seems to us, with a spirit truly diabolical; aiming to involve the French in scenes of bloodshed and confusion, and to produce a general convulsion in Europe—His malignity, however, is far greater than his influence. Distress for want of the necessaries of life, is stated to have produced popular commotion in one part of England. We do not perceive however that such distress is general—not nearly as much so as it was a year ago. The speech of Talleyrand, on being presented to the king, is given in the London prints—It is highly complimentary. Among other things he says—"I have accepted with great satisfaction a mission which brings my long career to a close so honourable. Sire, after all the vicissitudes of my lengthened days, after all the various changes of fortune, which, during forty years, so fruitful in events, have chequered my life, nothing could have been more grateful to me, nor have more fully accomplished my wishes, than the appointment which brings me again into this happy country." In Ireland, Mr. O'Connell has been greeted in a large popular assembly, and appears to be using all his influence against the present British ministry, and all their measures in relation to Ireland—His object is to dissolve the union.

FRANCE.—By the latest advices from Paris, it appears that the Chamber of Deputies had adjourned to the 10th of November. It had, however, been convoked for the 3d of that month, by letters addressed by the king to each of the members. It is said that the number and urgency of the affairs with which the Chamber will be occupied, rendered it desirable that the recess should be as short as possible; and that of the 140 elections which were to take place, 120 would be completed by the 28th of October; so that the greater part of the new members might be in Paris by the 3d of November. Before the adjournment, a number of wholesome laws and resolutions were passed, which we think it not important to our readers that we should mention in detail. But what related to a law for the abolition of capital punishment, is interesting to the whole civilized world. The committee to whom this subject had been referred, reported their opinion in favour of an entire abolition; but they did not report a motion to that effect—They left the whole subject open for discussion. Cotemporaneously with the report of this committee, petitions were presented from many who had lost relatives, or were suffering under wounds received, in the conflict with the royal troops on the 26th, 27th, and 28th of July—We must quote here the statement of the reporter on these petitions, or appeals—the sentiments of the sufferers do honour to human nature. "It is unnecessary," said the reporter, "that I should enter into details; I will merely give you a rapid sketch of the nature of these appeals. They are three in number. The first is signed but by one person, Mr. Moutardier, residing in the Rue de l'Odun, and the father of six children; the second exhibits forty signatures; and the third, seventy-six. Opposite each name is a specification of the nature of each wound, with the place of abode of each individual. Many of these are still in the hospitals, and several probably still confined to

the bed of suffering. Allow me, gentlemen, to quote a few passages of these petitions:

"'The characteristicks of our revolution are, the humanity of the people, their devotional respect for the rights of all, their respectful commiseration for the conquered. * * * * Vengeance ought to find no place among such elevated sentiments, * * * * the shades of our brothers need no blood to appease them, the flowers strewed, and the tears which liberty sheds on their graves, suffice to the martyrs of the great result.'"

"All details are unnecessary after this simple exposition of facts. You will feel with as much sensibility as we do, how generous, I had almost said divine, are such sentiments. Is there in fact, any thing more magnanimous than to hear words of peace only, from those who have been mutilated by the cannon of their enemy, and to see them, as we might say, come and implore their pardon! Eternal honour be rendered to such exalted virtue! Posterity will record, and all Europe will soon join in our admiration."

Several members asked that the petitions should be deposited among the archives. Mr. D'Harcourt then said—"The petition just read has caused in me a lively emotion,—it gratifies both my national honour and my national pride. So much courage and magnanimity after victory, remind us of the glorious days of antiquity. This action is worthy of posterity, it gives to our revolution a character of sublimity and chivalry. I therefore propose that it be referred to the ministers, that they may express to the petitioners, in behalf of the Chamber, the high esteem their conduct has inspired."—This proposition was adopted by the Chamber. An animated discussion then ensued. Among the speakers on the occasion we find the name of General Lafayette, advocating earnestly the entire abolition of the punishment of death. Eventually, however, by a vote of 125 to 21, the subject, after specifying the views of the Chamber as favourable to a general but not entire abolition of the punishment of death, was referred to the king, in a written communication which concludes as follows—"Sire: the House entreat your Majesty to take the initiative on this salutary reform; so much glory is attached to it, so many advantages are to result from it, that the nation is unwilling to be indebted for these benefits to another than her king." Immediately after this reference the Chamber adjourned; and of course the result cannot be known till the meeting in the beginning of November. It is, however, fully understood to be the opinion both of the king and the Chamber of Deputies, that the punishment of death ought to be abolished, except in certain extraordinary cases, to be distinctly specified in the law that shall be passed—thus leaving the case of the ex-ministers of the late king undecided, and yet under auspices of mercy—Hence it was, that on the 18th and 19th of October, those vindictive spirits that were intent on the death of the ex-ministers, urged forward, as is said with probability, by the Jesuits, old royalists, and others who wish utterly to subvert the present government, raised a great tumult in Paris, and went, in a pretty large body, to the palace of the king, crying, "Vengeance; death to the ministers," &c. The following summary account of this affair, and the reflections that follow the statement, are taken from the London Morning Herald of the 23d of October—We believe the account is correct, and think the reflections just—

"The intelligence in the French papers is of importance. Paris, so lately a prey to commotion, which seemed to threaten at one time to compromise the very existence of government itself, is now restored to the most perfect quiet and obedience to the law. This happy result is the joint fruit of the devotion and vigour of the National Guards, and the personal firmness of the king. The crisis was, by all accounts, one which required all the energies of the friends of order and the existing state of things. For several days—indeed from the day that it became generally known that the Chambers, the ministry and the king had declared themselves friendly to a mitigation of the ex-ministers—the feeling had begun to develop itself amongst the populace at Paris, strongly deprecatory of the contemplated indulgence. This feeling found its first vent through the revolutionary journals, then it was proclaimed through the occasional cries of 'Mort aux Ministres!' from small assemblies of the people, but at length it became the cry and rallying word of the mob of the capital. Tumultuous movements were the consequence, and in the streets of Paris, which have so lately witnessed the overthrow of a monarchy by similar instruments, they became a matter of deep concern, and no small alarm to the government. Upon the nights of Sunday and Monday last, the populace assembled in great numbers in the courts of the Palais Royale, and under the very windows of the king. They did not conceal that their object was to overawe the government, and deter it from pursuing the course of mercy which it had prescribed to itself in the case of the unfortunate tenants of Vin-

cennes. The authorities were taken by surprise, and did not immediately take repressive measures; but, upon the night of Monday, the National Guard, the great bulwark of good order as well as the liberties of France, interposed, and completely dispersed the disturbers, without much resistance. These latter then took the road of Vincennes, but were diverted from their attack upon the prisoners by the firmness of the governor of the castle, and eventually dispersed themselves. Since that night there has been no serious disturbance. The king, throughout these trying circumstances, has shown himself worthy of the high office to which he has been called. Though himself the creature of popular choice, he has not been intimidated by popular clamour, but has distinguished between the sense of the nation and the noise of factious discord. He has refused to accept the resignation of two of his ministers, who wished to relieve him of the unpopularity of their names, and other measures, lest it should seem unbecoming, or yielding to the mob, and has placed himself at the head of the National Guard, determined to force the respect due to his office at all events. The king has triumphed, and the popular party is weakened; but the advantage of a victory, which, under other circumstances, a monarch might take for enlarging his prerogative, cannot be apprehended in these, as the National Guards, whilst they constitute his strength, are also a guarantee that he does not abuse his power. Upwards of 200 of the mob are in the hands of the police, and amongst them is said to be a member of the family of Prince Metternich. It was said that agents of the ex-ministers were the principal promoters of these disturbances. The National Guard was about to be further enlarged so as to embrace every Frenchman at all removed from the ranks of the poor. The Chamber of Peers were to meet on the 11th of next month, and it was understood that the trial of Polignac and his fellow prisoners would be proceeded in without delay."

It was a great mistake in the friends of the late revolution, that they did not suffer the ex-ministers to escape. If they had not been arrested they could have done no harm, and all the late trouble would have been prevented—What is to ensue, when these ministers shall be put on their trial, we pretend not to forecast.

SPAIN.—Both the French and English papers contain accounts of an unsuccessful irruption into Spain by the refugees, who ever since the overthrow of the late government of France, had been collecting in considerable numbers, near the northern frontier of that kingdom. The substance of these accounts is, that the refugees were divided among themselves in the choice of a commander, and eventually set aside, at least as to the chief command, the valiant, skilful and enterprising Mina; that under General Valdes, a corps of about 800 men, marched a short distance into the Spanish territory, when they were attacked by the king's troops, and nearly the whole of them, except Valdes himself, destroyed. Later accounts, however, affirm that the whole of this story is a fabrication. We believe the truth is, that the Constitutionalists have been worsted; but that their loss has been exaggerated. All accounts agree that a more formidable invasion, probably under the direction of Mina, will soon be in motion.—The city of Cadiz is in all but a state of rebellion—giving much uneasiness to the monarch and his advisers. Pacifick measures, and attempts to sooth the Constitutionalists by recalling them from banishment, and by offering to renew the constitution which was set aside by the French invasion, are talked of; but we see nothing definitively proposed, and believe that Ferdinand and his court are utterly at a loss what course to take. In the mean time, the Spanish minister, who was at Paris when the late revolution took place, and who has returned to Madrid, has been rewarded with a title and a pension, for showing his marked and constant disapprobation of all the measures which issued in the establishment of the present government of France. Yet Ferdinand has recognised the validity of that government. Had he refused, his throne would probably soon have been vacant. But there is no end to his duplicity and inconsistency. His new queen, on the 10th of October, presented him with a daughter, who has received the title of "Princess of the Asturias;" which shows that the king is determined to treat the Salique law as of no force, and to exclude his brother Don Carlos from the succession. This is said to have given great offence to the Carlists. We suspect that the chance of either of them to reign, at this time next year, is not worth a dispute—Carlos is said to be more despotick in his views than Ferdinand himself.

PORTUGAL.—It appears that although the Pope has awarded the *Golden Rose* to Don Miguel, he absolutely refuses, even on the entreaties of his cardinals, to recognise Miguel as the lawful king of Portugal. His misnamed Holiness is doubtless afraid to offend Don Pedro, and the emperor of Germany. Portugal, like Spain, is greatly agitated, but we have heard of no new event, of more importance than what we have mentioned, during the last month.

Belgium.—The latest Paris accounts say, that "a telegraphic despatch sent to the government by the Prefect of the North, on the 19th of October, states—The Belgians occupy Antwerp. All Belgium is now free from the Dutch troops." This statement is probably not far from the truth: but it remains to be seen whether an effort will not yet be made by the king of Belgium, with his Dutch troops, to recover the possessions he has lost; or at least to bring the Belgians to a compromise. On the whole, however, we think there will be no farther resort to military force, either by the king, or by his son, the Prince of Orange. They are men of discernment, and must perceive the folly, in the present state of their country and of Europe, to attempt to govern a people who join upon France, by the law of arms. What arrangement will ultimately be made remains to be seen; but we have no doubt that Belgium is forever separated from Holland, and will have a government of her own—As to the remaining states of Europe, we shall for the present not advert to them particularly. Indeed we know but little more than we have already intimated, at the commencement of this article. There certainly is a revolutionary *influenza* now pervading nearly the whole of Europe. In some places, particularly in Italy and Germany, the symptoms are far more violent and threatening than in others; but it is epidemic, in one degree or another, nearly throughout that continent—Turkey itself is hardly an exception. When the effects become interesting in any place, it will be our business to notice them—For the present this general statement will suffice.

ASIA.

Not a single item of intelligence, worth repeating, has met our observation from this quarter of the world, in the course of the last month.

AFRICA.

Algiers.—Advices from Algiers to the 15th of September, by the way of Gibraltar, state, that General Clausel had arrived to take the command of the army, and that Marshal Bourmont had left Algiers for France, with part of the squadron and some troops. This is contrary to our statement of last month, taken we believe, from a private letter, that Marshal Bourmont had left Algiers in a small mercantile vessel, in a storm, and with scarcely any attendants but his sons, and one of them in a dying state. We could wish the information by the way of Gibraltar might prove correct. Bourmont is a brave and able commander; and we are sure he would be safe in France, let him think as he might, if he would not act against his country. But we have not heard of his arrival in France, as we think we should if the Gibraltar account were correct; and we fear he has decided to follow the fortunes of his foolish master, Charles X. It is stated that about 20,000 troops remain at Algiers, and the advanced posts in its vicinity. All, or nearly all the petty Beys, who were dependents or allies of the Dey of Algiers, have submitted, or are likely soon to submit, to the French authorities. General Clausel is very popular; but the climate of Africa has proved sickly to the French soldiers. The number stated to be in the hospitals is unusually large for an army of 20,000 men.

Liberia.—We find in the African Repository for November, the annunciation of the death of the Rev. Mr. Erskine, a man of colour, of the Presbyterian denomination. His death is represented as a great calamity, and is attributed to an indiscreet exposure, before he was entirely recovered from an attack of the fever of the climate. We extract from the Repository a few facts, without giving the details with which they are connected. The season at Liberia has been uncommonly unhealthy—in other respects the affairs of the colony have suffered no material change—there is an increase of cultivation, and the products of agriculture promise to be greater than heretofore —foreign vessels visit the colony more frequently of late than formerly; there were in the port at one time, five square rigged vessels, three English, one French, and one American—the annual election of municipal officers had taken place, and there was more "warmth of feeling" at the election, than the Vice-agent could have wished —the abominable traffick of the slave trade was carried on with the utmost activity, all along the coast—a Spanish slave trader has opened a slave factory at Grand Cape Mount, only 45 miles from Liberia. Captain Parker saw no less than 900 slaves shipped in three weeks—they were brought from the interior of the country, the distance of several hundred miles—a work-house is much needed "for confining licentious females, and other disorderly and lazy persons." The Board of Managers of the Colonization Society have determined, that "schools, fitted to the state of the colony, shall be forthwith established, under the direction and superintendance of the colonial agent, at Monrovia, Caldwell, and Millsburg; in which reading, writing, and

arithmetic, shall be taught to all the children, and such other branches as circumstances may from time to time render expedient."

AMERICA.

BUENOS AYRES AND MONTE VIDEO.—Advices to the 11th of September from these places state, that returns were coming in, of Members elected to what they call "the General Constitutional Assembly." A permanent Committee of this body met on the 9th Sept., to take under consideration the state of the "circulating medium"—that is, of the paper money—which is fast hastening to the same goal with our old continental currency; or, in other words, it is soon to be good for nothing. We are glad to observe that the civil war in the United Provinces has ceased; although there still seems to be danger that it will be renewed. In every view, their affairs are in a mournfully unsettled, distracted and afflictive state. Those of Monte Video, indeed, are not quite so gloomy as those of Buenos Ayres; nor is money there so much depreciated. But even there, *bad* seems to be growing *worse*. General Riveira, it is said, will be the next President; and notwithstanding all disheartening circumstances, great and splendid rejoicings have taken place at Monte Video, "on account of the swearing in of the new Constitution."

BRAZIL.—On the last day of August and the first of September, there was a dreadful tempest of wind, rain, and thunder, at Rio Janeiro, from which much damage was sustained, both on the water and the land. On the 3d of September, the ordinary session of the General Legislative Assembly was closed, by the following "*Speech from the throne*," of the Emperor Don Pedro:

"*August and Honourable Representatives of the Brazilian nation*:—It becomes my duty to signify to the General Assembly my regret that the time appointed for the close of this session has arrived, without the passage of certain acts which the constitution of the empire demands—which I had recommended, and which the whole nation anticipated from the patriotism of its representatives. It devolves upon me, as first and most interested in the prosperity of Brazil, to apply a prompt and legal remedy to the evils of the country; and considering the urgency and indispensable necessity of certain legislative measures which are pending, and others which the critical circumstances of the nation demand, I have resolved to convoke a general assembly extraordinary, for the consideration of those subjects which, in the speech from the throne, I shall lay before them. This session is closed.

"THE CONSTITUTIONAL EMPEROR AND PERPETUAL DEFENDER OF BRAZIL."

An imperial decree was issued the same day, convoking an assembly extraordinary, to commence its sessions on the 8th of September, and continue them till the last of October, "in order to consult the welfare of the state." Thus it appears, that the Emperor Don Pedro I. is trying pretty much the same experiment as was tried by Charles X. Time will show whether the result will not be the same.

COLOMBIA.—We so entirely misapprehended the state of facts last month, from the obscure accounts then before us, as to represent the troops opposed to those of Bolivar as successful, in a battle fought in the neighbourhood of Bogota, on the twenty-seventh of August. We now find, that at that time a military corps called the Callao Battalion, or regiment, advanced on Bogota, to establish the authority of Bolivar. It was opposed in the neighbourhood of the city by the government troops, under the direction of the president Mosquera. A bloody action ensued; the government troops were defeated, and Mosquera and the citizens of Bogota capitulated to the conquerors, on the 4th of September. The articles of capitulation were mild and favourable to the vanquished. Mosquera retired from the government, which was placed *ad interim* in the hands of a military chief, of the name of RAFAEL URDANETA, who had despatched commissioners to Bolivar at Carthagena, to receive his orders and to invite him to Bogota, that he may there put himself at the head of the government. Bolivar has issued his proclamation, in which, with great professions of patriotism and apparent regard to the welfare of Colombia, he assumes the supreme authority. Venezuela, it is to be understood, is as yet separated from, and opposed to, the measures adopted by the late congress at Bogota. We think it probable, that there will be a conflict between Paez, who is supreme in Venezuela, and Bolivar; but it may be otherwise, as Paez is the creature, and has heretofore been the devoted friend and partizan of Bolivar. A civil war, however, appears inevitable. As it would seem that these states are not yet ripe for a free government, and are bent on having masters, we do not know but Bolivar will make as good an one for Colombia, as any the people can find; but he has certainly acted in a manner that must for ever destroy, in our minds at least, all confidence in his integrity and his most solemn declarations.

Mexico.—Of this great republick the existing president, or supreme political head, is ——— Bustamente. He came into power by forcibly excluding Guerrero from the office which he now fills. But the partisans of Guerrero are numerous, and in arms to support his claims to the government. In the state of Valladolid he has strongly established his authority, which is supported by a disciplined military force of 2000 men. The last accounts give the details of military operations between these contending chiefs; and it would seem as if the ultimate success of Guerrero was not improbable. A private letter from a gentleman of, it is said, great credit, contains the following remarks—"The present administration of Mexico appears to be now beginning to reap the fruits of their oppressive system of policy. They have maintained their authority thus far by the same strong military band with which they first established it, and will have themselves to blame if they are soon displaced by similar means. We have more than once expressed our regret that the revolutions of Mexico should be all military; but the liberal and patriotic Mexicans naturally inquire, how is an armed oppressor to be resisted otherwise than by arms? The people of Mexico, we see more and more reason to believe, are opposed to their present rulers; and for the very good reason, that their rulers are their enemies. If a better administration should be substituted for that of Bustamente, we hope to see it cherishing the national interests, that it may prosper with the country, instead of supporting regiments, as the present has done, that it may exist in spite of it"—How lamentable is the state of all the countries in the southern part of our continent, of which we have now taken a survey! And what is the cause of all? The advocates of despotism will answer—It is all the fruit of rebellion against lawful authority, and a mad contest for liberty. No, say we—It is all the effect of long habits of tyranny, oppression, ignorance and superstition, with the vices which they naturally and invariably engender. It were truly desirable that an escape from these could have been made, without an experience of these deplorable evils. But it was impossible; and bad as is the present state of these countries, it is not *so* bad as an interminable state of degradation and wretchedness: for out of the present darkness light will at last arise—order out of confusion and good out of evil.

United States.—A commercial treaty between the Sublime Porte and the United States has been negotiated at Constantinople by Mr. Charles Rhind, who has recently arrived at New York, bringing with him the treaty, which is said to be very advantageous to our country.

The month for which our present number is issued, closes a year which has been one of great mercy to our favoured land. We have indeed deeply sympathized with our fellow citizens of New Orleans, while smarting under our country's scourge, the yellow fever. But with this exception, we have escaped the scourge; and general health has prevailed throughout our extended Union. In some places a partial drought has been experienced, but we question whether the products of the earth, taking our country at large, have ever been more abundant, in any one year, than in that which we are closing. Peace and quiet have also reigned in all our bounds—unless quiet may be said to have risen into exultation, at the news of the revolution in France—a revolution which agitates many other nations, not with joy, but with apprehension and dread. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Our Congress is convening while we are writing this; and we shall be permitted earnestly to exhort our fellow Christians to be much in prayer, that He who turns the hearts of men as the rivers of water are turned, may dispose our rulers to "do justly, to love mercy, and to walk humbly with God"—to repeal the unrighteous and oppressive Indian enactment of the last session, and the wicked law which has so long patronized the desecration of the holy Sabbath. And with our prayers to God, let petitions to our national legislature be addressed *numerously;* and let them be very plainly, and earnestly, but respectfully penned: for verily it is a critical time for our nation. The Almighty Avenger of the oppressed and helpless, against whom neither nations nor individuals have ever hardened themselves and prospered, must be propitiated, or calamities of the most awful character, we seriously believe, are at the door.

TO SUBSCRIBERS.

We wish our subscribers to know, that if any numbers of our work do not reach them, we are ready to make up the deficiency, when informed of it, without additional charge to them. We have sustained a heavy loss in this way by some, to us unaccountable, occurrences in the Post Office; but we are willing to bear the loss, rather than that our subscribers should suffer it—If numbers are lost after they are received, we will replace them, at twenty-five cents for each number.

We have great reason to be satisfied with the punctuality with which the most of our subscribers make their payments. There are a few, however, who are in arrears for several years in succession; from whom we should be glad to receive remittances by mail, at our risk, in any Bank paper that is equal to specie in the places from which remittances may be made—the paper of the United States Bank is most desirable.

We have been disappointed and pained to find, that notwithstanding the notice on every number of the Christian Advocate, an expectation has been indulged, in a few instances, that we would receive less than three dollars, when payments have not been made in advance. This is really impracticable, without such a loss to us as we could not long sustain. The proper price of our work is three dollars per annum; and the abatement of fifty cents is made, to encourage payments in advance. We have added half a sheet to our Miscellany, without any additional charge; and by doing so, have provided for a saving of fifty cents (if they choose to avail themselves of it) to those who take the Missionary Reporter and Education Register. We are still willing to receive five dollars for two years, although remitted after the June number of the first year, as payment for the current year and in advance for the next following. Farther than this we cannot go. No one acquainted with the nature and typographical execution of our work, will, we think, say that it is overcharged.

In closing the eighth volume of the Christian Advocate, we return our sincere thanks to the attached patrons of this Miscellany. Since its commencement, periodicals, almost without number, have sprung up in every part of our country—each one earnestly soliciting patronage. Of this we do not complain. But if others are zealous in obtaining subscribers for their favourite publications, and our friends remain indifferent or inactive, we would remind them that the Christian Advocate cannot long continue—Merit, if we possess it, will not, as all experience shows, prove an adequate counterbalance to *importunity*. We say not this because we are actually sinking.—This is not the fact. But deaths, and a variety of casualties, diminish annually and considerably, the subscribers to every periodical; and if additions do not make up losses, it must soon go down. We therefore respectfully ask our friends to aid us, in preserving and extending the circulation of a work, devoted to the maintenance of the doctrines, institutions, and interests of the Presbyterian church—to aid us, by such endeavours to increase our subscription list, as they can employ without much inconvenience to themselves.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

DECEMBER 1, 1830.

BOARD OF MISSIONS.

Agreeably to some suggestions which we made a number of months since, we shall omit in the present number, our usual selections for the Monthly Concert, and give in their room a brief statement of the doings of the Board of Missions during the last six months—This statement is particularly designed for our congregational auxiliaries and it is earnestly requested of all pastors of churches, interested in the prosperity of the Board, that they will read it to their congregations, on the Sabbath immediately preceding the 25th day of December, the period recommended by the Board to their auxiliaries for making their annual collections.

We would also suggest to Pastors the propriety of their preaching at the same time, on the subject of Domestic Missions, and reading to their people select portions of the last Annual Report of the Board.

INCREASE OF MISSIONARIES, AND STATIONS SUPPLIED.

The whole number of Missionaries reported by the Board to the Assembly in May last, was 198—since that time about *fifty* new appointments have been made and accepted—and the whole number actually engaged in the service of the Board at the present time, is about *two hundred*. Nearly all of these are now engaged as permanent Missionaries, and most of them are connected with one or more congregations, as regular pastors or stated supplies. Of the fifty new Missionaries, commissioned within the last six months, more than one half were young men who had recently been licensed to preach the gospel, and many of them had just graduated at the Theological Seminary in Princeton—and these new Missionaries have been distributed through 15 or 16 different states of the Union. The number of destitute districts, and of feeble congregations regularly supplied by these 200 Missionaries, is at this time, more than 300.

AMOUNT OF COMPENSATION ALLOWED.

No outfits are ever allowed by this Board to any of its Missionaries, nor has the Board become responsible in a single instance to a Missionary for more than $200 for a year's service. In six or seven instances only have they found it necessary to appropriate this amount, and in these the circumstances of the congregations were such, that the Missionaries could not otherwise have been sustained—while more than 180 Missionaries are sustained in about 20 different States, at an expense to the Board of $100 or less a year. Out of the large number of young men from Princeton, who have recently been commissioned to labor in ten or eleven different States, not a single individual has received a pledge from this Board of more than $100 for a year's missionary service, and by our past experience of the benefits resulting from this rigid system of economy, and the success which has attended it, we are encouraged to believe that the time will soon arrive, when no feeble congregation will ask or receive a larger amount of Missionary aid than from $50 to $100 a year. Such is the economy already practised by the Board in all its appropriations, that the average expense of each years' ministerial service including all the expenses of the office, and of special agencies, will be hereafter only about $100, and we can now say with confidence to all

the friends and patrons of the Board that they are fully prepared to sustain on Missionary ground, one minister at least for every $100 which shall be contributed to their funds.

CO-OPERATION OF SESSIONS, PRESBYTERIES, AND SYNODS.

Although only two years and a half have elapsed, since the re-organization of the Board, and although very few special agents have been employed to visit the churches, yet they have succeeded in establishing about 400 Sessional auxiliaries on the 50 cent plan and nearly one half of all the Synods and Presbyteries in our connexion have given the most encouraging pledges of cordial support and co-operation. In a number of the Presbyteries arrangements have been made for carrying forward the plans of the Board, by voluntary agencies, which are to be executed without any expenditure of Missionary funds. In many of the Presbyteries also, Cor. Ex. Committees have been established, on the plan recommended by the Board, and by the existence and efforts of such committees, missionary operations have been greatly facilitated, and very considerable expenditures, which would otherwise have been indispensable, have been avoided. New and energetic measures have recently been adopted by the Board for increasing the number of its Auxiliaries, and also the number of Cor. Ex. Committees of Presbyteries —and the hope is indulged, that their exertions to effect these desirable objects will be cheerfully seconded by the Elders and Pastors of the churches.

FRUITS OF MISSIONARY LABORS.

The Missionaries of the Board generally have been received with great kindness and cordiality, by the people to whom they have been sent, and with very few exceptions, their ministerial and pastoral labors have been attended with visible and encouraging success. Upwards of 300 congregations have been statedly supplied with the preaching of the Gospel—and in most of the congregations, Bible, Missionary, Tract, Education, and Temperance Societies have been organized & cherished, & are still in successful operation—many destitute families have been furnished with copies of the sacred Scriptures, and hundreds of thousands of pages of religious Tracts have been put into circulation. It is believed, that no less than 150 Bible classes, and from 300 to 400 Sabbath schools, are, at the present time, under the immediate direction, or general supervision of the Missionaries of this Board—and from 10 to 20,000 children and youth of our own country are thus furnished with the means of an early and religious education.

Within the last six months more than *twenty* of the Congregations served by the missionaries of the Board, have been visited with the special and reviving influences of the Holy Spirit, and *several hundred* souls have been hopefully converted to God—and been added to the visible church of Christ —and in some of these favored congregations the work of the Lord is steadily progressing.

The facts above specified are deemed abundantly sufficient to show, that the efforts of the Board and of their Missionaries have been graciously owned and sanctioned by the Great Head of the Church, and that a great amount of good has already been accomplished.

NECESSITY AND MEANS OF REPLENISHING THE TREASURY.

The fact is already before the churches that the Treasury of this Board has been considerably overdrawn, and that it is extremely desirable that it be speedily replenished. Although their present necessities are great, the Board rejoice in the assurance, that the churches whose servants they are, and the auxiliaries and annual subscribers, on whom they chiefly depend for their pecuniary resources, are furnished richly with the means which are required for the support and encouragement of their operations—and they

cannot entertain a doubt that their present wants will speedily be supplied. Only let the annual subscriptions of auxiliaries, and of individuals, be promptly collected and remitted to the Treasurer of the Board, and let contributions be made in those churches where no auxiliaries have hitherto been organized, and in a very few weeks, at most, we shall have the satisfaction of announcing that the Missionary Treasury is no longer empty.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Synod of Philadelphia.

The Committee on the subject of the missionary operations of the General Assembly, presented the following report which was adopted, viz.

The Synod having heard a gratifying report from the Board of Missions through their Corresponding Secretary and General Agent on the subject of the wide extension of the demands for their benevolent efforts, and of their success in obtaining suitable labourers to supply the waste places of the Lord's vineyard; feel themselves loudly called upon to use every means in their power to strengthen their hands, by furnishing them funds for meeting the demands of their benevolent exertions.

1. Resolved, That to effect this object, it be earnestly recommended to the Presbyteries under the care of this Synod, to appoint Corresponding committees in conformity with the plan recommended by the Board of Missions.

2. Resolved, That the Synod highly approve of the prudence and economy of the Board in the application of their funds to the execution of missionary purposes.

3. Resolved. That it be earnestly recommended to all the Sessions and Congregations under the care of this Synod to form Auxiliaries to the Board on the fifty-cent plan.

4. Resolved, That *The Missionary Reporter and Education Register*, be recommended to all our churches.

5. Resolved, That Messrs. Hoff and Engles, in the Presbytery of Philadelphia;—Messrs. Breckenridge, Nevins and Musgrave, in the Presbytery of Baltimore;—Messrs. Harrison, Post, and Walton in the Presbytery of the District of Columbia;—Dr. Dickey and Mr. Barr, in the Presbytery of New Castle;—Messrs. McK. Williamson and Kennedy in the Presbytery of Carlisle; Messrs. Smith, Painter and Barber, in the Presbytery of Northumberland;—Messrs. Coulter, Woods and Linn, in the Presbytery of Huntingdon;—and Messrs. Laird, Campbell, and Michelmore, in the Presbytery of Lewes, be and they hereby are appointod agents for the ensuing year, in the bounds of their respective presbyteries, to visit the different congregations belonging to these Presbyteries, in such manner as they shall judge for edification, and bring the subject of domestic missions, and particularly the great importance of supporting the Board of Missions in their operations before their view.

6. Resolved, That in case of the failure of any of the above agents to perform the service above committed to them, the Presbytery to which they belong are directed to appoint a substitute or substitutes.

7. Resolved, That it be, and it hereby is given in charge of the different Presbyteries to supply the pulpits of the agents, in their bounds as often as they are absent on the business of their agencies on the sabbath.

Presbytery of Genesee, N. Y.

Extracts frem the minutes of the Presbytery of Genesee at their stated meeting in Bethany, September, 1830.

Resolved, that the Rev. Messrs. Eli S. Hunter, Gilbert Crawford, Russell Whiting, and Julius Steel be a Committee of Missions, to correspond both with the General Assembly's Board of Missions, and the A. H. M. Society for the present year, and that they report to Presbytery at each stated meeeiing.

In view of the wants of the destitute within our bounds,

Resolved, that increased efforts to augment the funds of the Assembly's board of missions, and the funds of the A. H. M. Society, (according as our several preferences shall chance to be) is an obligation resting upon us as a Presbytery and upon the Churches under our care.

A true cepy from the miuntes.
Attest. Eli S. Hunter,
Stated Clerk.

Presbytery of Susquehanna (Pa.)

At the last stated meeting of this Presbytery, several important and spirited resolu

tions were adopted, in reference to the Monthly Concert for Prayer, Sabbath Schools, the circulation of the Confession of Faith & Domestic Missions. The following is the plan of Missionary operations adopted by the Presbytery.

1.—*Resolved*, That the Susquehanna Presbytery be, and it hereby is formed into a Missionary society anxiliary to the Board of Missions of the General Assembly.

2.—*Resolved*, That all the Churches under the care of the Presbytery be requested to form themselves into Missionary Associations on the fifty cent plan; and to forward their collections to Presbytery at each Spring meeting, to be transmitted by the Commissioners to the Assembly to the parent Board.

3.—*Resolved*, That the Rev. *Ebenezer Kingsbury, Daniel Deruelle, Nicholas Murray*; and Elders *William Jessup, and Parley Coburn*, be a Corresponding Executive Committee on Missions with the followiug powers.

To receive, generally, applications for aid from feeble congregations which have pastors or stated supplies; and to recommend the same to the Executive Committee of the Board of Missions.

To devise and execute plans for raising funds in the several congregations, which funds shall be reported to the Treasurer of the Assembly's Board, and held subject to the order of said Board.

To select and recommend to the Ex. Com. of the Board of Missions, Missionary fields, and Missionary laborers, and also to locate such Missionaries as may be sent to them by the Board for specific instruction.

To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation which they shall recommend to the attention of the Board.

4.—*Resolved*, That it be recommended to each Church enjoying the labors of a Pastor or stated supply to grant their Minister the privilege of spending at least two Sabbaths during the year, in Missionary labors among the destitute.

By Order of Presbytery,
D. DERUELLE, *Stated Clerk.*

Presbytery of Hartford, O.

We have recently been furnished with the followlng resolutions which were adopted by this Presbytery, in session at Middle Sandy, Oct. 6, 1830.

"On motion resolved, that this Presbytery become auxiliary to the Board of Missions of the General Assembly on the plan proposed by said Board—and that the Rev. Messrs. Vallandigham and Reed, with Mr. David Hanna, elder, be appointed a Committee on Missions for the ensuing year.

Resolved that the stated Clerk be directed to forward to the Corresponding Secretary of the Board of Mission of the General Assembly a copy of the above resolution."

ROBERT DILWORTH *Stated Clerk.*

Presbytery of Steubenville O.

"Mount Pleasant Oct. 6, 1830.

Sessions of Pres. of Steubenville,

"Resolved, unanimously, That we view the transaction of Missionary business to be especially the duty of the Church, in her distinctive character. That we consider the present organization of the Board of Missions of the General Assembly, as most consistent with the order, which should be taken in this matter, and hope that that institution will continue and prosper. That it is most proper, that this Presbytery be an auxiliary to that Board," &c. &c.

A true extract.
CHARLES C. BEATTY, *Stated Clerk.*

Presbyteries of Richland and Lancaster, Ohio.

Resolutions of a very encouraging and decisive character were adopted by these Presbyteries, at their last stated meetings, in favour of the Board of Missions of the General Assembly.

Synod of N. C. and Presbytery of Orange, N. C.

The following is an extract from a letter of the Rev. J. Witherspoon, to the Corresponding Secretary, dated Hillsborough, Oct. 28th, 1830.

'I returned last week from the Sessions of our Presbytery and Synod.—We had formerly a Missionary Society in our State, under the direction of Synod. At our late meeting this was dissolved, and each Presbytery was left to conduct its own operations. Our Presbytery (Orange,) then met and declared itself Auxiliary to the General Assembly's Board of Missions, and appointed the following Ex. Committee, viz. Rev. W. M'Pheeters, D. D. S. L. Graham, Nehemiah Harding, A. Wilson, J. Witherspoon and A. Venable, H. Reed, elders.

Presbytery of Concord, N. C.

A Noble Resolution.

The Presbytery of Concord, at its stated meeting last Spring, declared itself auxiliary to the Board of Missions, and appointed a Corresponding Ex. Com. agreeably to the plan recommended by the Board. From the Cor. Secretary of the Committee, we have just received an interesting communication, dated Charlotte, N. C. Nov. 5th 1830, from which we make the following extracts—

"It now becomes my duty to inform you that at our late meeting of Presbytery, the following resolution was adopted,

"Resolved, that the Committee will endeavour, in reliance on divine aid, by our next stated sessions of Presbytery, to *raise the sum of one thousand dollars* in co-operation with the Board of Missions of the General Assembly, and that all the members of Presbytery be, and hereby are, earnestly requested to co-operate and assist in this plan.

"The above resolution was reported to Presbytery, and unanimously and cordially approved of—.

"I am also instructed to ask you to send us on immediately if you can, two Missionaries at least.

"We need efficient and practical men, who are willing to endure hardness as good soldiers of the cross, and who are neither afraid nor ashamed to become all things to all men, that they may win souls to Christ, even from the highways and hedges.

Buncombe, Rutherford, Haywood, Macon, Wilkes, Ashe, Anson and Montgomery, within our bounds are all counties, needing much Missionary labor, either in the whole or parts of them. We have no men to spare—We hope you may be able to send us at least two.

May the Lord crown the efforts of your Board with abundant success.

Yours truly,

R. H. Morrison, Cor. Sec.

Presbytery of Bedford, N. Y.

At a late meeting of the Presbytery of Bedford, the following resolutions were unanimously adopted, viz.

1. That this Presbytery constitute itself a Missionary Society, auxiliary to the Board of Missions of the General Assembly.

2. That the officers of the Society be a President, Secretary and Treasurer; and that the Moderator of the Presbytery chosen in the Spring be the President of the Society for one year, and that the Secretary and Treasurer be chosen by ballot to serve during the pleasure of the Society.

3. That as the Board of Missions of the General Assembly have recommended to the members of the church to pay each fifty cents annually, to assist in evangelizing the world; and as this sum is so small, as to be burdensome to few or none, that therefore the ministers of the several congregations belonging to this Presbytery endeavor to obtain half a dollar of each member of the church for this purpose, together with such donations and contributions from others as they can procure, and pay the same into the hands of the Treasurer.

4. That the Society make out at the stated meeting of the Presbytery in the Spring an annual report of their proceedings, which together with the money on hand shall be forwarded to the Board of Missions of the General Assembly."

A true extract from the minutes of the Presbytery.

Jacob Green, Stated Clerk.

Bedford, Nov. 18, 1830.

Female Missionary Society of the Congregation of Bedford N. Y.

The above named Society, belonging to the congregation of the Rev. *Jacob Green* became Auxilary to the Board of Missions about three years and a half since, but we regret to find, that it has not hitherto been published in the list of our auxiliaries. The omission has been unintentional, and we now take great pleasure in recognising this interesting and efficient Auxiliary; and also in stating, that more than $200 have been paid into our Treasury, by this Society since its connexion with the Board.

We cannot refrain from saying, here is an *example of continued liberality*, worthy of imitation. Let all the daughters of Zion do likewise, and means will be abundant.

REPORTS OF MISSIONARIES.

Indiana.

In the month of May last, the Rev. John R. Moreland, pastor of the church in Indianapolis, was appointed by this Board to spend three months in the course of the

present year, in Missionary labours, in the counties of Marion and Johnson. Two months services have been performed and much good has been accomplished. From Mr. Moreland's second report, dated September 13th, 1830, we have selected the following extracts, which we deem particularly interesting and worthy of the serious consideration of all who are engaged in building up the waste places. Our own views accord fully with those of our Missionary, respecting the necessity, and importance of itinerant, or circuit preaching—and we do most earnestly desire that *very many of the pastors* of our large churches may soon be engaged in such labours, for two or three months in the year, among the feeble churches and destitute districts of country with which they may be surrounded.

The way prepared for organising a new Church.

"Yesterday I attended an appointment previously made; for the purpose of forming, not a church, but to use a Methodist phrase, a class. Ten persons presented themselves as members of the Presbyterian church; and three I received on examination, thus constituting an association of persons for religious purposes consisting of thirteen, and I trust they are the children of God. In this neighbourhood I preached frequently last fall, a number were awakened; and because they had no prospect of a Presbyterian church being formed in the neighbourhood, about twenty joined the Methodist church.

Necessity of itinerant or circuit preaching.

"The people of this county can never be supplied with preaching only on the plan of forming circuits. If we would increase our church we must go to the people; we must go and search them out. The people have not the disposition, nor have they the means, if they had the desire of going any distance to meeting —you must go to every settlement, to every family in the whole world. It is desirable both to the preacher and people to have preaching all the time in the same place; but on this plan the command of Jesus Christ, "go into all the world and preach the gospel to every creature," can never be obeyed. The plan of itinerating practised by Paul, and by a greater than Paul, and which has been carried on so successfully by the Methodists, is the only one that will carry the gospel to the ends of the earth. I have acted somewhat on the plan of a circuit rider for fifteen years, during which time I have travelled through much of Tenessee, Alabama, Illinois, and nearly the whole of Kentucky and Indiana, and can say, to the honor of the Methodist society, I have hardly ever entered a neighbourhood however poor and remote, but had been visited by some circuit rider. And how are they able to do this; is it because they have more zeal, a greater desire for the salvation of men. No verily it is not; but it is because their society supports them in this laborious work. Their system is powerfully efficient. This can only be accounted for because it is the plan of God. The primitive church had her evangelists; and I rejoice that this long neglected institution is now revived in the missionaries of our church—let the Presbyteries, let the Synods, let the General Assembly support the present plan of Missions, and there is no doubt of its being equally, if not more successful than any other system ever put in operation. In my opinion there is no other way to sustain the ministers of the gospel on this field. If they are left to support themselves in the present situation of the country, not one in ten could remain on this ground. Bear them up a few years longer and then we will aid in sending the good news still further west. They must be supported or your Sabbath schools, Bible societies, Tract societies, Temperance societies, and every other moral and religious institution will languish, *will die*. The whole amount of money now in the Lord's treasury has flowed from a few benevolent hands, out of 200,000 communicants not more than two thousand probably have given one dollar to this cause—we will do what we can to support ourselves but the plain truth is, we cannot live unless we are assisted.

"From Mr. J. S Thomson, dated Crawfordsville, Aug. 23d, 1830."

A new church organized in Portland.

A short time after I wrote you last, I organized a church in the village of Portland consisting of 27 members. In this place I preach one fourth of the time as formerly. The state of religion in this place I do not consider as flattering as it was some months ago. Universalist principles and other infidel sentiments have very considerable influence here and in other places thro'-out the county. Notwithstanding all the efforts that have been made to support the cause of Christianity it is to be lamented that infidelity is increasing

and becoming bolder and more systematic.

In the Coal Creek Church the cause appears to be gradually gaining ground. We had a communion in that Church two weeks ago at which time we received 9 members to the communion of the Church 6 of these on examination, 2 of them were baptized, making 11 that have been added since my last communion. One of those received on that occasion was an old man. He had long been a regular moral man and some fears were entertained that he would rest satisfied with that. I visited him a short time before the communion, for the purpose of discharging my own conscience, by conversing with him on the subject of his soul's salvation. I found both him and his wife willing to converse on the subject. He appeared to enter into the subject in earnest. The result was, that both he and his wife came forward and gave satisfactory evidence that they had found favour in the sight of God. He communed with the people of God on the Sabbath day. But this was to be the last as well as the first communion that he was to celebrate with the friends of Christ on earth. The same week he was taken ill, and on the next Sabbath his spirit fled as we trust to drink wine new in the kingdom of God. O, how faithful should the ambassadors of Christ be to preach in season and out of season.

From Mr. J. Thomson, Aug. 23.

We have had a communion also in Providence, the little congregation where I preach one fourth of the time. That little church considerably more than doubled itself on that occasion, receiving an addition of 17 members; but 3 of them however were on examination. Two of these heads of different families, who had their children baptized, 7 in number.

From Mr. T.E. Hughes, dated, Dunlapsville, Union Co. Ia. August 3d, 1830.

Although there has been no special outpouring of the Holy Spirit at Dunlapsville, nevertheless many things have occurred for which we have reason to be thankful and which demonstrate that the Lord is not very far from us. A very great change has taken place in the moral aspect of this people, their attention has been much excited, and the number of regular attendants upon the means of grace has increased by nearly one half, all are exceedingly orderly and attentive, and a number feeling.

This people begin to see and feel their need of the stated means of grace, and although they are as yet but few and feeble, they are making animated exertions to secure the preached Gospel of Christ among them. They are now repairing the house of worship; have obtained a small piece of land and are about building a house upon it for the special use of their ministers; in addition to this they have made out a regular call and presented it to Presbytery for one half of my labours.

The Bible, Tract and Sunday School societies are in a flourishing state and exerting considerable influence over the morals of the people; with regard to intemperance although no considerable efforts have as yet been made, yet many see and feel its ruining consequences, and a number have adopted the principle of entire abstinance.

New York.

From the Rev. J. Myers, dated Brockport Sept. 1st, 1830.

Since my last report (in March) only ten members have been added to our little church: and of these only *two* were on examination, the other eight on certificate. Three have been dismissed on certificate making our present number 57.

A church finished and dedicated.

In the good Providence of God, the Church edifice which my congregation commenced about a year ago, was completed in June last, and we were permitted to occupy and dedicate it to the service of the triune Jehovah. It is a neat, well finished building, and the special blessing of God seems to have attended and crowned the efforts of my young and feeble congregation in this laudable enterprise. It is a beautiful monument of what a comparatively weak people can do if they have a mind to the work. Since we have occupied the Church our congregation is gradually increasing; and I doubt not will soon be as large as the majority of our congregations in this country, and after their church is paid for, they will be able to support the Gospel without foreign aid. I trust they will not need, nor ask for aid from the Board, but one year longer.

Pennsylvania.

From Mr. J. C. Watson, dated Lower Mt. Bethel, Pa. Oct. 14th, 1830.

Sabbath School and Bible Class.

The Sabbath School connected with

my charge, is large and flourishing. The teachers are faithful, and the scholars are attentive and diligent. I have made it a point to examine them publicly, every month on the shorter catechism. We have also obtained a valuable library for our school which does excite the interest of the children in no small degree.

My Bible Class has been to me one of my most interesting charges. While I have been benefitted myself in making preparation to meet my class; others also who rarely before opened the Sacred Volume have acquired (at least) a taste for the perusal of divine truth.

Temperance.

In the cause of temperance I have not been inactive. When I came here I found the people without information, as to the great evil of intemperate drinking; and my earnest wish was to arrest the progress of that vice here as effectually as possible. For this purpose, I procured (at my own expense) tracts which treated on the subject. And by scattering these silent messengers among the people, I believe I have done more, than if I had attempted to *drive* the people into the measure. So far as my tracts have been circulated, they have produced the desired effect. And we apprehend little or no opposition, from the mass of the people, in our attempt to form a society.

Virginia.

From Mr. W.G. Campbell, dated, Lewisburg, Va. Oct. 11th, 1830.

I have been able to establish a Sabbath School in this place, I think, with encouraging prospects—the first day more than 30 scholars met; a man of middle age, sensible of his ignorance, came forward and asked permission to take his seat among the children, to study the w ordof life;several grown persons have become scholars, and appear anxious to learn—would it not be well for all who are engaged in establishing Sabbath Schools to hold out the idea that these institutions are not intended exclusively for children, but for all who have need of instruction? A group of coloured persons also had assembled hoping that they would be admitted into the school, and appeared much pleased when I told them that provision would be made for their instruction; the condition of these poor ignorant creatures in this country must excite the sympathies of every heart that can feel.

I here met with an aged female who had long been a professor of religion but had been almost entirely deprived of the means of grace—though ignorant she appeared to have some correct views of divine truth—amidst much darkness an occasional ray of hope that she was a child of God would enter her soul—I conversed much with her about the state of her soul, also read to her the tract entitled "Questions and Counsel," and preached at her house in the evening—she appeared very much revived and comforted by the truths of the Gospel.

In all this region of country within the bounds of the Lexington Presbytery, west of the Allegheny, embracing 14 counties, there are but two settled Presbyterian ministers and two or three Missionaries occasionally employed—these counties contain probably 60,000 inhabitants; and it is certain that the missionary plan is the only one that will ever effectually remedy their condition—the people are generally settled in vallies between high and rugged mountains; and these settlements are mostly remote from each other; so that congregations that will be able to support their ministers *themselves* will not probably be formed.

Ohio.

Extracts from the Journal of a Missionary in Ohio, July 15, 1830.

A "New Light" preacher lately made a speech in public, the substance of which is as follows; "Males to the age of 21, and females to the age of 18, are as pure as the angels of Heaven."

Another one, while preaching in this village a few days ago, said, "A man ought to be *ashamed* to pretend to teach that Jesus Christ is God."

6th, Sept. At night attended the Monthly Concert in ————————. But few out; (the evening being wet) perhaps five or six *praying* people, and as many of the world. But blessed be the Lord, a good and pleasant meeting does not depend upon *numbers;* but upon the favour of the *Holy One* bestowed on souls truly engaged in his service. I thought it was good to be there. I believe that if the Lord Jesus ever meets his people, he does in the *Monthly Concert of Prayer.* For years past, I have observed they have been among the most pleasant meetings. Surely, the Lord will be present, *when his church are on their knees!*

16th, I hear that Mr. ——— is to preach this evening. He is one of those men who disapprove of "Creeds and Confessions," and yet *have* a Creed, and *will not own it!* He denies the Lord Jesus Christ; my conscience says I must not go to hear him.

Poor man! Will not the Lord Jesus *deny him?*

26th, Preached once this day at Buck Creek Church (Champaine county) One of Brother Merril's congregations. Find the state of things quite encouraging. Numbers are under conviction; and some rejoicing in hope. In the morning visited the Sabbath School. At night, attended a prayer meeting which was well attended by the people. At this meeting, 15 or 16 came out to the anxious seats, deeply concerned.

ILLINOIS.

From Mr. Isaac Bennet, dated Carmi, Oct. 25th, 1830.

The work of the Lord advancing.

"Since my last, I have spent much of my time in riding with brother Spilman, attending the sacrament of the Lord's Supper through the numerous churches scattered abroad in his field and my own. And with a heart glowing with gratitude to Him, who, on the eve of his dreadful sufferings, instituted this ordinance as a token of redeeming love to his disciples, I would now record it to the glory of his grace, that he has condescended to smile upon his own ordinance with his reviving presence. An ordinance which it seems that Jesus has always delighted in a peculiar manner to own and bless, to both saints and sinner, who are thus pointed to Calvary.

Several of these infant churches have evidently been blessed with a sweet refreshing from his gracious presence. At least some mercy drops have fallen, many of the saints have been revived, not a few thoughtless sinners have been awakened, and a goodly number have, as we hope, found the Saviour precious to their souls. And oh! that the Lord would yet increase it to a gracious, copicous shower. But as this work seems yet to be only in its incipient stage, and as I have only a little leisure to write, I forbear, having only briefly noticed it, that it might call forth the prayers of your committee and excite their gratitude to God. During these sacramental occasions a number have been gathered into the church, both in brother Spilman's field and in my own; as it respects the former field I am not prepared to state particulars, but in the latter, twenty or upwards have united themselves to the people of God; about twenty-five more have been hopefully "born again," who have not yet been received into the church, some of them being in much darkness previously to the communion, but most of them are new cases, who have subsequently obtained a hope in Christ, and a considerable more are still inquiring what they must do to be saved."

Thus in the midst of the many discouragements, which we have met to damp our spirits, the Lord has given us much reason for heart-felt gratitude, and in the midst of all our unworthiness, which calls for our deepest sorrow, he has not left us without cause to mingle it with joy.

The following is the sum of my labours since my last. Travelled 1152 miles—preached 77 times—attended with brother S. four sacramental meetings, accompanied him also to the Hickapoo, where he organized a church of about twenty members; twice catechised the young people of three churches; made forty family visits, and introduced about 21,000 (making together with a former supply 39,000) pages of tracts, which have been scattered through every part of my range, having been received through different mediums, but mostly through that of tract societies which I have formed and then acted as their agent.

PENNSYLVANIA.

From the Rev. John L. Grant, dated Philadelphia, Nov. 11th, 1830.

Since my last communication to the Board, the state of things among us, has continued to wear a pleasing aspect. Our congregation increases and there is still more than ordinary seriousness apparent among the people—since my report in February we have had three sacramental seasons, in which there were forty-six added to our communion, thirty-four of whom were on examination. The members of our church (with but few exceptions) are actively engaged in some one or more of the benevolent operations of the day, and so far as we can ascertain, are adoring the doctrine of God our Saviour; we have found it necessary however, in two instances, to exercise discipline, one of these cases was for the sin of *Intemperance.* Our Sabbath Schools are well attended, and the teachers manifest a growing interest in their employment. In connection

with our Sabbath Schools there are two infant Sabbath day schools, which are well sustained, as also a Female Bible Class, designed for the older scholars and youth more advanced, in this class there exists at the present, some unusualattentionto the subject of personal religion, which has greatly animated the teachers, and led them to assemble their class during the week for special prayer and conversation. No small portion of the city, which is supplied monthly with Tracts, is furnished with distributors from our little band, so you see the people have a mind to work, although their means are limited. Our building, which, from pecuniary embarrassments has long remained unfinished, has at length been completed; last Sabbath we for the first time occupied the main part of our house. Dr. Alexander preached the opening sermon, and I need not assure you, that it was to us, a day of peculiar interest—our prospects are now brightening. The revenue arising from our pews, we hope will soon enable us wholly to support the Gospel, and in our turn to render aid to other feeble congregations,and thus show that we have not forgotten your friendly aid extended to us, by which we still exist as a church.

Agency of the Rev. L. F. Leake.

From the Rev. L. F. Leake, who has just entered upon an agency for the Board, in the Presbytery of Lexington, Va. we have received a report, dated Staunton, Va. Nov. 19th, 1830, informing us of the formation of the following auxiliaries, viz.

Cook's Creek and Harrisonburg congregation, 17 annual subscribers, sum subscribed $15 50
Donation, 50
Mossy Creek congregation, 52 annual subscribers—sum subscribed $29 50
Donations, Thomas Bell, 1 00
do cash 62½
For Missionary Reporter, 2 subscriptions, $1 00
Cash received from annual subscribers $15 00
Union in Augusta congregation, 17 annual subscribers—sum subscribed $9 50
Donations, cash 37½
For Missionary Reporter, 1 subscription 50
Cash received from annual subscribers 5 50

TEMPERANCE SOCIETIES.

The cause of Temperance appears to be steadily advancing, in almost every section of the country, where our missionaries are laboring. In most of their congregations societies have already been established, many of which are large and flourishing, and the influence exerted by them is beginning to be deeply felt by distillers and retailers of ardent spirits. The following extracts from recent reports of our Missionaries, will serve to illustrate the invaluable blessings which frequently result to individuals, and to communities, from their benevolent efforts in this good cause.

N. York.—A Missionary in the western part of the state, says, "a Temperance society has been organized, which has occasioned a *great reformation* among the people, as to the use of ardent spirits.

A missionary in Genesee co. N. Y. gives the following account of the *reformation and hopeful conversion of an old and confirmed drunkard.*

"Last Sabbath I administered the sacrament of the Lord's Supper in Alexandria, when an old man, about sixty years of age, came forward, was baptised, and took upon him the vows of the Lord. In this man a very great change has taken place. He has for some years been much addicted to intemperance, and when the Temperance society was formed in that place, was one of its most bitter opposers. But from an opposer he has become its decided friend and advocate, not only, but one of its best and most *substantial* members. And more than this, we trust he has become, through grace, a *sincere* follower of the Lord Jesus Christ. In this case the Temperance society, which is so much spoken against, and I am sorry to say, by some professors of religion too, has been the means of making a sober man, and so far as we can judge, a christian. I am happy to say that the *Bethany* Temperance society, now embraces between 150 to 200 members."

Virginia.—A Missionary in Pittsylvania co. says. "We have a small but flourishing Temperance Society. This was formed the 5th of July, and then had between twenty and thirty members—now between forty and fifty. The subject of Temperance since the formation of the society has been the topic of conversation in every company. Discussion is going on—information is sought and circulated. There has been much bitter opposition and it still con-

tinues, but our ranks are increasing. The cause is the cause of heaven and must prevail. Happy will it be for this moral waste that it should prevail; happy will it be for the church of Christ, for it is a moral pestilence, the curse of our race."

A wedding without strong drink.

A Missionary in Bath, co. Va. says—"A few weeks after our Temperance society was organised, a wedding was got up in the neighbourhood. This I was apprehensive, was a fiery trial which was to try them. But contrary to my most sanguine expectation, not a drop of any kind of intoxicating liquor was used on the occasion. A little *sweet cider* was the only drink. All appeared highly satisfied, and considered themselves as well entertained, although they had no "strong drink."

North Carolina.—A missionary in Bladen, co. says. "The Temperance cause is still going forward among us, I hope to complete victory. The evil is by far less general than formerly. Some of the most intelligent and respectable people have informed me, that the last election—which was held in August, was one of the most remarkable for temperance within their recollection. There was no fighting; a thing quite uncommon. Two of the candidates for the state legislature, both living within a short distance of this place, refused to *"treat"* at the election last month, and one of them who for merly got drunk on such occasions, and huzzaed for himself, lately *made a public speech against intemperance!*

Great diminuation in the sale of ardent spirits.

Ohio.—A Missionary in Coshocton, says: "Temperance is progressing, I have preached in different parts of this county on the subject, and I find some friends to the cause in every place. It is said, that in one store in this town, a *bottle* of liquor is not now sold, where a *barrel* was two years ago. And in another which dealt the most largely in the poison, there is *scarcely any sold.* Crowds are not now, as two years ago they were, found around store doors, waiting for their morning dram, and as a consequence, society is greatly improved,"

Presbyterry of Transylvania, Ky.

The following letter from the clerk of this Presbytery, addressed to the Corresponding Secretary of the Board, has just come to hand.

Rev. and Dear Sir,—Agreeably to an order of the Presbytery of Transylvania and its late Sessions, I inform you that the following resolution was passed unanimously. "On motion, Resolved, That the Rev. John D. Paxton, Jas. K. Burch, Thomas Cleland, D. D. and Mr. Michael G. Youce, be, and they are hereby constituted an Executive Committee to correspond with the Board of Missions of the General Assembly on the subject of missions."

As we have a great many vacancies in our bounds, we hope the board will soon hear from the committee.

JAMES C. BARNES, Clerk.

APPOINTMENTS.

Rev. S. H. Crane, General Agent for the Valley of the Mississippi.

Rev. S. J. Miller for one year to Lexington, Preble County, and New Providence, Montgomery Co. Ohio.

Rev. Thos. B. Clark, for three months to Clear Creek, Ohio.

Rev. David Monfort for one year to Franklin and vicinity, Johnson Co. Indiana.

Rev. T. A. Ogden for one year to Halifax County, Va.

Mr. J. J. Rice for one year to Dutch Neck N. J.

Rev. J. Witherspoon, Missionary Agent for the State of North Carolina for one year.

Mr. J. W. Beecher for four months to the county of Sevier, Tenn.

RE-APPOINTMENTS.

Rev. Wm. J Bradford for one year to Virgil and Solon, Courtland co. N. Y.

Rev. S. Hubbard for one year to Allen, Allegheny co. N. Y.

Rev. Wm. Wallace for two months to Blue Rock and Meigs, Muskingum co. O.

Mr. George W. Kennedy, for six months to Taneytown, Md.

Mr. I. Bennett, for one year to White co. and vicinity, Illinois.

Rev. J. W. Moore for one year to Little Rock, Arkansas Territory.

Rev. W. C. Anderson, for six months Missionary Agent for the Valley of the Mississippi.

New Auxiliaries.

Richland, Pa. Rockland Pa. Female Miss. Society, Bedford N. Y. Henderson congregation Ky. Total 383.

LETTERS RECEIVED,

From October 20th to November 20th.

J. H. Barnes, Va. A M'Iver N. C. I. J. Miller, O. T. Barr, 2. O. S. H. Crane, 2 Ky. W. Martin, Ky. J. W. Fraser, O. D. C. Allen, O. J. Wolff, O. J. C. Harrison, Ky. Messrs. Hamlin, Bascom and Curtis, Pa.

J. M'Elhenny, Va. W. Bell, O. J. Grisham, S. C. J. W. Oldham, Ky. J. B. Elwood, 2. NY. G. Hergesheimer, Pa. Elders and Trustees, Berwick, Pa. N. Harned, Pa. J. A. Ogden, Ind. S. Parsons, NY. D. Humphreys, SC. J. Witherspoon, NC. Several ministers in Tenn. Trustees, Taneytown, Md. W. C. Anderson, 2. Pa. J. S. Weaver, O. Elders, Dutch Neck, N. J. Several Ministers and Blders in Ohio. G. S. Boardman, NY. J. Ewing, Pa. J. Vance, NY. J. Reed, 2. Ind. J. K. Talmage, Geo. J. Moore, Md. A. Clark, NY. J. Paten Ky. J. Purkis, LC. J. Wilmore, A. Ter. N. A. Wilson, N. J. C. Long, NY. S. L. Governeur, NY. A Maltoon, NY. Trustees, Virgil, NY. W. J. Bradford. NY. S. Robertson. NY. G. Cratty, O. Trustees, Alden, NY. M. Hunter NY. W. Carlisle, SC. W. F. Houston, Pa. C. C. Beatty, O. W. Nevins, Md. N. Macleran, NC. J. H. Logan, Ky. J. Bennett, Ill. H Patten, Te. J. Hudson, Ky. T. Barr, O. J. D. Moore, O. J. M'Kinney, O. M. Stephenson, Tenn. B. F. Spillman, Ill. S. Cowles, O. J. Glenn, Pa. J. Culbertson, O. R. Read, Ky. R. Clapp, NY. G. Colton, NY. T. Caldwell Ky. J. F. Dufour, Ind. J. Green, NY. R. H, Morrison. NC. W. Roberts, Pa.

Notice to Auxiliaries, Agents and Treasurers.

It is earnestly requested of all the Agents of the Board of Missions, and of all Treasurers of Auxiliary Societies, and of Presbyteries, who have been authorised to receive monies for the use of the Board, that they will forward without delay, such amounts as may be placed in their hands during the months of December and January, to *Solomon Allen*, Esq. Treasurer, No. 18, South Third Street, Philadelphia.

Agent for the Reporter, Staunton, Va.

Mr. *Joseph Cowan*, Staunton, Va. Treasurer of the Corresponding Ex-Committee of the Presbytery of Lexington, and agent for the "Missionary Reporter and Education Register."

Account of cash received by the Board of Missions of the General Assembly, from the 20th of October, to the 20th November, 1830.

Alexandria, D.C. Donation from a friend, [G,]		$5 00
Augusta, Ky. From auxiliary society per Rev. J. H. Logan,		45 57
Bridgeton, N. J. do do Rev. Mr. Hoff,		50 50
Bellefonte, Pa. collection in congregrtion per Rev. James Linn,		15 00
Coshocton, O. donation from a Lady per Mr. G. W. Warner,		2 00
Greenwich, N.J. from auxiliary society, per Rev. S. Lawrence,		5 00
Lower Liberty, O. Monthly Concert collection, per Rev. D. C. Allen,		3 90
Lancaster, Pa. collection after the missionary sermon before the Synod of Philadelphia, per Rev. J. T. Russell,		41 37
Lewisburg, Va. collection in Presbyterian church at the meeting of Lexington Presbytery, per J. Cowan, Esq. treasurer,		95 00
Marysville, O. Monthly Concert collection, per Rev. D. C. Allen,		84¼
Northampton co. Pa. collections per Mr. J. C. Watson, 2.10		
donation from Miss Deals, per do. 0.25		2 35
Newtown, Pa. from auxiliary society, per Rev. Mr. Boyd,		6 50
New Brunswick, N.J. from Rev. J. J. Janeway, D.D. his subscription for 1830,		100 00
New York, from Moses Allen, Esq. do		100 00
Princeton, N.J. Collections at Monthly Concert from session, per Rev. G. S. Woodhull,		40 00
Philadelphia, from Solomon Allen, Esq. his subscription for 1830,		100 00
from an unknown individual per Rev. Dr. Skinner,		20 00
from a Female friend, for the Indian Mission,		2 00
Richmond, Pa. collections per Mr. J. C. Watson,		5 00
Rehoboth, Pa. collection per Rev. W. C. Anderson,		4 57
Richmond Co. N.C. donation from Mr. Alex. Southerland, per A. M'Rae, Esq.		20 00
Robinson Co. N.C. do Mr. Archibald M'Callum, per do.		5 00
Sunbury & Northumberland, Pa. from auxiliary society per Rev. Mr. Smith,		32 00
Staunton, Va. from Female Benevolent Society,		160 00
St. Louis, Mo. from Presbyterian Church, per Mr. John Shankford, treasurer,		106 55
Three Springs, Brooke co. Va. collection per Rev. W. C. Anderson,		7 58
Upper Liberty, O. Monthly Concert collection, per Rev. D. C. Allen,		59½
Missionary Reporter, From sundry subscribers,		42 75
		$1,017 48

SOLOMON ALLEN, *Treasurer,*
No. 18, S. Third street.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BOARD OF EDUCATION.

Remarks on Objections.

Continued from page 47, of this vol.

The frequency of application for money in aid of Evangelical designs, is matter of complaint, with many of the professed friends of Christ and his cause. "Agents of the several benevolent societies are scouring the country, in all directions; crossing each others' paths, often coming in collision, making their appearance at the same time, or in close succession, in the same congregations, and pressing the claims of their respective objects, with a zeal and importunity, which are not a little annoying." We have heard this objection alleged, in terms like the foregoing, repeatedly, and have felt that, the *modus operandi* in our numerous and estimable institutions, gives too much occassion for it. But then, let us remember that this complaint, if indeed there be just ground for it, lies against the *manner of operating*,—not against the amount done, or designed to be done. It is clearly the duty of Christians to do something, according as the Lord has prospered them, for the advancement of the Redeemer's kingdom, beyond the sphere of their own particular church, or religious society. This seems to be generally admitted, Hence, Associations, Societies, Boards and Unions are formed, in order to unite the prayers, and embody the efforts of large numbers of persons, whose views of Revealed Truth, and christian duty harmonize. But the mere formation of societies will accomplish nothing. The means of transacting business must be had, in proportion to the amount of business to be accomplished. Evangelical associations, by whatever name they may be distinguished, are but agencies of the church of God for promoting the influence of Christianity. They have not the faculty of creating the pecuniary means of distributing the sacred scriptures, or of conveying the glad tidings of salvation to the destitute millions of mankind. The Christian community must furnish these means, if they are to be applied at all. It is evident, therefore, that applications for money, the medium of business, religious and secular—must keep pace with the spread of the Gospel. Men may resist such calls—or turn a deaf ear to them; but how they can do so, consistently with the christian profession, or without controvening the Saviour's redeeming plan it is not for us to say. The only proper remedy, for the evil complained of in the objection, is prescribed by the apostle Paul, I. Cor. XVI. I—4 "Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do ye. Upon the first day of the week, let *every one of you* lay by him in store, as God has prospered him, that there be no gatherings when I come. And, when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem, and if it be meet that I go also, they shall go with me." The principle of this order applies to the case of those who are famishing for the bread of life, as well as to that of the poor saints at Jerusalem. Its adoption, in form or in spirit, by the churches generally, would we are persuaded, be found both convenient and effective, in an eminent degree. It would supersede in a great measure the necessity of travelling agencies, and those personal appeals, which are indeed, quite as trying to the sensibilities of the solicitor, as to the patience and good nature of those, on whom he may deem it his duty to call.

The members of every christian congregation should consider themselves as associated, not only for their own mutual edification, by a serious and diligent use of Gospel ordinances; but also, for the diffusion of the blessings of redemption, as extensively as possible. If no man liveth unto himself" in the kingdom of Christ, neither is it permitted to particular churches to wrap themselves up within themselves, regardless of the things of others. We are required to let our light shine before men, so that our good works shall induce others to glorify God,—we are to hold forth the word of life,—to do good; and be ready to communicate, knowing that, with such sacrifices God is well pleased. These maxims apply to churches, no less than to individuals. Let them become principles of systematic action, and we shall soon have ample means for the propagation of the Gospel. Let a collection be made every Sabbath, each member contributing, according to his ability, to a fund sacred to the Lord, and for the promotion of evangelical objects. Let appropriations be made statedly, from this common and consecrat-

ed treasury, to the institutions designed to advance the kingdom of Christ, graduated by the strength of their claims and the pressure of their wants, and, we venture to predict, that, vastly more will be done, with much less trouble, as well as less occasion of complaint about frequent vexatious calls for money.

Would not this plan, or something like it be in good keeping with the apostolic order to the churches of Galatia and Corinth? That it is practicable these can be no doubt: and that it will re-act beneficially on the churches that shall make the experiment, we are quite confident. If ministers will bring the subject distinctly before their people, based on Gospel precepts, and take pains to keep them well informed in relation to the benevolent enterprizes of the day, if we are not greatly mistaken they will be well rewarded, and agreeably surprized, by the result of their efforts, in the course of a few years. "He that watereth shall be watered. A *giving* people are very apt to be a *praying* people; and "the effectual, fervent prayer of the righteous availeth much."

Extract from the minutes of the Synod of Philadelphia, at its late Sessions, in the city of Lancaster, Oct. 1830.

The Committee appointed to take into consideration the communication from the General Agent and Corresponding Secretary of the Board of Education, under the care of the General Assembly, respectfully report: That the claims of the Board of Education, upon the attention and patronage of this Synod, are of a very peculiar nature. The success of this Board appears to be intimately connected with the success of the Board of Missions. Ministers of the Gospel must be furnished before they can be commissioned and sent forth to preach the Gospel; and it seems to be desirable, that they should not only be commissioned but educated, under the immediate direction of the Church in whose service they are to labor. The Board of Education has not hitherto received adequate encouragement from the Churches in our connection, and their efforts to accomplish the great objects of their appointment, have not been seconded by correspondent exertions in Synods, Presbyteries, and particular congregations. The funds of this Board are nearly exhausted, and the applications by candidates are numerous, and daily increasing. The committed, therefore would earnestly recommend, that the Churches under the care of this Synod, should immediately devise measures for supporting, by their contributions and influence, the plans of the Board; and that they should in a very particular manner, feel impressed with the necessity of sustaining, by direct contributions to the Board, the expense incurred by them in the support of their candidates and agencies.

Extract from the first Report of the Board of Education of the Synod of New York, auxiliary to the General Assembly's Board.

When your Committee look on the moral desolations which overspread no inconsiderable portion of our country; when they hear the Macedonian cry from very many who are perishing for lack of the bread of life in more than half the States and Territories of this nation; when they see millions of their countrymen, to say nothing of the heathen world, living and dying without the Gospel; and when they witness the inroads which death is making every year upon the living ministry, they are constrained to feel that no object can have stronger claims upon the prayers and charities of God's people, than that which proposes to raise up laborers, and thrust them into this field, now white for the harvest. Nor does obligation on this subject cease with simply increasing the number of ministers; all experience testifies that the character of the Church and the destiny of the world depend, to a mighty extent, on the qualifications and character of the christian Ministry. It seems to your Committee that the proper training of the youth, who are soon to exercise the ministry in the Churches, is a matter of great responsibility, and concerning which there cannot be too prayerful circumspection and holy solicitude. Your committee feel that they themselves, and all the people of God in this Synod; are loudly called upon to take this subject home to their hearts; to feel more deeply its importance, and their obligation to prayer and personal exertion in its behalf. And they are more fully convinced than ever that the plan proposed by this Board, to train up young men as much as possible in the bosom of our own Church, and under the supervision of our own judicatories and with less pecuniary embarrassments than they have heretofore been subjected to, is the plan demanded by the existing state of the church within our limits. And it is devoutly to be hoped that some measures may be adopted which shall induce all the Churches in the Synod of New York to co-operate cordially in the execution of this plan.

Of the practicability of this enterprize, if properly conducted, your Committee have no doubt; beeause there is, so far as their knowledge extends, no system of means in operation among the Churches of the Synod for the promotion of the object which this institution proposes to accomplish. For want of some systematic organization, by whichtheenergies of the Churches could be concentrated, and brought to bear on the education of young men for the ministry, but little has been hitherto accomplished within our limits. And it cannot be, when the nature and object of this institution shall be fully understood and its claims shall be urged home on the hearts of those who feels for the interests of religion, that they will fail to unite their prayers and exertions in its behalf. They cannot decline co-operating in a system of measures which seems so well calculated to combine the efforts of the Churches in this region for the purpose of training up a devoted, enlightened, and holy ministry. The number of young men of the requisite qualifications, who ought to be brought forward, but who must be kept back without continued and increased exertions of the friends of this object, will, it is believed, ever keep pace with, and probably exceed, the means of sustaining them. We need only to have the Churches aroused to feel and act on this subject, to bring forth a noble company of godly youth, who, when trained under your fostering care, shall go forth to bless the world, and aid in gathering home many sons and daughters to glory.

What must be done? Your Committee respectfully suggest, whether special exertions should not be made with as little delay as possible, to inform and interest the public mind on this subject. It is a matter of fact that should not be overlooked, that the education of young men for the ministry, thought it is an object of primary importance, and one on which all other benevolent movements depend for their success, has not excited a deep and general interest. And this state of things can only be changed by the exertions of those whose appropriate business it is to enlighten the public mind, and who have it in their power, to some extent, to control public opinion. By their timely and faithful efforts, the tide of popular feeling and pious influence may be made to flow in a channel which shall greatly accelerate the movements of this enterprise. Would it not, therefore, be well for ministers to bring this subject prominently before their people, show them its claims and its importance, and entreat their prayers and exertions on this behalf?

There should also in the opinion of your Commistee, be a thorough visitation of all the churches by the authorised Agent. In this visit, on which much depends, the Agent will need the entire and cordial co-operation of the Pastors and Elders to second his efforts. And it seems very desirable that some systematic exertions should be made, and some organization adopted, by all the Churches, in aid of this object. If all hearts can be made to feel for it, and all hands unite in sustaining and carrying it forward, the work will be easily and effectually done. Let us then not be weary in well-doing, knowiug who has saie "in dee season ye shall reap, if ye faint not."

OBJECTION AND ANSWER.

Christianity is known only to a small portion of Mankind; if it were from God, would it not be universal in its Extent?

Do you believe any one religion to be divine? If you do, the objection is answered. The deist cannot urge it with any propriety; for his religion is very far from being universal: we shall find in the world fifty persons professing christianity for one who professes deism. Besides, we clearly see that many benefits which God has bestowed on men, are partial as to the enjoyment. Some are given to particular nations, but denied to the rest of the world; others are possessed by some individuals only, of a favoured nation. A moderate knowledge of history will be sufficient to convince us, that in the moral government of the world, the bounties of providence, as well as mental endowments, and the means of improvement, are distributed with what appears to us an unequal hand. When the objections to this inequality of distribution are considered and refuted, the objection arising from the partial knowledge of christianity is answered at the same time.

The subject may be viewed in another light. Some blessings flow immediately from God to every person who enjoys them; others are conveyed by the instrumentality of man; and depend on the philanthropy of man, for their continuance and extension. The last is the case as to the knowledge of christianity. When it was first revealed it was committed into the hands of the disciples of Jesus: and its propagation in the world ever since has depended on their exer-

tions in publishing it among the nations. That a melancholy negligence has been too often betrayed, must be acknowledged and deplored. But at the same time it will be found, that in numberless instances the most violent opposition has been made to the zealous endeavours of christians; and that it is owing to the sanguinary persecutions of the rulers of the world, that the gospel does not now enlighten the whole habitable globe. If a conqueror, followed by his powerful army, desolate a country, and burn the cities and villages, and destroy the cattle and field of corn, and the people perish for cold and hunger, is their misery to be ascribed to a lack of goodness in God, or to the superabounding wickedness of man? The answer will equally apply to the subject before us.

The objection will appear less cogent, if it be considered that christianity is not the religion of the day, nor of an age; but a scheme of mercy extending itself through thousands of years, which gradually attains its triumphs, and which overcoming all opposition, will at last be diffused over the face of the whole earth. The tendency of this must be obvious to every friend of the gospel, who is an attentive observer of the moral state of mankind. When the gospel has produced its full effect, the objection will entirely cease; for according to the language of prophecy, "Men shall be blessed in Jesus; and all nations call him blessed. Ps. lxxii.—*Bogue's Essay*.

RECEIPTS FOR THE BOARD OF EDUCATION.

The Treasurer reports the following receipts in November:

George Ralston, annual subscription,			100 00
Solomon Allen,	do.		100 00
Alexander Henry,	do.		100 00
William Brown,	do. for 1831,		100 00
John Stille,	do.		100 00
Rev. Dr. Ely,	do.		100 00
Of do. the following donations received by him—Rev. S. Walter		1.06,	
Concert in Third Presbyterian church, Phila.		2.50;	3.56
Mrs. Margaret Carswell 25.00, Nancy Bradford .59			25.50
Mrs. Annesty and Mrs. Russell, Albany, each		1.00,	2.00
Mrs. Gray and Mrs. Rider 50 cents each, Mrs. Warner		1.00,	2.00
			33 06
Rev. Doct. Knox by Rev. Doct. Green,			10 00
Sixth Presbyterian church, Philad. at Concert of Prayer			12 00
Robert Ralston's annual subscription,			100 00
From Rev. Doct. Neill, agent, his collections			363 35
			$1118 41

Nov. 25, 1830. JOHN STILLE, *Treasurer*.

RECEIPTS FOR THE BOARD OF EDUCATION, DURING THE MONTH ENDING NOVEMBER 25th, 1830.

Collected by the General Agent, the following sums, viz:

From the First Church, Albany, N.Y.	$99 50	
Female Association, do.	10 00	
		109 50
From Second Church, Albany,	80 75	
J. J. K. of do. towards expense of the agency	20 00	
		100 75
From Third Church, Albany, Mr. Pond's second annual payment,	10 00	
Few individuals of same,	5 00	
		15 00
From Second church, Troy. N.Y.	76 50	
Church of Lansingburg, N.Y.	36 60	
Do. Schenectady,	25 00	
		138 10
Total,		$363 35

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